Awake!

1966

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Flight That Is Lifesaving

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What Can You Do About Asthma?

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Prospecting for the Treasures of the Earth

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Stretching Your Gasoline Dollar

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JANUARY 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Why the DIFFERENCE?

MANY valuable discoveries and inventions have been made because certain men have asked, Why? The law of gravity, for example, was discovered by Isaac Newton because he asked why an apple fell downward instead of upward.

Today ever so many people are asking, Why? as they note the widespread immorality, racial prejudice and loss of faith in Christendom. Could it be because people are not getting the right kind of spiritual or religious diet? On the other hand, would it not be logical to assume that, when there is a society of people spoken of as being outstanding as to integrity-keeping, spiritual health, devotion, zeal and effectiveness in Christian works, their spiritual or religious diet has something to do with it?

Thus in the St. Petersburg *Independent*, August 18, 1965, columnist Paul Davis quoted a number of remarks that local businessmen had made regarding Jehovah's witnesses, who were holding a convention there at the time: "They're the nicest people that we have had the pleasure to do business with. I'm amazed at the behavior of the children," and so forth. And in Dortmund, Germany, the director of the Westfalenhalle, which the Witnesses used this past summer for their assembly, said: "You are our most appreciated guests." And one of his assistants stated: "There is no comparison between Jehovah's witnesses and the [others], whom we had in our rooms a short time ago. The conduct of the [other] guests was shameful and the climax was when they beat up their vicar!"

In the same vein were the observations that appeared in the Denver *Catholic Register*, November 12, 1964. Under the heading, "Puts Catholic Effort in Shade, Jehovah's Witnesses Convert Zeal Cited," the Catholic theologian, J. A. O'Brien, Ph.D., among other things, stated: "Impressive is their record in the U.S.A. . . . In [1963] alone they won 21,462 converts, an average of one convert for every 14 members. Comparing that with ours of one for every 363 Catholics, it means that in the U.S.A., Witnesses are 26 times more active, zealous, devoted and effective missionaries and convert-makers than U.S. Catholics."

Thus also the popular Roman Catholic author W. J. Whalen, writing in the *U.S. Catholic*, August 1, 1964, holds up the Witnesses as examples because of their "complete commitment" to their religion, "their willingness to suffer ridicule and abuse for

their beliefs," "for they are often not the kind of people who can stand being insulted or having doors slammed in their faces. They have to overcome shyness, sensitivity and inertia."

Of a similar nature were the comments of a leading Protestant, a director of evangelists for the Covenant Church. Writing in his denomination's official publication, the *Covenant Weekly,* August 8, 1958, he records his impressions of the Witnesses while traveling with them for forty-one hours from Yakima, Washington, to Chicago, Illinois, such as:

"Any casual observer of this unusual trainload of people could have made these observations. First of all there was the *orderliness* of this vast number of people. . . . *Second, one could observe their frugality.* . . . Third, any passenger could have observed that the *'witnesses' were living up to the fullest meaning of that word.* . . . If anyone showed any interest at all in their religion, they were prepared to go to work. . . . *The 'witnesses' have not drawn any lines around their field of responsibility.* Here is a [group] that is well integrated. Many Negroes were on the train en route to New York. There were also Indians and Mexicans. . . . *They know what they believe.* . . . They have an answer for the faith that is in them. . . . *They know the use of effective methods.* . . . *They have a passion. This is seldom matched by any* religious group. They have a loyalty to their group. They are not afraid of sacrifice or persecution. (They have some full-time ministers who are paid the unbelievable small salary of fourteen dollars a month and their room and board.) *They have an urgency about their witnessing.* They believe Armageddon is near."

In spite of all this, however, this church official concluded that the Witnesses were wrong in their beliefs.

Then there was also an article about Jehovah's witnesses in the November-December 1964 issue of *Fact:* According to *it, what the Witnesses believe is a "carnival* of eccentric dogma," a "theological hodge-podge," and "nonsensical clap-trap." Yet after the writer spent three hours going through the headquarters factory of the Witnesses he had to confess, "I didn't meet a single bored-looking worker. Everybody, devoutly convinced he is doing Jehovah's work, is happy, enthusiastic and efficient." And this writer also goes on to tell of the unique, unequivocal and uncompromising stand Jehovah's witnesses took in the face of Nazi persecution and American war hysteria.

But do the accusations these writers *then* make against Jehovah's witnesses' beliefs make sense? Can persons be so devoted, show such Christian qualities and zeal, have such Bible knowledge, be so effective in their ministry, stand so firm in spite of the bitterest persecution that they are held up as examples to others, and at the same time be wholly mistaken as to *their beliefs? If these critics are right as* to the teachings of Jehovah's witnesses, then the Witnesses are being fed on spiritual poison and yet, according to these same critics, the Witnesses are unequaled as to spiritual, religious health. How can this be?

It simply cannot be. The Bible likens spiritual truths, teachings, to food, to milk and meat. (Heb. 5:12-14) In view of the spiritual vigor of the Witnesses, as testified to even by their opposers, it must follow that they are being fed on the very best kind of spiritual food. And of what does *that food consist? The Bible, the Word of* God, in which they have strong faith. They diligently study it in the light of fulfilled prophecy. And it is this that accounts for the difference.

FLIGHT

That Is Lifesaving

What flight today will save your life? How is it made?

ON September 8 last year a powerful hurricane named Betsy swept across southern Florida into the Gulf of Mexico, and headed for the Louisiana and Mississippi coast. Its winds, reaching up to 150 miles an hour, posed a serious threat to human life. Would people heed the warnings? Would they flee to safety?

Happily, most did. Some 250,000 persons fled to higher ground; and, although severe damage was sustained to homes and property, comparatively few lives were lost. Unhesitating flight was lifesaving. However, just eight years before, in June of 1957, the situation was quite different. At that time a hurricane passed through Louisiana, and more than 500 persons perished because they failed to flee. Despite the repeated warnings, these felt they could weather the punishing effects of the wind and water. What a foolish gamble!

Does it seem incredible to you that people would jeopardize their lives, and the lives of their loved ones, by ignoring warnings from reliable sources? Yet many persons do. How much wiser to give heed and to act in harmony with the warnings! This is especially true when an urgent appeal comes from a divine source. Such an appeal is now being sounded through God's Word the Bible, urging people to flee from an approaching destruction. Heeding it is vital to your preservation.

The Flight That Is Now Urgent

It is in the last Bible book, called Apocalypse or Revelation, that the appeal to flee is found. However, before voicing it, an angel briefly describes the fall into destruction of the empire from which God-fearing persons must flee in order to be preserved alive. He says:

"She has fallen! *Babylon the great* has fallen, and she has become a dwelling place of demons and a lurking place of every unclean exhalation and a lurking place of every unclean and hated bird! For because of the passion-arousing wine of her fornication all the nations have fallen victim, and the kings of the earth committed fornication with her, and the traveling merchants of the earth became rich due to the power of her shameless luxury." —Rev. 18:2, 3.

What a bitter fate! Babylon the Great completely ruined, like a devastated, haunted city that is left without human inhabitant or domesticated animal, where only wild animals reminding one of demons make their dwelling place. From her rotting remains arise unclean exhalations to stench the whole neighborhood. Hateful, unclean birds lurk about her. All her former glory has disappeared.

Because this is the certain fate soon to come upon Babylon the Great for committing fornication with the political rulers of the earth and living in shameless luxury, the plea comes from another heavenly voice: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has

called her acts of injustice to mind." —Rev. 18:4, 5.

The appeal is most urgent: *"Get out of her, my people"!* Yes, do not delay! Destruction of much greater proportions than even a devastating hurricane is imminent. It is certain to strike, for her sins are great. However, before this lifesaving flight can be made one must know what Babylon the Great represents. Who is she? It is vital that you know.

Clues to Identification

The announcement of the angel concerning her fall into destruction gives some clues. Did you observe that he said the "kings of the earth" committed fornication with her, and the "merchants of the earth" benefited from her shameless luxury? It is apparent, therefore, that, since Babylon the Great has unclean relations with the political rulers and since she contributes to the profit making of commercial enterprises, she herself is not the political or the commercial systems.—Rev. 17:1-5; 18: 11, 15-17.

This raises questions as to whether Babylon the Great is a religious empire, since false religion is so closely associated with the politics and commerce of the world. Do the worldly religious organizations commit spiritual fornication with the kings of the earth? Are they richly adorned and do they enjoy shameless luxury?

Fornication and Luxury

The Founder of Christianity, Jesus Christ, made clear that for true religion to remain spiritually chaste it must keep separate from the world and its ungodly politics, wars and strife. Of his true followers, he said: "They are no part of the world, just as I am no part of the world." Therefore, God's Word forcefully condemns false religionists who cultivate friendship with the world, saying: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—John 17:16; Jas. 4:4.

Is it not true that worldly religions are such adulteresses, that, while claiming to serve God, they use their influence to satisfy the desires of the political State? In England, for instance, the leading clergymen of the Church of England are appointed by the queen, laws made by Parliament control the church's operation, and the church gives its blessing on occasions of great political importance. In Japan, Shinto was the state religion until the end of World War II, and prominent officials still make visits to Shinto headquarters to report on matters of state. And in other Asiatic lands the rulers frequently consult religious astrologers before acting.

The Roman Catholic Church, in particular, has taken the lead in cultivating adulterous relations with political rulers. She even signed concordats with the Italian dictator Mussolini in 1929 and with Adolf Hitler in 1933, in order to gain concessions and to further her aims. And just this past October the pope of Rome visited the United Nations headquarters in New York City and spoke before its General Assembly, offering his services to that political organization. There can be no question that the world empire of false religion is accurately represented as committing fornication with the kings of the earth.

This religious empire is also materially rich, and the tremendous wealth that she has accumulated over the centuries has been shamelessly acquired at the expense of the poor and oppressed. Why, the Roman Catholic Church is said by some sources to be the world's largest stockholder, and to rank behind only the United

States and the Soviet Union as the world's largest financial giant. The temples of Oriental lands, too, are lavishly decorated with expensive ornamentations, while those who worship in them often live in abject poverty. The world empire of false religion is clearly richly adorned and enjoys herself in shameless luxury.

Unquestionable Identification

An examination of the ancient center of false religion confirms this above-mentioned identification of Babylon the Great. The Bible explains that in about the second century following the Noachian Flood men gathered in the city of Babel or Babylon, and in opposition to Almighty God proceeded to build a tremendous tower, a ziggurat, for religious worship. However, their efforts were thwarted when God confused their languages, causing them to spread according to their various new language groups over the surface of the earth. Wherever these early humans traveled, they carried with them the same erroneous religious ideas, thus building up a world system or empire of false religion. —Gen. 10:8-10; 11:4-9.

The ancient city of Babylon, which became the capital or center of this world empire of false religion, is noted by historians as being outstandingly religious. G. S. Goodspeed, as professor of ancient history in the University of Chicago, said of ancient Babylon: "Religion is the inspiring and regulative element of the community. . . . All life is founded on religion and permeated by its influence."*

And Colonel J. Garnier, in the introduction of his comprehensive work *The Worship of the Dead,* confirmed that false religious concepts had a common origin in ancient Babylon. In fact, this is the conclusion of many researchers, as he observes:

> "The similar religious rites and beliefs of different nations so widely separated from each other . . . could not have been the separate invention of each race. Speaking of all the various systems of Pagan idolatry which he examines, Mr. Faber writes:—'There is such a minute and regular accordance between them, not only in what is obvious and natural, but also in what is arbitrary and circumstantial, both in fanciful speculation and in artificial observance, that no person who takes the pains of thoroughly investigating the subject can avoid being fully persuaded that they must have all sprung from some common origin.' [*Origin of Pagan Idolatry,* Vol. i, p. 59.] This is also confirmed by Scripture, . . . It is further confirmed by the researches of modern writers who uniformly regard Babylon and Assyria as the cradle of the ancient Paganism."

The weight of evidence gathered from the writings of eminent historians caused Garnier to write further in his introduction: "We shall see, in the course of our inquiry that the religions of other more remote nations, such as the Hindus, the nations of Eastern Asia, the ancient Germans, Celts, and the Mexicans and Peruvians of America, are intimately related to the religion of Babylon, . . . Babylon having been the centre from which the ancient Paganism originated."

Included among ancient Babylon's many false religious concepts were beliefs in consciousness after death, a clergy-laity distinction, a "Mother of God" teaching, and the trinity doctrine. Regarding her trinity belief Morris Jastrow, Jr., as professor of Semitic languages in the University of Pennsylvania, explained:

> "Bel, as the god of earth, was associated with Anu, as the god of heaven, and Ea, as the god of the deep, to form a triad [trinity] that embraced the entire universe. When, therefore, Anu, Bel, and Ea were invoked, it was equivalent to naming all the powers that influenced the fate of man."

Regarding the early origin of this teaching Jastrow said:

> "It is difficult to say, therefore, how soon the concept of a triad standing at

* *A History of the Babylonians and Assyrians,* p. 105.

the head of the pantheon arose. We have found it in Gudea's days, and it must, therefore, have existed in the days of Hammurabi."*

How obvious that Babylon the Great is a worldwide religious empire! In the Bible no priests are mentioned in connection with Babylon the Great, because she herself stands for the world empire of false religion with its priests, clergymen, nuns, monks, astrologers, spiritists and other religious figures.

The common roots of worldly religion, which reach back to ancient Babylon, make the name Babylon the Great most appropriate. Even Christendom's many worldly religions are included in this vast religious empire, for they have adopted many non-Christian teachings and practices that find their origin in Babylon; the foremost Babylonish teaching being the trinity doctrine, which they have made her central teaching.

Fall and Desolation

Babylon the Great today is certain to undergo the same fate as ancient Babylon. It was in 539 B.C.E. that Babylon of old experienced a significant fall at the hands of the armies of Cyrus the Persian. The captive Jews were released and allowed to return to their homeland to take up true worship. Explains one reference work: "After the overthrow of Babylonia by the Persians, Cyrus gave the Jews permission to return to their native land (537 B.C.), and more than forty thousand are said to have availed themselves of the privilege."†

These many captives were, in fact, responding to the Bible appeal recorded over seventy years before: "Flee out of the midst of Babylon, . . . Get out of the midst of her, O my people." Babylon's fall made this flight possible. However, it was not until many years later that Babylon fell into utter desolation, coming to the state God's Word described: "Babylon must become piles of stones, the lair of jackals, an object of astonishment and something to whistle at, without an inhabitant." So complete was her desolation that only in recent times did excavators locate the ruins of that once great city!—Jer. 51:6, 45, 37; Dan. 4:30.

How to Flee from Her Today

Just as ancient Babylon experienced a significant fall in 539 B.C.E., allowing those held captive to flee, so Babylon the Great today has suffered a fall that has broken her hold upon her religious captives. Hundreds of thousands have already thrown off the blinding superstitions and false teachings of Babylon the Great, and have fled that vast empire of false religion. It is vital that you, too, flee!

To make this flight you must first study God's Word and learn the truth about God and his purposes. It is this truth that frees one from false religious concepts. (John 8:32) It will make clear to you the Babylonish foundations of worldly religions, and will reveal how different true Christianity is. If you want to be one of Jehovah's worshipers, you must, then, heed the Bible's warning to break off connections with Babylon the Great, be it the Protestant, Catholic, Jewish, Hindu, Buddhist or any other part of it. Then to gain Jehovah's favor you must join in rendering Him true worship with his Witnesses.

This flight from Babylon the Great is now urgent. God's judgment against her will soon be executed. So heed the heavenly warning. *Get out of her!* Unhesitating flight will save your life.

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* *Religion of Babylonia and Assyria*, pp. 147, 148.
† *The Encyclopædia Britannica* (New York; 1910), Vol. III, p. 175.

What can you do about ASTHMA?

AS ADULTS we inhale and exhale air about eighteen times every minute. We take this for granted, breathing while eating, working, sleeping or whatever else we might be doing. We take it for granted, that is, until something goes wrong, as when we have a bad head cold or especially an attack of asthma.

If you suffer from asthmatic attacks you know it is no laughing matter. Usually after several hours of sleep you suddenly awake because of your great difficulty in breathing. You cough and wheeze. Seeking relief, you quickly get out of bed and try to find some comfortable position on a chair or in front of an open window. It is as if you were fighting for your life; your eyes may bulge, your face becomes pale and a cold clammy perspiration covers your body.

Gradually the attack lessens; the coughing brings up considerable heavy mucus, after which you breathe a sigh of relief. Your eyes and face become normal again, and now you go to bed, hoping to get a little more sleep.

The name asthma means "panting" or "gasping," and that certainly describes it. It has plagued humankind for millenniums and is no respecter of persons. Infants and the aged, rich and poor, educated and illiterate, all races and nationalities are likely to suffer from it—most severely from autumn through spring. It is more prevalent in childhood, however, and boys appear to be twice as susceptible to it as are girls. Estimates vary as to the number of those suffering from it in the United States —some giving a figure as high as eight million.

In an asthmatic attack three factors are present: a swelling of the lungs' small tubes, a clogging of them with mucus and a spasmodic contraction of them by means of the nerves. But as to the underlying causes, there are ever so many conflicting ideas, even as there are many types of treatment recommended.

There is, however, quite general agreement that a predisposition to asthma is inherited. Asthmatic patients usually have at least one close relative who is also afflicted; if not by asthma, at least by hay fever, the symptoms of which are similar though much milder. Asthma victims, for the most part, are high-strung, sensitive persons with keen or vivid imaginations, whose mind and emotions appear readily to affect their bodies. While nothing can be done about inheriting a predisposition to asthma, there are certain things that may bring on attacks and that you may be able to avoid.

Contributing Causes

Among the various things that may bring on an attack of asthma are certain foods, such a cereals, milk, eggs and chocolate. Then again, the cause may be a drug, aspirin being especially suspect. Among the most common precipitators of asthma are things that are inhaled, such as pollen, insect powders, certain kinds of face pow-

der, airborne molds and dust. Any hairy animal may bring on an attack; but not such things as fur coats, as these usually have been treated with chemicals and so are free from allergens. Then again, bacteria is blamed by not a few as the cause in certain cases. Sudden changes of temperature, as well as the cold, damp night air, may bring on an attack. In particular are attacks associated in some persons with nervous tension, frustrations and emotional upsets, especially on the part of children.

Faulty diet is also recognized as a cause, aside from food allergies. Malnutrition or constipation may cause it. Overeating and eating rich foods before retiring may bring on an attack during the night. Then again, extreme physical exertion for one who is not used to it may bring on asthmatic attacks for the first time and result in one's being afflicted long after.

All in the Mind?

There appears to be a trend among certain medical men more and more to consider asthma as a psychosomatic affliction, one that is caused by mental or emotional disturbances and strains, especially in children. Doubtless there is some reason for this viewpoint, although it could easily be overdone. For example, an asthmatic may suffer when he sees artificial flowers or weeds, which do not contain offending pollens at all. But that does not prove that such offending pollens in the first place did not cause his condition, but merely that his nervous system has been conditioned by his affliction. As one physician well expressed it: "Asthma is not caused by the patient's psychosomatic state; but the asthma renders him" more susceptible to psychosomatic factors.

Peculiarly, while mental and emotional strains and upsets may well bring on asthmatic attacks, these very things at times bring relief. Thus an asthmatic wife was free from attacks all the time her husband was seriously ill. A mother's asthmatic attack suddenly ended when she saw her child in danger. Further, it is well known that when an asthmatic suffers a broken bone or has an operation he usually is free from attacks for about a month, until the injury is healed. How can these vagaries of asthma be accounted for?

By the theory that the three basic conditions involved in an asthmatic attack, the swelling of the small tubes in the lungs, their filling with mucus and their nervous spasms, are all brought about by an insufficiency of epinephrine or adrenaline. Under certain strains or pressures the adrenal glands secrete more of their hormone into the blood, thus counteracting the tendency to asthmatic attacks. In keeping with this is the popular medical practice of using epinephrine in inhalators in treating asthmatic attacks.

Various Approaches

If you suffer from asthma, what can you do about it? Most likely you will want to consult a physician, but what kind? One that puts his whole faith in medication and endeavors to control the asthma by drops, sprays, hypodermic shots, pills, capsules, rectal suppositories, "wonder drugs," gamma globulin, and so forth?

Perhaps not, for there is danger of overmedication in treating asthma. Thus an article in *Michigan Medicine,* July 1965, states that "in no other disease is the physician apt to contribute toward aggravating the situation as much as in asthma. . . . Unnecessary medication should be strictly avoided." And regarding the treatment of long and severe, chronic, asthma, it states, "Withdrawal of former medication as much as possible is indicated."

In the same vein a physician writing in the *Journal of the American Medical Association,* March 14, 1959, stated: "The

uses of antibiotics and/or sulfanimides during attacks or daily for months and even years, and the recent injections of gamma globulin for wrongly assumed infectious asthma are unnecessary, costly and are a potential danger."

According to such physicians as Japanese Dr. K. Nakayama and Boston's Dr. R. H. Overholt, a minor operation has provided relief when all other therapy failed. Their operation consists of removing one or both of the tiny carotid bodies, organs the size of a rice grain on each side of the neck. They report that from 75 to 80 percent of those operated on get full relief or at least partial relief by this operation.

Among other approaches is treatment with "gold salts." British Dr. Banszky, in his book *The Modern Treatment of Asthma* (1959), claims that "gold salts," used in a certain way, "can be a valuable mobilizer of Nature's reserve forces and a powerful help in the fight against asthma." His treatment involves a weekly injection for nine weeks but is not indicated for asthma caused by infection.

The use of vitamins is an approach often used in conjunction with other therapies. It seems that, in particular, vitamin C has much to recommend it. Vitamins A and D are also highly recommended by some, but care must be used in taking them, as harm can result to the body from taking too much of these.

Then there is the approach that puts practically all the onus on food allergy. According to one of its leading advocates, Dr. A. H. Rowe, the best way to go about this is to start with a diet without cereals, as these usually are the greatest offenders. If no relief is obtained, elimination of other things may be tried, such as eggs, milk or chocolate. He tells of persons who had been given injections for years to control their asthmatic attacks and who had them brought under control in one to four weeks simply by avoiding foods to which they were allergic. Sometimes it may be a number of foods; then again, it may be only one food that is to blame. This approach apears to be in line with the Pulse Test developed by Dr. A. F. Coca, who has cured many cases involving a variety of illnesses simply by finding which foods his patients were allergic to, as indicated by a rise in their pulse rate after eating them.

Not to be overlooked is the change of climate. Many have found relief by going to sections of the country not plagued with cold and damp weather. Generally, however, the physician will recommend this only as a case of last resort; because of both the uncertainty of the result and the cost involved in making such a change.

The Constitutional Approach

The question of the constitutional approach might be said to be the bone of contention between the orthodox medical profession, which considers diseases as separate entities, and the types of treatment that consider all disease constitutional. The fact is, however, that the medical profession does give lip service to this constitutional approach by recognizing what it terms "physical medicine." It is defined as "the treatment of disease by physical (nonmedical) means, such as heat, massage, hydrotherapy, exercise, rest, occupational therapy," and so forth.

This is similar to the position taken by chiropractic. It considers asthma to be systemic, that is, involving the whole body and directly connected with the nervous system. It claims that, since this is so and chiropractic treatments are primarily given for the purpose of improving the flow of nerve force, nothing can be as beneficial for the asthmatic as chiropractic treatments. Interestingly, a very successful chiropractic practitioner in the Middle West of the United States was one who was

stricken so severely with asthma while studying in a medical school that he had to quit and, in the end, found relief only by chiropractic treatment, which caused him to choose the career of chiropractor instead of medical doctor.

According to the constitutional approach, the asthmatic needs his whole body to be built up, especially the lungs. Thus in *Annals of Allergy,* May 1965, there is a report on the treatment of twenty-five asthmatic children who were given a closely controlled physical-conditioning program. As a result, they greatly improved in breathing, in their circulatory system and in their emotional state. During this time none of them required hospitalization, although during the previous year one-half of them did.

COMING IN THE NEXT ISSUE

- Christianity's Unique Requirements.
- Tire Care May Save Your Life.
- Worldwide Lawlessness of Youths—Why?
- Fertile Soil—a Miracle of Creation.

Writing in favor of constitutional therapy is also Dr. K. Schultz, in the *New York State Journal of Medicine,* March 1, 1955. He puts the emphasis on exercises, breathing and mental attitude. Among the simple exercises he recommends is lifting the heels as high as possible while standing, once a second, fifty or sixty times in a row; also drawing in and pushing forward the abdomen a like number of times. He recommends light exercises to begin with, such as walking half a mile, and then, gradually, medium and heavy exercises. These exercises benefit because they stimulate the adrenals on the kidneys in the small of the back. He reports that some 80 percent of his patients were helped, half of them so much that they were able to discard all medicines. He also stresses breathing exercises with the emphasis on exhaling, as well as the need to really want to be healthy and a willingness to cooperate with one's physician. He holds that any addiction works against cure and that asthma is a disease of a civilization that has made man less active and so weakened his adrenal glands.

That breathing exercises can help in controlling asthma was underscored by the research made by Dr. A. Bouhuys of the Emory University School of Medicine, Atlanta, Georgia. He found that those who played wind instruments were far less likely to suffer from asthma, as it required "a fine regulation of the exhaled air flow rate and of the pressure generated by the lungs and chest."—*Science News Letter,* June 13, 1964.

In support of the constitutional approach to asthma must be mentioned what was learned about it in Britain during World War II. Ever so many men who had sedentary occupations and who suffered from asthma were cured once they got into the army, where physical exercise improved their health. But when they returned to their civilian desk jobs their asthma returned also. As constitutional therapy, exercises in relaxation must also be mentioned (since asthmatics are prone to be tense) and good posture.

No question about it, asthma is not a simple affliction, or there would not be so many different opinions as to the cause and so many different remedies recommended by the medical profession, as well as by therapists outside the ranks of medical orthodoxy. Since they all seem to be able to point to only partial success, it would seem that the wise thing to do is to try various remedies with an open mind, with a preference for those involving the least medication.

PROSPECTING For The TREASURES OF THE EARTH

By "Awake!" correspondent in Kenya

AS A child, perhaps you were fascinated by stories about a treasure hunt. One of the stories told may have been about a chest filled with gold and silver that was known to be buried in some remote place. With only a faded map and few clues to guide him, the adventurer slowly tracked down the position and finally dug down into the earth to claim the treasure.

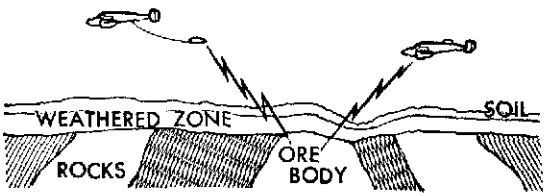
Today a treasure hunt is on in a big way. Around the world mining groups and governments are spending millions of dollars annually on vast exploration programs, prospecting for earth's valuable metals and minerals. These are the riches and raw materials under the ground that form the basis of our twentieth-century industrialized civilization. The techniques of modern science are patiently applied, as geologists search out promising places and drilling engineers probe down for the prize.

Ore Bodies

About ninety chemical elements occur naturally on the earth. Chemical analysis of large numbers of rocks has shown that eight of these elements make up 99 percent of the surface crust of our planet.* The remaining ones together make up less than one percent of the earth's surface rocks. However, during the early formation and development of the earth the Creator saw to it that local concentrations of these rarer elements occurred, to produce bodies of ore.

From these mineral deposits are extracted the valuable metals and nonmetals, without which modern industries could not exist. As an illustration, the average amount of lead in the rocks of the earth is about one part in one hundred thousand, and it is practically impossible to extract and purify lead from such rocks. However, there are places in the earth's crust where lead minerals are concentrated in ore bodies containing more of the metal. For example, extremely rich lodes have been discovered, such as those deposits containing galena, a mineral that is about 86 percent lead and which is the main source of lead throughout the world.

In some cases such deposits of valuable ore are exposed on the surface of the ground and can be easily discovered. However, in general the rock formations of the earth are covered by a thick mantle of soil, sediment and vegetation,



* These common elements are, in order of their abundance: Oxygen, silicon, aluminum, iron, calcium, sodium, potassium and magnesium.

which shows no visible signs of the mineral wealth that may lie buried below.

Geochemical Prospecting

Today the science of geochemistry draws clues from the sand to seek out these hidden treasure troves. Soils have a composition similar to that of the rocks from which they were largely formed and consist mainly of the same eight elements, containing only very small amounts of most of the others. Chemical analysis shows that the amount of such trace elements in soil samples taken, say, every hundred feet along a sampling line, varies slightly from the average or "background" value for that area. However, in the vicinity of an underground ore body the concentration of certain trace elements in the overlying soil may rise well above the background level. When the geologist has reason to believe that he is near a hidden mineral deposit, he may conduct a soil survey over the area, to pinpoint the exact position.

As the first step in exploring a large unknown area, a "drainage reconnaissance survey" may be conducted. Rainwater draining into streams contains minute amounts of elements removed from the rocks and soils from which the water has drained. So the sediments deposited in the rivers and streams reflect the composition of the rocks and soils in the area. Analysis of stream sediments may, therefore, give a clue to likely areas of mineralization, which areas are then explored in more detail.

At present the Uganda government is carrying out a reconnaissance survey in Karamoja district, which is a large sparsely populated area in northeastern Uganda. In the dry season geologists collect samples of sediments from dry riverbeds, and these are sent to the laboratories of the Geological Survey Department in Entebbe for analysis. The results are recorded on maps showing the rivers and streams.

In areas of human habitation the very low levels of trace elements normally found in the sand are completely changed. For example, the average concentration of tin in stream sediments from a certain area may be less than one part per million, or a sediment containing, say, ten parts per million, may be considered significant, as indicating an unusual geological environment. However, a tin can lying on the bank of the river may easily result in ten parts per million of tin being reported in a stream sediment sample taken nearby. Similarly with soil surveys, when the chemical results are plotted on a map of the district, inhabited areas, railways, roads and footpaths show up as "geochemical highs," due to the rust and refuse from all the machines and metallic implements employed by man.

The samples of soil or sediment are analyzed by very sensitive chemical tests that can detect minute amounts of elements such as copper, lead, zinc, cobalt and nickel. The tests are cheap and simple to perform. Great accuracy is not required in the analytical work, as the geochemist is looking for large variations in trace-element concentration. A valuable tool applied in this work is the optical spectrograph. By means of this instrument a soil sample can be analyzed simultaneously for twenty or more elements down to very low concentrations. Important requirements for any analytical method to be useful in geochemical prospecting are speed and low cost per sample, as very many samples must be analyzed. Detailed geochemical surveys normally involve analysis of about one thousand samples per square mile.

Vegetation

Plants may provide important clues in the geological treasure hunt. The nourish-

ment for vegetation comes from the soil, and so the amount of certain trace metals in plants depends to some extent on the concentration of these metals in the surrounding soil. Therefore, it is sometimes possible to follow the trace element composition of the underlying soil by removing samples of vegetation and analyzing the roots, branches or leaves. This technique is especially useful in areas of thick forest or swamps, where sampling of the soil would be difficult. On the Colorado plateau prospecting for uranium has been carried out by analyzing deep-rooted plants, such as the juniper and sage, for the content of uranium and vanadium.

Related to the above-mentioned method is the geobotanical method of prospecting, which has to do with locating minerals by their effect on plant growth. For example, a gardener knows that a deficiency of iron in the soil will cause yellowing of green leaves. In the early days, successful prospecting was done by searching for bare places in the bush caused by excessive amounts of copper in the soil, which poisoned the growth of vegetation. On the other hand, the fact that a certain shrub thrives in iron-rich soil has been used in prospecting for iron deposits in Venezuela.

In certain circumstances individual plant types may be indicators of specific metals in the soil. For example, on the copperbelt of Zambia there is a small plant known as the "copper flower," which grows only in soils having a high copper content. Geologists have used this flower to trace out copper-rich areas. The calamine violet grows only in soils with high zinc content in Silesia, Poland, and this species has been used for prospecting zinc deposits.

There are many other cases where botanical indicators have been used in prospecting, but their use requires considerable local knowledge and experience. Methods involving vegetation are not generally useful, owing to the fact that local climate, sunlight, soil drainage and other factors, in addition to soil composition, determine plant growth.

Geophysical Prospecting

The advantage of geophysics is that many physical measurements can be made on the spot without having to remove a sample for chemical analysis. Further, the measurements can be made at a distance. Thus, the electrical, magnetic and certain other properties of underlying rocks can often be measured at the surface of the ground. With great improvements in instrumentation it has become possible to make such measurements at greater distances above the rocks in an airplane, and today large areas are being prospected from the air.

Rocks often show variations in the amount of magnetic material in them, and such changes can be detected by measurements of the variation of the earth's magnetic field by an airborne magnetometer. Changes in rock types are also reflected sometimes by changes in their radioactive content. Thus measurements of weak radioactivity by a scintillation counter carried in an airplane can be used to indicate the type of rocks below.

Further, some minerals have the property of conducting electricity, and under suitable conditions such conductors can be detected from the air by electromagnetic equipment.

Copper is at present mined from the Ruwenzori range (Mountains of the Moon) on the Uganda-Congo border. The copper occurs as chalcopyrite, which is a conducting mineral containing copper, iron and sulphur. Recently an airborne geophysical survey was conducted in western Uganda in the hope of locating other deposits of this copper mineral. In this procedure, two airplanes fly at constant speed,

one about a thousand feet behind the other. Equipment on the second aircraft transmits electromagnetic signals that are reflected from the earth and detected by sensitive instruments contained in a "bird" that is towed behind the front airplane. The electromagnetic waves bounced off the earth are modified, depending on the presence or absence of conducting minerals in the rocks below, and the signals detected by the "bird" are automatically recorded. Interpretation of the results is a very complex problem.

Other Considerations

Geological indications are not the only factors to be considered when deciding whether to survey an area for minerals or not. In most countries considerations of property ownership are important. Further, a company would also base its decision as to whether to explore for minerals upon political considerations. A commercial company would not spend large amounts of money to locate and develop mineral deposits in another country if there were fears that political changes might bring in a government that would nationalize foreign industries.

The Future

The day of the private prospector is not yet completely past. In lesser developed countries such as Uganda enterprising individuals still roam around the "bush," paying natives to search for unusual rocks or stones. However, in the more developed countries of the world the exposed deposits of ore have, for the most part, already been found. The big discoveries of the future will probably be those hidden underground deposits that can be located only by the methods of modern science. Discovery and development of such deep deposits is an expensive process, which can usually be carried out only by governments and large private groups. Some of the biggest mineral deposits may yet be found beneath the oceans, and men may discover some practical method of mining them.

The United States Bureau of Mines has started an oceanographic station in California in order to investigate undersea minerals and to develop practical methods of extracting them from the ocean. Exploration is carried out with drills, underwater cameras and other techniques. The Russians, who have prospected vast areas of central Asia by geochemical methods, are already exploring the floor of the Pacific Ocean for manganese.

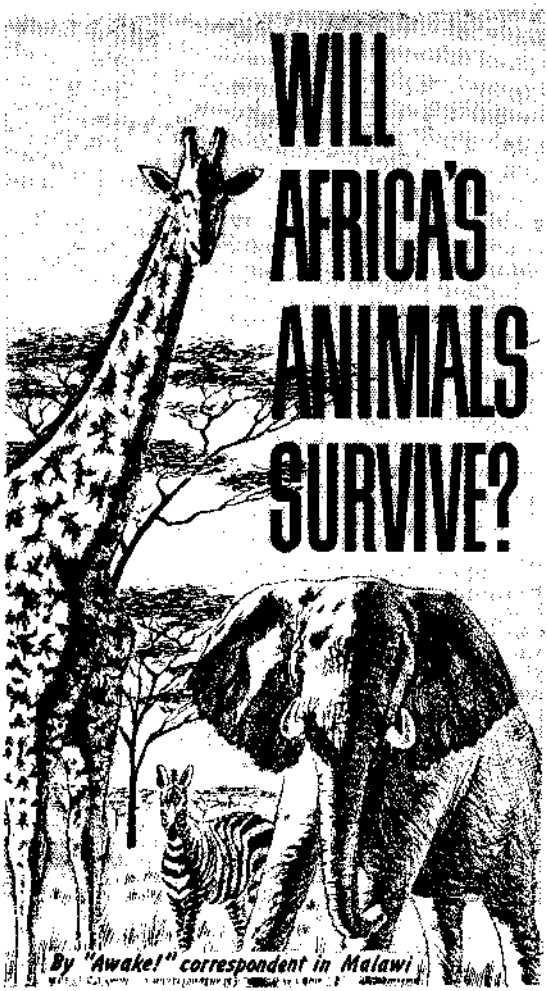
The future will no doubt see many improved techniques in the art of scientific prospecting and an increase in the extent of mineral exploration, not only in inhabited lands, but also in the uncharted deserts, in the frozen land masses of the north and south, and even beneath the oceans.

It is evident that the Creator has provided our earthly home with a bounty of all kinds of valuable raw materials, and as man has patiently prospected the ground beneath his feet, the earth has yielded up its hidden treasures.

LOOSE REASONING OF EVOLUTIONISTS

● In his book *The Dogma of Evolution,* Professor Louis More made this interesting observation about the loose reasoning of evolutionists: "The most discouraging feature of the whole problem of biological evolution, to one who has been trained in the exact phraseology and rigorous logic of the physical and mathematical sciences, is the loose language and the still looser reasoning of the evolutionists and of the biologists. Up to a certain point, their language and methods are those of science and then comes a relapse into the methods of the untrained thinker."

WILL AFRICA'S ANIMALS SURVIVE?



By "Awake!" correspondent in Malawi

THE plains are parched, the grass turned brown by the tropical sun. Smoke rising from numerous bush fires mingles with the shimmering heat haze. The wild animals are thirsty. As the sun begins to drop in the west and the heat of the day passes, they come down to the river to drink. From our camp on the high river bank we can watch this fascinating parade of African animals at home in their vast unfenced zoo.

The river is wide at this point, but each day the water drops a little lower. As the smaller streams and water holes in the district dry up, the animals congregate in ever-increasing numbers to the river. Sandbanks are exposed by the receding waters, and here many crocodiles lie basking in the sun, motionless. Just below us, almost submerged in the water, are hippos with only their eyes, ears and nostrils visible. Occasionally one opens his cavernous mouth in a wide yawn.

Turn your eyes now to the opposite bank. It looked almost as though that large shadow moved. Look again. It is now recognizable as an old bull elephant. As he moves slowly and silently down the bank to the water's edge, several other elephants follow him from among the trees. They pause to gather some foliage, tearing down branches with their trunks. They also eat grass and roots, which they dig up with their tusks. They require large quantities of food, about a quarter of a ton of green fodder daily, and now, during the long drought, fodder is getting scarce.

Looking upriver from our vantage point, we behold a scene of great peace and beauty: Large waterbuck with splendid horns, kudu and striped zebra together with their companions, the wildebeeste. The heads of the long-necked giraffe appear above the flat-topped acacia trees. The timid impala raise their heads in alarm as a huge rhinoceros joins them at the river. The rhino has enjoyed a long siesta, but now, in the cool of the evening, he has come to wallow in the mud. Beyond these a mighty herd of massive-horned buffalo blackens the river bank.

Suddenly a shimmering crimson cloud wings before our enchanted gaze—a flock of carmine bee eaters speeding to their nests in the river bank. Africa has a wealth of bird life. There, poised on a branch overlooking the water, is a colorful kingfisher. Beautiful white egrets are feeding unafraid among the crocodiles on the sandbanks. In the trees are colonies of weaver-

birds, while, high above us, the majestic fish eagle is calling. This glimpse of Africa's unparalleled animal life fills us with wonder and delight.

Threat to Survival

At one time Africa teemed with wildlife from the lower Nile to the Cape; today, however, scenes like the one before us are becoming rare, for many of the animals of Africa appear to be traveling the road to extinction. Some have already joined the dodo, such as the quagga, a zebralike animal that was of a brown color with black-and-cream stripes on the head, neck and shoulders only. Others are balanced precariously on the verge of annihilation.

What is the cause of this? Although diseases, such as rinderpest, kill many animals, they do not often lead to the extinction of entire species. As for the quagga, it was exterminated by white men mostly for food for slaves and laborers. Man, who slaughters vast numbers of animals, is the main culprit.

Africans, of course, have been killing game for centuries, and many tribes are traditional hunters. In the past, game was plentiful, but the supply is not inexhaustible. For example, in 1934 there were estimated to be 250,000 of the deerlike animals called lechwes in the Kafue flats of Zambia. Today, as a result of organized tribal hunts, there may be only 15,000 left. As meat gets scarcer in Africa, the wholesale slaughter of wild animals only increases the threat of starvation. If the rate of destruction continues to be higher than the rate at which the species can replenish its numbers, it may die out. Also, if the total number of a species drops below a certain level, that species, unless it has special protection, is almost sure to become extinct.

Contributing to the slaughter of wild animals has been the influx, over the years, of explorers and hunters. Early explorers in Malawi slaughtered great numbers of hippos, which were a menace to their river steamers. And many have been the hunters who have come to Africa on safari, to kill animals for sport, for thrills and for trophies.

That man has miserably abused his dominion over the beasts was stressed by one scientist who said: "Since man's appearance on the scene in recent times, with one or two exceptions, all cases of wildlife extinction can be lodged to his own hands." The magnitude of the problem was emphasized by the Duke of Edinburgh, who stated: "Today there are 250 species of animals and birds in danger of extermination by the sheer callousness of mankind." Indeed, it has been said that man is responsible for the disappearance or near disappearance of 450 animal species. Once man has exterminated a species he is, of course, incapable of re-creating it. One author expressed it this way: "We are capable of building skyscrapers or destroying whole continents with atomic bombs; but to bring a dead worm back to life is beyond us."

Changing Africa

Africa is awakening from her centuries-old sleep to a new way of life. Revolutionary changes shake the continent. The human population explosion results in more and more pastureland coming under cultivation, thus crowding out the wild animals. Elephants and agriculture do not easily coexist. Domestic animals overgraze and destroy large areas of grassland. Forests are cut down and burned and the water supply diminished.

Thus animals of the mountains, forests, savannahs, deserts, rivers and lakes of Africa are all endangered. One survey showed that no less than half the original wildlife areas of Africa are now eliminated,

and more than three-quarters of the animals in the remaining areas have been killed. In the Republic of South Africa the destruction of big game outside reserves and private game lands is virtually complete.

Killing Animals for Profit

Changing conditions and the increase in the human population, however, are not the only reasons for the mass destruction of the African fauna. One primary reason is the killing of animals for profit, which is often done illegally. Elephants, the most sought after of Africa's animals, have long been slaughtered for their ivory. In the last century millions of tusks were carried from the interior to the coast on the heads of slaves. Today, poaching elephant ivory is still big business. During a campaign against poachers in Tsavo Royal National Park, Kenya, 1,280 elephant carcasses were found. Only a few thousand elephants remain in the area. Poachers often kill elephant cows, and leave the calves to die of starvation.

The Serengeti National Park in Tanzania harbors the finest and one of the last surviving great concentrations of African game. Yet in this area alone about 150,000 animals are poached annually.

Zambia loses 200,000 wild animals a year through poaching. An operation in which aircraft took part recently resulted in the arrest of fourteen poachers armed with ancient muzzle-loaders and modern rifles. Their tractor-trailer was loaded with carcasses and skins.

The scimitar-horned oryx was formerly widespread over the arid areas of North Africa. In recent years they have been slaughtered, not only by armed Arab horsemen, but also by oil surveyors and troops hunting from vehicles and using machine guns. Today, only an estimated 10,000 remain.

The rhino, our second-largest land animal, faces extinction. The world population of the white or square-lipped rhino is down to a mere 4,000. Many rhinos are poached by Africans for their "horn," which is exported to the East, where it is ground to a powder and sold at a great price as an aphrodisiac. Poisoned arrows are banned in Kenya, but reports show that the Wakamba use them in hunting rhino. Many more are speared by tribesmen.

Africa's animals are killed, not only with guns, spears and bows, but also with snares, pit traps, ring fires and dogs. Over 1,500 snares were removed by rangers and game guards in the Mzuzi Game Reserve, Zululand, in twelve months. The usual victims are antelopes, but rhinos are also killed in this way. When the Bengengai Game Reserve was proclaimed in the Sudan, 2,000 large game pits dug by the Zande tribe were filled in.

Many animals are hunted for meat, others for tusks, horns, skins or tails. The leopard is poached for its beautiful spotted pelt and is almost extinct in many parts of Africa. They are frequently killed by poison so that their pelts are undamaged. They were once common in Malawi but are now comparatively rare.

The fascinating giraffe, the world's tallest animal, is slaughtered for the tuft of hair on the tail, which is used as a fly whisk. Crocodiles are hunted at night with the use of lights. Their leather is used in the manufacture of shoes and handbags. Many beautiful birds, including the heron and the bird of paradise, are destroyed to obtain their feathers. The Angoni of Malawi kill the paradise flycatcher for its plumage.

Hunting is thus done for meat or for some part of the animal that is of economic value, but it is also done just for sport. The idea of killing for sport or for the excitement of it is not new but dates back

to the days of that notorious "mighty hunter," Nimrod, founder of ancient Babylon. (Gen. 10:8-10) Seldom is thought given to replenishing the animal resources that are taken. But it is encouraging to see that hunting with a camera, rather than with a gun, is becoming more popular.

Some Attempts at Preservation

Today, conservationists are trying to preserve Africa's threatened animals. For example, by damming the mighty Zambezi River, man produced the 2,500-square-mile Kariba Lake. In 'Operation Noah' thousands of animals and birds marooned on hilltops and endangered by the rising waters were captured in nets and ferried to safety. Tranquilizers were sometimes used to facilitate handling. Other animals were driven into the water and then captured or made to swim to the mainland.

Wild animals are valuable to Africa, not only as a tourist attraction, but also as a source of meat. The eland, the largest antelope, which has been exterminated over a large part of its former range, has been used in recent experiments in wild animal ranching. Game ranching is gaining popularity in Zambia and Rhodesia.

Education to stimulate appreciation of wildlife among the people is an essential step in the preservation of our wildlife heritage. Many men, realizing that wildlife is a valuable natural resource, both from a practical and from an aesthetic viewpoint, have stressed the need for wildlife conservation. One African leader stated, "The survival of our wildlife is a matter of grave concern to all of us in Africa."

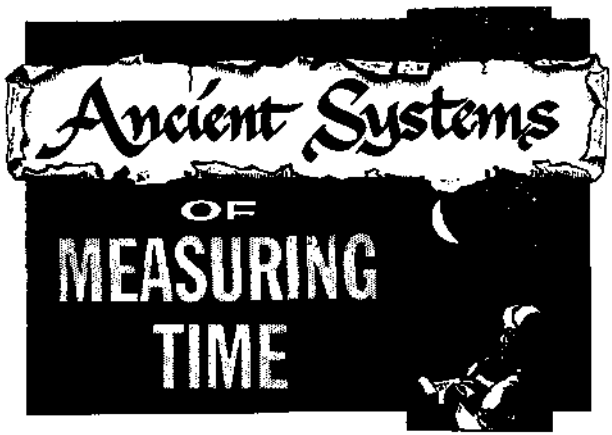
Game reserves play an important part in protecting wildlife. Game rangers constantly patrol the area to reduce poaching. The animals' natural habitat is preserved and improved where necessary. Water is provided by boreholes and dams, and predators are kept in check. In the reserves of southern Malawi, elephant, buffalo and antelope, including the rare and beautiful nyala, are protected. The greatest concentration of game in Malawi is probably in the center of the country, where the Kasungu reserve is being developed. In the north is the Nyika plateau, almost half a million acres of short rolling grassland at an altitude of more than 7,000 feet. Large herds of antelope spend the spring and summer months here. This is the home of the lion and the leopard. Here the cheetah races, fast as the wind, after its prey.

The sun is fiery-red as it touches the horizon. In a few moments it disappears, night falls, all colors are extinguished. The brilliant stars appear, and the nocturnal animals emerge from their daytime hiding places. The silence is shattered by the noises of an African night—the croaking of frogs and the roar of a lion.

Our hearts and minds are filled with wonder at the beauty and variety of wildlife, and we are happy to know that one day, in God's new order of righteousness, before man has destroyed all these marvels of creation, man will exercise proper dominion over Africa's animals.

High Blood Pressure for a Long Neck

Because the giraffe's neck is so long, the animal needs an extremely high blood pressure so that blood may reach the towering head. But what happens when the giraffe lowers its head seven feet below the heart's level to take a drink? What prevents brain hemorrhage? Scientists, keenly interested in the giraffe's heart and blood system, have found that this living skyscraper is marvelously designed to cope with the problem. The Creator equipped it with an automatic valve to control the blood supply, so that there is neither brain hemorrhage upon lowering the head nor sudden draining of blood when the head is quickly raised.



IN RECENT years such tremendous changes have been made that if an early man returned to our present civilization he would think himself in a fantasyland. Airplanes, rockets, missiles and many other formerly unbelievable accomplishments of modern science would amaze him. But he would find other things quite familiar. For instance, the calendar that hangs on the wall of almost every home and office. How similar he would find its system of dividing time into seven-day weeks and thirty-day months to the way that the first men on the earth measured time!

This similarity exists because the Creator himself established the basis for man's system of measuring time. When Jehovah God prepared the earth for human habitation he separated the time that he had allotted for the job into days or periods, six for doing the various features of the work and the seventh for resting. Since early men such as Noah divided time into seven-day periods, it is quite evident that they copied God's pattern. (Gen. 8:10, 12) In fact, one authority observed that the antiquity of the seven-day week "is so great, its observance so widespread, and it occupies so important a place in sacred things, that it has been very generally thrown as far back as the creation of man."*

The dividing of time into months and years likewise reaches back to the time of the first man. And although Jehovah God did not directly establish these divisions, he did set the sun and moon in their orbits in such a way that they would be a logical basis for making them. (Gen. 1:14) It is therefore evident that Noah, who was born only a hundred and twenty-six years after the death of the first man Adam, and who had a record of the ages of the early heads of the human family, counted thirty days to a month and twelve months to a year.—Gen. 5:1–6:9.

This conclusion is reached because at Genesis 7:11, 24 and 8:3, 4 one hundred and fifty days are shown to be equal to five months. And in this same narrative of the Flood the second, seventh and tenth months of the year of the Flood are referred to, after which the passage of fifty-four days is described, and, then, a short time later (evidently after six more days), the first day of the first month of the following year is mentioned.—Gen. 7:11; 8:4-6, 10-13.

Therefore, it is reasonable to assume that the year consisted of twelve months of thirty days each, amounting to a total of 360 days. In support of this M'Clintock and Strong's *Cyclopædia,* Vol. 2, page 294, says: "We have also the testimony of ancient writers that such a year [of 360 days] was known to some nations, so that it is probable that the year of Noah was of this length." And Smith's *Bible Dictionary,* Vol. 4, page 3579, suggests that the lunar year of 354 days and the vague year of 365 days were derived from 'this primitive year used by the Noachians before their dispersion.'

* Smith's *Bible Dictionary,* Vol. 4, page 3490.

When the Year Began

In very early times men counted the beginning of the year from the fall, the first month starting about the middle of our present month of September. This gives rise to the conclusion that man was created in the fall of the year, since he would naturally begin counting time from his creation onward.

Thus, when the Scriptures say that the Flood began "in the second month, on the seventeenth day of the month," that date would correspond to the first part of our present month of November. This is arrived at by counting one month and seventeen days forward from the middle of September. By the same calculation, "the seventh month, on the seventeenth day of the month," the date that the ark came to rest on the mountain range of Ararat, would correspond to the early part of our present month of April.—Gen. 7:11; 8:4.

A strong indication that the counting of time from the fall continued among Noah's descendants after the flood is revealed by the fact that just prior to the Israelites' exodus from Egypt in 1513 B.C.E. Jehovah instituted a change, saying: "This month [Abib] will be the start of the months for you. It will be the first of the months of the year for you."—Ex. 12:2; 13:4.

The month Abib, its name having the sense of "an ear of grain, a green ear," began near the vernal equinox, just six months removed from the previous start of the year in the fall. As its name indicates, Abib fell at the time that the grain crops began to ripen. This is seen by the fact that the plague of hail, which occurred shortly before the exodus, destroyed the barley, "because the barley was in the ear and the flax had flower buds. But the wheat and the spelt had not been struck, because they were seasonally late."—Ex. 9:31, 32.

Keeping of the Festivals

In order that his people would never forget his deliverance of them from Egypt, Jehovah commanded that they keep an annual passover feast on its anniversary date, Abib 14. Two days later, on the sixteenth of the month, they were instructed to offer each year before Jehovah the firstfruits of the barley harvest. And from that day they were to count fifty days to the feast of weeks or Pentecost, at which time the high priest was to offer the firstfruits of the wheat harvest before Jehovah.—Ex. 12:14; Lev. 23:4-21.

Now in order to time these feasts so that they always fell during the proper seasons of the year, the Jews needed a more accurate system of keeping time than merely reckoning a year by twelve lunations of the moon. Why so? Because an average lunation (the time from one new moon to another) is only a little over 29½ days, making a lunar year about 354⅓ days; while, on the other hand, a solar year (the time for the earth to make a complete trip around the sun) is approximately eleven days longer, or about 365¼ days. Thus, if the Jews followed the lunar year without making some kind of correction, in a matter of only three years Abib 16 would fall nearly thirty-three days earlier in the season. And since the crops would not be ripe by that time, it would be impossible to follow Jehovah's instruction to offer the firstfruits of the barley harvest on the proper date.

Because of this fact *The Jewish Encyclopedia,* Vol. 3, page 499, observes: "It thus seems plain that the Jewish year was not a simple lunar year." However, it cannot be said with certainty how the ancient Jews made the necessary adjustment, as this authority points out: "It is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10

or 11 days at the end of each year." The logical conclusion is that, if the new moon for the beginning of the month of Abib arrived, and the sun was such a distance from the vernal equinox that it would not reach it by the middle of the month, instead of calling the month Abib, it was counted as a thirteenth or intercalary month.

M'Clintock and Strong's *Cyclopœdia,* Vol. 6, page 547, makes this same observation: "We have no reason to think that the intercalary month was inserted according to any exact rule; it was sufficient for practical purposes to add it whenever it was discovered that the barley harvest did not coincide with the ordinary return of the month of Abib." For the past 1,600 years, however, the Jews have followed a set rule, as the above *Cyclopœdia* notes: "In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, [a nineteen-year cycle discovered by Meton, an Athenian mathematician 432 B.C.] which was adopted by the Jews about A.D. 360."

This nineteen-year cycle is designed so that at the end of nineteen years the 235 months of the lunar calendar (twelve years of twelve months plus seven years of thirteen months) equals almost exactly the 228 months of the regular solar calendar. By inserting the intercalary months every 3d, 6th, 8th, 11th, 14th, 17th, and 19th year during the cycle, months are regulated so that they fall during the proper season each year.

Jewish Months

"At the commencements of your months, you must blow on the trumpets over your burnt offerings and your communion sacrifices," Jehovah commanded his people Israel. Thus the beginning of each month was specially marked with sacrifices and trumpet blasts. (Num. 10:10; 28:11-15; Ps. 81:3) Similar to a sabbath, on a new moon trade and certain work ceased, as evidenced by the question: "How long will it be before the new moon passes and we may sell cereals? Also, the sabbath, and we may offer grain for sale?" (Amos 8:5) New moons may also have been set aside for special religious instruction in view of the inquiry of the husband of the Shunammite woman: "Why are you going to [Elisha] today? It is not a new moon nor a sabbath."—2 Ki. 4:23.

The midyear new moon, at the beginning of the seventh month, was marked by special observations. On this day, known as the Festival of Trumpets, Jehovah commanded that "there should occur for you a complete rest, a memorial by the trumpet blast, a holy convention." By this month all forms of crops had been gathered in, and seeding for the coming year began. According to common opinion this was the festival of the beginning of the civil year, used for operations of agriculture, while Abib 1 marked the start of the sacred year.—Lev. 23:24; Num. 29:1-6.

Seldom do Bible writers refer to the months of the year by name, but, rather, they almost always designate them by number. For example: "On the tenth of the *first month.*" (Josh. 4:19) "In the *second month,* on the fourteenth day." (Num. 9:11) "In the *third month.*" (2 Chron. 15:10) "The *fourth month.*" (2 Ki. 25:3) "In the *fifth month,* on the first of the month." (Num. 33:38) "In the *sixth month.*" (Ezek. 8:1) "In the *seventh month* on the tenth of the month." (Lev. 16:29) "In the *eighth month.*" (1 Ki. 12:32) "In the *ninth month.*" (Ezra 10:9) "The *tenth month* on the tenth day." (2 Ki. 25:1) "In the *eleventh month.*" (Deut. 1:3) "In the *twelfth month,* on the twenty-fifth day." —Jer. 52:31.

On rare occasions names of months are given, but it is good to note that the names changed after the Israelites went into Babylonish captivity in 607 B.C.E. Therefore, instead of calling the first month Abib, the postcaptivity book of Esther reads: "In the first month, that is, the month Nisan."—Esther 3:7.

Aside from *Abib* there are only three other names of precaptivity months that are preserved, and these are all used in connection with the temple. "In the fourth year the house of Jehovah had its foundation laid, in the lunar month of *Ziv* [the second month]; and in the eleventh year, in the lunar month of *Bul,* that is, the eighth month, the house was finished." "So all the men of Israel congregated themselves to King Solomon in the lunar month of *Ethanim* in the festival, that is, the seventh month."—1 Ki. 6:1, 37, 38; 8:2.

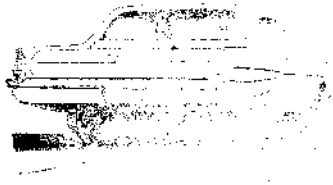
The postcaptivity Bible books name seven of the Jewish months. Aside from the first month, *Nisan,* already mentioned, "the third month, that is, the month of *Sivan,*" is given. (Esther 8:9) *Elul,* the sixth month (or the twelfth month on the civil calendar used by Nehemiah), and *Chislev,* the ninth month, are named. (Neh. 6:15; Zech. 7:1) "Esther was taken to King Ahasuerus at his royal house in the tenth month, that is, the month *Tebeth.*" (Esther 2:16) Jehovah's word came to Zechariah in "the eleventh month, that is, the month *Shebat.*" (Zech. 1:7) And the repatriated Jews finished rebuilding the temple "by the third day of the lunar month *Adar* [the twelfth month], that is, in the sixth year of the reign of Darius the king." —Ezra 6:15.

The names of the remaining five postcaptivity months appear in the Talmud and other works. They are *Iyyar,* the second month, *Tammuz,* the fourth, *Ab,* the fifth, *Tishri,* the seventh, and the eighth month was called *Heshvan.* The thirteenth month, which was intercalated periodically, was named *Ve'adar,* that is, the second Adar.

Compared with the tremendous changes in other fields, man's system of measuring time has not changed very much. The principal difference from our present calendar, aside from the names of the months, is that the year started at a different time of the year—before the Israelites' exodus from Egypt, in the fall, and, afterward, generally it began counting in the spring. Since the Bible generally gives only the number of a month, a careful Bible reader will find the following chart helpful in quickly identifying its name and the time of the year during which it fell.

Sacred Year	Civil Year	Name of Month	Number of Days	Relation to Present Months
1	7	Abib or Nisan	30	March-April
2	8	Ziv or Iyyar	29	April-May
3	9	Sivan	30	May-June
4	10	Tammuz	29	June-July
5	11	Ab	30	July-August
6	12	Elul	29	August-September
7	1	Ethanim or Tishri	30	September-October
8	2	Bul or Heshvan	29	October-November
9	3	Chislev	30	November-December
10	4	Tebeth	29	December-January
11	5	Shebat	30	January-February
12	6	Adar	29	February-March
13		Ve'adar		(Intercalary month)

STRETCHING YOUR GASOLINE DOLLAR



THERE are some seventy million privately owned passenger cars in the United States, four out of every five families having at least one. In France about 40 percent of the households own cars; in Great Britain 32 percent have them; and in Belgium, West Germany and the Netherlands more than one out of four families drive their own automobiles. This means that gasoline is becoming a significant expense to more and more households.

Since it is not unusual for families to drive ten to twelve thousand miles each year, the gasoline bill can easily run from $250 to $300. The annual gasoline expense of other households is much greater. Certainly it would be wonderful if the price of gasoline were cut in half. Although the likelihood of this happening is remote, there are ways of realizing benefits almost as dramatic as such a gasoline price cut. How so?

First, by increasing the number of miles you are presently getting from a gallon of gas. This can be done by practicing good driving habits and maintaining your car in proper running condition. And secondly, perhaps by purchasing a more economical fuel.

Gas-saving Driving Habits

After testing several advertised gas-saving gadgets, all of which failed to improve gas mileage substantially, *Popular Science* of August 1964 reported: "Our conclusions are that the best ways to save gas and get more power from your car are to keep it tuned to factory [specifications] and improve your driving skills." Another automotive specialist assessed the motorist's skill as the "most important single controllable factor in driving economy." But what are good, gas-saving driving habits?

The most important of all is easy, smooth acceleration. Avoid tramping on the gas pedal. Every time you do, an excess of gasoline is poured into the engine, much of which is expelled through the exhaust unused.

So economy driving means developing a feather foot. This will eliminate such practices as jackrabbit getaways, darting about in traffic and nervous pumps on the gas pedal while waiting for a signal light to change. Some expert drivers say that they imagine there is an egg between their foot and the gas pedal, and they always press gently so as not to break it. According to the Mobil Oil Company, which sponsors a cross-country "economy run" each year, this habit of smooth, easy acceleration can add up to ten more miles per gallon from your gasoline.

By developing the related habit of evenness in driving speed, you may make such remarkable gas savings a reality. One Mobil "economy run" expert explained: "The biggest enemy of economy is the brake pedal. Too many drivers forget to synchronize speed with traffic lights." Expert drivers alertly watch traffic conditions, anticipating well in advance any necessary change of pace. In this way they hold stops, starts and gear shifting to a minimum and maintain the steadiest possible

speed. The brakes are used only when necessary.

You can drive the same way. Practice it. The next time you get behind the wheel of a car concentrate on using a feather foot on the gas pedal, and determine not to use the brakes unnecessarily. That will mean observing the red traffic light a block or two ahead and coasting toward it, instead of continuing to accelerate. By the time you reach the light it may turn green, and you can continue without stopping. Remember: Every time you use your brake it will take extra gas to build up speed again.

It is also important to avoid staying in the lower gears for extended periods. On most cars, low gear at 20 m.p.h. uses about 50 percent more gasoline than high gear at the same speed. An "economy run" winner driving a standard shift car said that he usually upshifted at 11 or 12 m.p.h. and again at 20 to 22 m.p.h. Cruising speed is important, too, the most economical being from about 35 to 50 m.p.h. To drive at 80 m.p.h. nearly doubles the cost of gasoline from what it would cost to cover the same number of miles at 40 m.p.h.

So develop an economic style of driving and realize the benefits. Not only will you stretch your gasoline dollar, but you will find the relaxed and unhurried frame of mind most welcome. It is safer and much more restful.

Proper Maintenance

Another way to save on money for gasoline is to have a regular spring and autumn engine tune-up. Proper timing of the spark is vital to good gas mileage. One faulty spark plug in a six-cylinder engine can waste as much as 16 percent of your gasoline. Accurate adjustment of the idle-speed screw to give a correct gasoline-air mixture will also save fuel. A dirty air filter can add 10 percent to your gasoline bill, and a slow acting or stuck choke even more. A good mechanic will check these and other matters when he tunes up your engine.

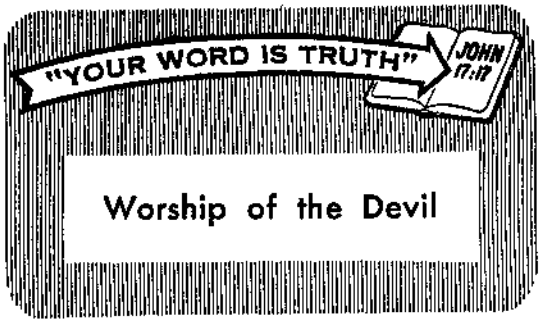
A simple thing that you can do to improve gas mileage is to keep the air in your tires up to specifications or slightly higher. Underinflated tires are gas wasters.

Inexpensive Gasoline

Finally, you may be able to shave more dollars off your annual gasoline bill by purchasing a less expensive type. *Science Digest* of July 1963 noted: "Only 25% of the cars on U.S. highways need premium gasoline. Yet premium sales run 40% to 50% of all gasoline sold in the U.S." Gasoline prices depend primarily on octane number. This number indicates a gasoline's ability to burn properly in an engine without knocking, which is a series of sharp pings or clicks when you accelerate or climb a hill.

After comparing regular and premium gasolines the above-mentioned *Science Digest* concluded: "There is little significant difference between regular and premium except for octane rating." Therefore, if your car can burn the less expensive, lower-octane gasolines without knocking, it is a waste of money to use more expensive fuels. Since today's regular gas has as high an octane rating as the premium gas of several years ago, most older cars can use regular satisfactorily. Even many newer cars, particularly smaller ones, can run efficiently on gasolines with lower-octane numbers. It may pay for you to experiment with lower-octane gasolines. However, it is poor economy to use a gasoline that causes engine knock.

So there are several ways to stretch your gasoline dollar. It is conceivable that with a little care and thought your family may be able to save many dollars on gasoline each year.



Worship of the Devil

THE mention of Devil worship often brings to mind a bygone age, a dark time in man's ancient history when unenlightened, ignorant persons engaged in pagan religious rites. Devil worship is not generally associated with this twentieth century, for this is thought to be an "age of enlightenment." Particularly so is this thought to be true of Western lands, where the religions of Christendom have long held sway.

However, this is not the case. Devil worship, in many forms, exists, not only throughout pagandom, but right in the heart of Christendom. Nor is it gradually passing away. The worship of Satan, directly or indirectly, has a firm hold in many areas and is growing instead of decreasing.

In the Victoria, Canada, *Colonist* of November 26, 1959, a researcher on the subject says that in some parts of the world "ancient cults involving the worship of pagan gods are moving in to replace 'a dying Christianity.'" He adds: "All over Europe and America organized groups of satanists—including some of the wealthiest and most respected members of the community—meet regularly to celebrate their infamous rites."

One form of Satan worship is the "black mass." Here the Satanists parody the Roman Catholic mass with obscene pantomime. A wafer, used to represent the body of Christ, is stabbed, supposedly symbolizing 'the killing of God,' and then this pierced wafer is defiled. Orgiastic rituals often accompany the entire sordid affair.

In the rugged mountains of northern Iraq the Devil is also worshiped by an entire religious sect. Tens of thousands of its members, known as Yezidis, argue that wisdom demands the worship of the Devil, "Shaitan." He is supposed to be personified by a brass peacock.

In Latin America there are, according to the Providence *Evening Bulletin* of October 21, 1963, "problems threatening the Catholic Church's survival." One main problem is the form of Devil worship known as voodoo. The report states that there is "an estimated yearly loss of five million nominal members of the Catholic Church in Latin America" to this paganism. "In Brazil and Haiti, 'voodoo' rites have gripped so many that some politicians have joined for political gain. . . . The population is increasing five times faster than the [Roman Catholic] priesthood, now providing only one priest for each 5,700 persons. A 70-year-old priest was pointed out who attended 40,000 persons in a Rio de Janeiro neighborhood that also had 500 spiritualist (voodoo) temples."

Yet it is not only those who have left the Catholic church or those who have never been Catholics who practice voodoo. Much of this voodoo, or Devil worship, is mixed in with the worship carried on in Christendom's churches. Pagan rites and church rites have thus become wedded, and church authorities tolerate it.

In Catholic Bolivia there are the famous Devil dances of Oruro, a city located on a high plateau in the Andes mountains. Oruro is a tin-mining center and nearly all the 40,000 inhabitants have some part in the industry. It is in relation to this mining work that the Devil dances play their part.

Preparations for the dances and rituals begin long before Carnival, or Mardi Gras time, which takes place one week before the usual 40-day Lenten period. For weeks, or even months, musicians and dancers practice. Seamstresses labor hard and long to make up the very intricate and costly costumes for the hundreds of dancers. The part of the costume most terrifying is the mask, which slips on the head and rests on the shoulders. It is an ugly, beastly face, with two long horns, big eyes and jagged teeth made out of broken pieces of mirror. This is in impersonation of the one the miner fears, Satan the Devil.

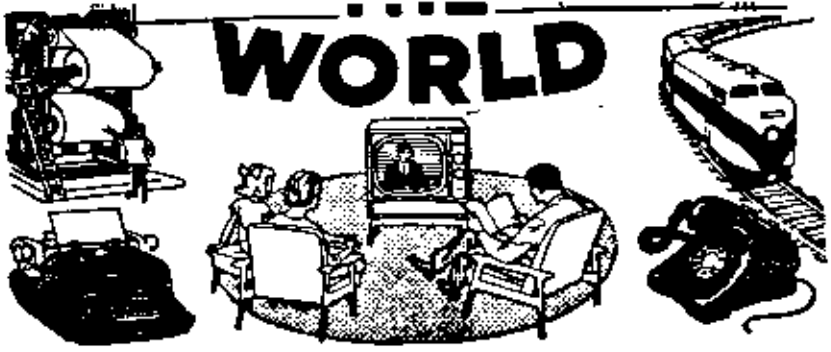
The miner fears Satan because he believes the Devil is the god of the underground and controls the destinies and hardships of his life underground as a miner. In his Devil dances he tries to please and placate this god of the underground so as to receive his favors, since he believes that he puts his life in the Devil's hands when he goes into the mine shaft. He thus venerates Satan, or "Supay," as the one means of returning safely to the surface of the ground and out of harm's way. Veneration is even accorded "Chiasupay," the woman devil, who represents the fallen flesh.

The origin of these Devil dances goes back to the time of the Inca Indians, but its modern setting dates back to the late 1700's, when it was incorporated into the new religion of Catholicism. Those who participate in it are young and old, rich and poor, persons from all stations in life. But nearly all are of the same religious background. Of this, the daily newspaper of La Paz, Bolivia, *El Diario,* of February 11, 1965, said: "It is interesting to note that these Satan worshipers are at the same time fervent Catholics who have mixed their faith and belief with this fear and superstition of the Devil."

Though these various forms of Satan worship flourish and are mingled in with Christendom's rites, are they the kind of practices for true Christians? Well, what did Jesus Christ say when, on one occasion, Satan offered him "all the kingdoms of the world and their glory," adding: "All these things I will give you if you fall down and do an act of worship to me"? Yes, just perform one simple act, one rite or ceremony! This Jesus could not do, and said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' "—Matt. 4:8-10.

So those who want to follow the example of Jesus Christ could not under any circumstances participate in the rites of Devil worship. Paul, an apostle of Christ, also made this clear. He stated: "What sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial?" Paul repeated the Scriptural counsel: "Therefore get out from among them, and separate yourselves." (2 Cor. 6:14-17) Paul's use of the word "Belial" is of interest. The word is of Hebrew origin. It means "worthlessness, lawlessness, recklessness, without profit," and its use here as a descriptive name for Satan the Devil emphasizes the fact that Satan personifies all that is bad, the exact opposite of Jesus Christ.

No, there is nothing in common between Christ and Belial, between true followers of Christ and worshipers of the Devil. Those who really follow Christ act in harmony with the Bible, because it is God's Word of truth. They thus exercise the utmost care to keep themselves separate from the spiritually and morally defiling practices and ceremonies of Devil worship. —1 Pet. 2:21.



Witnesses File Suit

◆ Jehovah's witnesses filed suit in the United States District Court of Washington, on November 15, to prevent hospitals, doctors and courts in the state of Washington from ordering blood transfusions to be given to members of Jehovah's witnesses who object to the practice. The action also seeks to halt the practice of seizing custody of children of Jehovah's witnesses by means of court orders to force on those children blood transfusions that doctors recommend but that parents do not want. Jehovah's witnesses are asking that "their freedom of religion and conscience be respected and that their family life be protected from 'interference by state officials." Named as defendants are twenty-two doctors, six state judges, ten hospitals and the State Attorney General. Leading counsel in the case is Kenneth A. MacDonald of Seattle. Associated with him are Fredric Tausend and W. Glen How, a Canadian attorney. MacDonald said: "No claim is being made for damages, because the questions of family and religious liberty involved are too important. We are asking for a declaration of rights and an injunction to restrain any further such invasion of right."

Clergy and Homosexuality

◆ Dr. Mervyn Dickinson, a United Church minister-psychologist in Canada, called for a more liberal attitude toward homosexuals, including "blessing" some homosexual "marriages." The pastoral counselor stated that there were homosexuals in "most congregations," and "there are secret homosexuals in many pulpits, too." The Toronto *Daily Star*, November 6, quotes him as writing: "Some homosexual relationships are expressions of a deep commitment and abiding love. Such homosexual 'marriages' cannot be dismissed as totally evil or depraved. And though they may not be the fullest expression of God's will, they may be the best expression of God's will of which these partners are capable. And in such cases, the church could well give its blessing." But to accept the clergyman's view is to condone what God Almighty himself condemns.

U.N. Says "No"

◆ On November 17 Red China was denied membership in the United Nations for the 15th time since 1950, but this time by the most narrow margin yet. With a two-thirds vote necessary to seat Communist China, the General Assembly rejected the resolution asking for the seating of the Red

all its bodies.

Draft Law Amendment

◆ Public Law 89-152, approved August 30, 1965, makes it a criminal offense in America knowingly to mutilate or destroy a registration certificate or other certificate issued in accord with the provisions of the draft law.

Blackout and Q29

◆ The breakdown that triggered the blackout of 80,000 square miles of the United States and Canada on November 9 occurred at the Sir Adam Beck No. 2 distribution plant at Queenston, Ontario, four miles north of Niagara Falls. An improperly functioning relay designated Q29 started the breakdown. When the relay failed to give off the proper signal and a circuit breaker did not open, most of the northeastern United States, New York and Ontario were plunged into darkness in two steps—the first, a surge of excess electric current; the second, a draining away of power from still-functioning systems. On November 17 Ontario Hydro officials said that they did not know why Q29 had failed. It went back into operation normally Tuesday night when power was restored.

Birth-Pill Danger

◆ On November 17 the United States Food and Drug Administration stated that it had requested manufacturers of oral contraceptives to circulate to doctors and pharmacists "a warning about visual hazards" of the drugs. Medical researchers say there is an indication of a link between the use of contraceptive pills and hazards to vision, cases of stroke and other conditions, all

presumably involving blood clotting. Technical brochures had already contained a warning about the hazards of strokes and other blood-clotting ailments. One study reported seventeen cases of stroke. Twenty-one women had ophthalmological symptoms, including swelling of the nerve behind the eyes and paralysis of eye muscles. Nausea, headaches and dizziness were reported in some thirty-eight cases. The government report said that a cause and effect relationship could not be established as a result of studies so far. But it was suggesting that a warning be given as a precautionary measure until further studies are made.

Church and State Feud

◈ A feud between church and state in Athens, Greece, flared up in November. Rivalries among Greek bishops over vacancies in wealthy dioceses is what touched off the clash. When church leaders announced that they were going to nominate bishops to fill fifteen vacancies in Greece's dioceses in opposition to a court injunction, the government ordered 700 policemen to lock the Metropolis Church and the Cathedral of Athens and prevent the bishops from entering. "As the bishops arrived at the locked Metropolis Church in their black American limousines," the press report says, "hundreds of members of conservative organizations booed and chanted insulting slogans. 'You want gold, not Christ,' they shouted. 'You are Christ-traders.'" Greece's fifty-one bishops are split over the procedure for filling vacant sees. The majority had been pressing for an amendment to the law barring the transfer of bishops from one diocese to another. They argue that, as things stand now, a bishop in a low-income province has no hope of betterment. The Greek government, in an effort to reach a compromise, issued a Cabinet order approving the filling of vacancies in seven affluent dioceses by the transfer of bishops from poorer sees. Evidently this did not meet with approval. The Greek Church Assembly went ahead to appoint bishops. The government might refuse to recognize the assembly's decisions, a government source said.

Youth Crime

◈ Inspector H. Lynn Edwards of the Federal Bureau of Investigation in America made these facts known in a recent speech: "In 1964, serious crimes reported under the Uniform Crime Reporting Program increased 13 percent over 1963. Since 1958, crime has increased six times faster than our exploding population. . . . During the past 10 years, arrests of persons under 18 years of age have outpaced population growth of this age group by 2 to 1. . . . Persons under 18 account for 37 percent of the serious crimes solved by arrest in 1964. Although the 10-to-17 age group comprised only 15 percent of our national population in 1964, they committed 43 percent of the property crimes based on police solutions." Faced with these statistics, some key law-enforcement officials say it is time to start treating young outlaws as criminals instead of as juvenile pranksters. It is time to strip off the cloak of secrecy that has been wrapped around youthful offenders, so that people can see many of them for what they are—hardened criminals.

The Nation's Stockpile

◈ How big is America's stockpile? Currently the United States government holds stocks of 77 different materials—ranging from aluminum and copper to feathers and sperm oil—that are worth $8,200,000,000. More than three-fourths of the stockpile is made up of just 13 materials, namely, tin, 292,000 tons; aluminum, 1,900,000 tons; copper, 1,000,000 tons; manganese, 11,500,000 tons; rubber, 792,000 tons; lead, 1,300,000 tons; zinc, 1,400,000 tons; tungsten, 160,000,000 pounds; diamonds, 61,000,000 carats; chromite, 5,300,000 tons; nickel, 211,000 tons; cobalt, 96,000,000 pounds, and quartz crystals, 5,000,000 pounds.

The stockpile objective has been to have sufficient of the strategic materials for the requirements of a three-year war. Yet there are few items of any kind that have not been bought in excessive quantities. In 1965 there were 1,450,363 more tons of aluminum than the original stockpile objective of 450,000 tons. The government has in storage 175,089,000 pounds of castor oil, while the stockpile objective was 22,000,000 pounds. It has 7,098,000 pounds of feathers and down, twice as much as figured would be needed in three years of war. Administrators are wondering why the hoarding of all these strategic materials. Is it another way of exerting control over business? Industry is beginning to think so.

Confrontation

◈ November saw a dramatic confrontation between the aluminum industry in America and the United States government. On October 29 aluminum producers announced that they were raising prices. The government stated that price increases were unjustified, that if business would raise its prices the government would be forced to dump its surplus stock of aluminum on the market. The confrontation lasted only twelve days. On November 10 and 11 the aluminum industry announced that its price increases were being rescinded. But the confrontation raised serious questions. Does this mean that government can bring telling pressure on whatever industry it wishes simply by threatening industry

with its surplus stocks? Business was not too happy over the outcome of this confrontation.

Independence from Britain

◈ Rhodesia declared its independence from Great Britain on November 11. It brought immediate retaliation from Britain. The declaration made Rhodesia the first colony to seize independence from Britain on its own terms since the American Revolution of 1776. Britain had been willing to grant Rhodesia independence, but only if it agreed to drop its policy of "white supremacy" to permit majority rule by the black African majority within a few years. On November 17 Britain informed the United Nations Security Council that she was willing to consider the imposition of an oil embargo against Rhodesia. On November 20 the United States announced that it would bar the importation of any of Rhodesia's 1965 sugar crop as part of economic sanctions against the new regime headed by Prime Minister Ian D. Smith in Salisbury. Rhodesia has approximately 225,000 whites and about 3,900,000 Africans.

Halt Smoking

◈ According to evidence presented, on October 26, to an American Cancer Society conference on smoking and health, a halt in cigarette smoking at any stage in life leads to increased life expectancy and even healthier lungs. Dr. E. Cuyler Hammond, director of the Cancer Society's statistical research, said that it has been possible to determine the effect on the human body when one quits smoking. Surveys show that the lungs of light smokers return virtually to normal in about five years. Lungs of heavy smokers are cleared up in about fifteen years.

Disaster at Sea

◈ The cruise ship Yarmouth Castle, sailing from Miami, Florida, to Nassau, the Bahamas, with 550 persons on board, burst into flames early on the morning of November 13. She sank shortly thereafter as dawn approached. Eighty-four persons are missing. The fire erupted shortly before 2 a.m., at a time when most passengers were asleep. In minutes it flashed through the ship, allowing no time for a distress signal to be sounded. If it were not for the fact that other vessels were in the immediate vicinity, it could have been one of the worst disasters in marine history. The Finnish freighter Finnpulp sighted the burning vessel and radioed the words "Fire at sea" at 2:20 a.m. By then flames and smoke from the 5,000-ton, 365-foot vessel billowed 4,000 feet into the clear night sky. "It was a terrible sight," said one of the surviving passengers. "It was horrible, just horrible." The cause of the fire has not been determined.

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Awake!

Christianity's Unique Requirements

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Tire Care May Save Your Life

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Worldwide Lawlessness of Youths—Why?

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Fertile Soil—A Miracle of Creation

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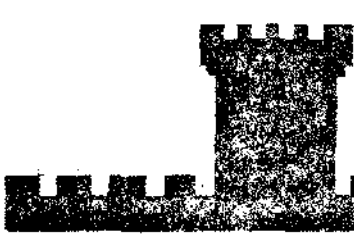

JANUARY 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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BE WISELY Generous

BEING generous is usually defined as being liberal in giving, openhanded. It is just the opposite of being petty, mean, stingy, niggardly and parsimonious.

Strictly speaking, however, generosity is not synonymous with liberality. Generosity goes farther and is a more noble quality than liberality. Thus, as has been said, 'generosity seems to be superior to liberality, for it refers more to the internal disposition or heart condition and therefore implies a completer triumph over selfish impulses.'—*Century Dictionary.*

It follows, then, that the liberal American people are not necessarily more generous than others, even though it has been said of them, "You couldn't stop Americans from giving even if you wanted to." And by the same token, notwithstanding popular opinion to the contrary, it cannot be said that the Scots are ungenerous. They as a people have had to practice extreme thrift because of the nature of their land, but those who have come to know them well will testify that as a people they are truly generous.

True generosity is not only noble but also the course of wisdom, even as King Solomon long ago wrote: "There exists the one that is scattering and yet is being increased . . . The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." "Send out your bread upon the surface of the waters, for in the course of many days you will find it again."—Prov. 11:24, 25; Eccl. 11:1.

Jesus Christ made the same point when he said, in his sermon on the mount: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return." Expressing the same thought but slightly different, the apostle Paul said: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully." —Luke 6:38; 2 Cor. 9:6.

However, to no small degree the above-noted principles depend upon our being wisely generous. They would not apply if we acted foolishly in our giving or had been victimized. So it is not enough that we want to be generous in our giving, but we should give wisely, be wisely generous.

To whom or what shall we give? To the truly needy ones, to those who are deserving. Emphasizing that our giving should be to the ones in need, Jesus once stated: "When you spread a dinner or evening

meal, do not call your friends or . . . rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones." Not that there is anything wrong with reciprocal social entertaining; but can it be said to be an evidence of generosity? Much of Christmas giving has such lack of generosity connected with it. People give to those from whom they expect to receive and even measure the size of the gift they give by the size of the gift they expect to receive!—Luke 14:12-14.

Then again, it does not necessarily follow that when a shabbily dressed man asks for money he should be given a coin. His pitiable appearance may be purposely assumed for the sake of appealing to people's sympathy, or his appearance may be due to laziness or indifference. He may be asking money for food or carfare but just as likely he may be wanting money for liquor or tobacco. So the merits of each appeal have to be appraised so as not to reject the worthy and not to be taken in by the unworthy.

That the same principle applies to contributing, showing generosity to organizations claiming to be philanthropic, is also apparent from an article that appeared on the front page of the New York *Times*, December 13, 1964. It told, among other things, that the giving to philanthropies in the United States had increased in the last thirty years from $1 billion a year to $10 billion, about half of this sum going to religious organizations, making philanthropy one of America's ten top "businesses." It also reported that some $300 million each year is collected by questionable groups and even more is wasted by well-meaning incompetents.

Among questionable groups are those who pocket for themselves from 80 to 90 cents of each dollar collected, whereas a reasonable amount would be around 15 cents. A board that supplies information on the worthiness of various philanthropies, for approval requires that an organization maintain "a responsible unpaid board, a legitimate purpose, reasonably efficient programs, ethical promotion and solicitation," and so forth. In view of these requirements it is indeed of interest that the president of one of the world's most respected charities receives an annual salary in excess of that received by the president of the United States.

Among other things, the *Times* quoted recommendations that one contribute only to solicitors whom one knew personally. It said that "the biggest share of the charity pie goes to those who shout the loudest and use the best techniques . . . People give to the things that have the greatest emotional appeal." Surely this is food for thought. Do you contribute on the basis of need and merit or because of the loud shouting, the technique used, the emotional appeal?

One of the most widespread philanthropies in the world today is carried on without any solicitations and yet spends many millions of dollars in financing the preaching of the good news of God's kingdom in obedience to the prophetic command found at Matthew 24:14. Those interested in this philanthropy, however, do not limit their support to money but give that which is even more valuable, their time, their energies and their personal influence. And this may be said to be the most deserving of all philanthropies, because it works toward the sanctifying of God's name and the everlasting life of those willing to listen and to heed. And what is more important than these things?—Matt. 6:9; John 17:3.

Christianity's unique Requirements

What are they? Who are meeting them?

WHAT are Christianity's unique requirements? Ask that question of the average person in Christendom who professes to be Christian and he might answer something like this: 'Believe in God. Keep the Ten Commandments. Do to others as you would have them do to you.'

Good and important as it is to believe in God and to do good to others, this is not what distinguishes Christianity from all other forms of worship. They are not its *unique* features. Jesus Christ, the Son of God, did not need to come from heaven to earth to teach these things, for they were taught the Jews through the law of Moses.

Yes, long before the Son of God came to earth the Israelites had given to them the 'two great commandments of life,' namely, to love Jehovah with all one's heart, mind, soul and strength, and to love one's neighbor as oneself. (Deut. 6:5; Lev. 19:18; Mark 12:28-32) Jesus said that the teaching of the Law and of the Prophets, which they had had for centuries, was this: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) So, too, they had long had that fine epitome of God's requirements for man as found at Micah 6:8: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" These noble things were required of the worshipers of the true God Jehovah before the inception of Christianity, even though now they correspond with its requirements.

Since these requirements had been laid upon the Israelites long before Jesus Christ ever came to earth, just what are some of the requirements that he laid upon his followers that are unique, and so unique to Christianity? Among the foremost are recognizing the part Jesus Christ plays in Jehovah God's purposes, the preaching commission he laid upon his followers and the new commandment he gave them to love one another as he had loved them.

Recognizing Jesus Christ

What is the part Jesus Christ plays in Jehovah God's purposes? In the beginning, as the Word, he was with God his Father and he himself "was a god." His Father used him in bringing all things into existence and without this Son of God "not even one thing came into existence." He came from heaven to earth, as he himself testified, not to be ministered to or to be served, "but to minister and to give his soul [life] a ransom in exchange for many." He came as "the Lamb of God that takes away the sin of the world." On the third day after he gave his life for the sin of the world God raised him from the dead and thereafter "exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee

should bend . . . and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." —John 1:1-3; Matt. 20:28; John 1:29; Phil. 2:9-11.

Jesus Christ claimed to be God's Son in a unique sense, for he told Nicodemus: "God loved the world so much that he gave his *only-begotten* Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." As the apostle Peter, in reply to Jesus' question, "Who do you say I am?" answered: "You are the Christ, the Son of the living God."—John 3:16; Matt. 16:15, 16.

As faithful Jews, Jesus' disciples were already, at least in effect, witnesses for Jehovah. (Isa. 43:10-12) But now they were to be also witnesses for Jesus Christ, as he himself told them: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:8.

In keeping with that injunction we find that, when the apostle Peter was sent to the Gentile army officer Cornelius, Peter gave him a witness regarding Jesus Christ, saying: "God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil; because God was with him. And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem; but they also did away with him by hanging him on a stake. God raised this One up on the third day and granted him to become manifest, not to all the people, but . . . to us, who ate and drank with him after his rising from the dead. . . . To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name."—Acts 10: 38-43.

True Christianity requires belief in these truths regarding Jesus Christ as the only-begotten Son of God, the long-promised Messiah and the ransomer of mankind.

A Congregation of Preachers

Another unique feature of Christianity as introduced by its Founder was that of making all his followers, all those that believed in him, preachers and teachers. They were to be his followers, not only in accepting him as the Messiah, the Son of God, the Savior of the world, but also in imitating him by spreading this good news to others. There had been nothing like this prior to Jesus' coming to the earth. The law of Moses made no provision for the Israelites' preaching to the Gentiles and trying to convert them to the worship of Jehovah. Nor did the prophets, from Samuel to Malachi, appeal to their hearers to become preachers of the Word of God, to endeavor to spread the worship of Jehovah beyond the confines of the nation of Israel. Of course, later the Jewish scribes and Pharisees did "traverse sea and dry land" to make proselytes to Judaism, but not with good results.—Matt. 23:15; Acts 2: 5-10.

But Jesus Christ did institute a preaching campaign in which *all* his followers were to share—truly something unique with Christianity. He set the example, pioneering the way. In the next year after his baptism in the Jordan River he began to preach: "Repent, for the kingdom of the heavens has drawn near." And so we further read that "he went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom." Not content to have just one group of preachers, he sent out the twelve apostles in two's, and later the seventy evangelizers, all to follow his example by preaching the good news of God's kingdom.—Matt. 4:17, 23; 10:2-7; Luke 10:1, 9.

No question about it, as regards Jesus' activity while on earth, preaching and teaching came first. The Gospel accounts put the emphasis on Jesus' preaching, as in his sermon on the mount, in his giving of many parables and then in his explaining of them. In fact, such was the emphasis on teaching in his ministry that both those who opposed him and those who followed him addressed him as "Teacher," or "Rabbi," which terms mean the same thing. —*Matt. 5:1–7:29; 13:1-53; 18:1-35; 22:16, 24, 36; 23:8;* John 1:38; 3:2.

So also with Jesus' disciples. The first ones he called he invited to become "fishers of men." How? By preaching, of course. And among his final instructions to his disciples was the command to make disciples of people of all nations. How? By *"teaching them."—Matt. 4:19; 28:19, 20.*

Then after Jesus ascended to heaven and the holy spirit was poured out upon his followers at the time of Pentecost, what did the gathered 120 in that upper room in Jerusalem do? They at once spoke out and preached, causing people to say: "See here, all these who are speaking are Galileans, are they not? And yet how is it we are hearing . . . them speaking in our [own] tongues about the magnificent things of God?" And they kept on preaching, so much so that they were arrested and commanded "nowhere to make any utterance or to teach upon the basis of the name of Jesus." In reply the apostles said: "We cannot stop speaking about the things we have seen and heard." And when, after the stoning of the disciple Stephen, persecution scattered the early Christians, we read that "those who had been scattered went through the land declaring the good news of the word."—Acts 2:7-11; 4:18-20; 8:4.

Not only that, but underscoring the importance of this preaching ministry are the inspired words of the apostle Paul: "If you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." Speaking, preaching, witnessing to others, making public declaration, was not one of the requirements of the law of Moses and is not required of each one practicing the religions of Islam, Hinduism, Buddhism or Shinto, but it is uniquely one of the main requirements of true Christianity.—Rom. 10:9, 10.

All of this calls to mind what the archbishop of Canterbury, Arthur M. Ramsey, said of the late Albert Schweitzer: "Schweitzer was one of the great Christians of our time or of any time." Now, undoubtedly Schweitzer was a dedicated man. Because of his talents he could have lived in material luxury, but he did not choose to do so. After having become an ordained clergyman, he went back to school and studied medicine and then chose to serve as a medical missionary in one of the most inhospitable sections of Africa.

Why did he change from preaching to the practice of medicine? He is quoted as saying, "I wanted to become a doctor, that I might be able to work without having to talk." But why did he no longer want to talk? Because he had lost his faith in Jesus Christ as the Son of God and in the inspiration of the Bible. As he himself admitted, he was in a quandary: "Was I to teach what I myself had been taught but which I did not believe? How could I, as the principal of a seminary, accept the responsibility for teaching young men that which I did not believe? But was I to teach what I did believe? If I did so, would this not bring pain to those who taught me? Faced with these questions, I decided I would do neither. I decided that I would

leave the seminary. Instead of trying to get acceptance of my ideas, involving painful controversy, I decided to make my life my argument."

However, true Christians accept Jesus Christ as the promised Messiah, the Son of God, the Ransomer of humankind, and make the preaching of his kingdom their chief concern.

"Love One Another"

To mention but one more of Christianity's unique requirements, we have the one Jesus gave his followers on the last night of his life on earth as a human. On that occasion, among other things, Jesus said: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." —John 13:34, 35.

No question about this being a unique requirement of Christianity, for it was to be one by which all his followers could be identified. This went far beyond the love of neighbor as oneself; it meant loving a fellow Christian even more than oneself. As Jesus further observed on that same evening: "This is my commandment, that you love one another just as I have loved you. No one has love greater than this, that someone should surrender his soul [life] in behalf of his friends." This is the very thing, let it be noted, Jesus himself did.—John 15:12, 13.

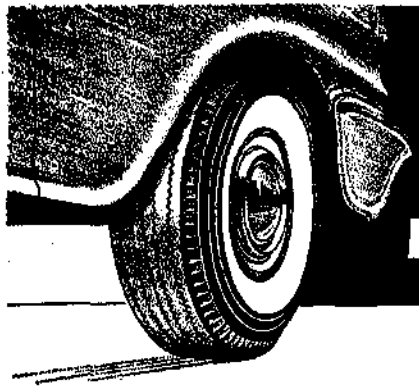
What a far cry this standard of Christianity is from what we see practiced in Christendom by ever so many of those professing to be Christians! They sling mud at one another in political campaigns, engage in cut-throat competition, defraud one another as to marital right and in time of war kill one another. Truly this unique requirement of Christianity to love one another as Jesus loved his followers is overlooked by the vast majority of those professing to be Christians.—1 Thess. 4: 3-8; Jas. 4:1-5.

Clearly, Christianity is not to be confused with any other religion. It has unique requirements, foremost of which are (1) recognizing the part that Jesus Christ plays in the purposes of God as revealed in the Christian Greek Scriptures, (2) preaching his kingdom at every opportunity and (3) manifesting the kind of love that Jesus himself showed, being willing even to die for a fellow Christian. It might be said that these requirements are so high that few professed Christians are interested in meeting them.

There is a class of people, however, that, by their fruits, show that they are meeting these requirements. Known as the Christian witnesses of Jehovah, they stand ready to help all others who are interested in meeting the unique requirements of Christianity, and this they do by conducting Bible studies in the homes of interested persons free of charge. If you would appreciate such help, then the next time one of the witnesses of Jehovah calls at your door, welcome him in so that he can begin to give you this help; or write to the publishers of this journal, requesting to have someone call for that purpose.

HELPING OTHERS TO LEARN THE TEACHINGS OF CHRIST

◆ In the past year, in 197 different lands, Jehovah's witnesses conducted, on an average, 770,595 Bible studies in the homes of interested persons, free of charge. Under the direction of 92 branch organizations of the Watch Tower Bible and Tract Society, they also made 59,165,475 return visits during the year to help others learn the teachings of Christ.



Tire Care MAY SAVE YOUR LIFE

EVERYONE helps to load the automobile, the family piles in, and you nose the car out onto the highway. Anticipation of a pleasant vacation creates a festive mood. But as you accelerate to the speed of the fast-moving traffic something you recently read has a sobering effect: 'Every month, thousands die in automobile accidents, and many more thousands are injured.' It causes you to wonder, "Have I checked everything to make sure the car is in the safest possible operating condition?"

Often the most obvious item, and the one of perhaps greatest importance, is overlooked: *The tires.* Think about it. Your tires are what support the whole automobile and everyone inside. You are riding on about a six-to-eight-inch cushion of air held within the rubber that is mounted on about a fourteen-inch-in-diameter wheel rim. These tires make it possible to start the car moving. And all four of them must stay properly inflated to carry you and the automobile safely down the highway. At increased speeds your life actually depends upon them!

Did you ever stop to think what happens when a tire suddenly goes flat at high speed? The section of the automobile riding on that air cushion instantly falls about seven inches, or approximately 50 percent of the height of the wheel rim. This abrupt drop twists the wheels, often sending the car off course and, at times, completely out of control. If there are oncoming cars, even a slight twist of the wheels may throw you right into their path. No wonder defective tires are considered by traffic experts as one of the greatest hazards to motorists.

The Killer Tire

Major Singleton Sheaffer, head of the state police patrolling the Pennsylvania Turnpike, believes that tires cause more accidents than even the experts may realize. "Police are trained investigators," he stated, "but too often this killer slips through the net of blame, masquerading under the names of 'Too fast for conditions,' or 'Lost control on curve,' or 'Hazardous highway conditions.' We need to strip off these disguises and identify this killer once and for all."

Writing in *Traffic Safety,* Sheaffer calls the worn tire "a public enemy," and explains: "My stomach turns over when I see a worn tire. It brings sickening mental pictures of the many dead and injured I have seen, spewed over the highways in their grotesque and ludicrous resting places, pinned in torn and jagged metal, horribly festooned with baggage, canned goods and children's toys."

New York Thruway authorities have ranked tire failure highest in all vehicle-caused accidents. Pennsylvania Turnpike

officials have placed it second only to driver fatigue as a cause of accidents. And the Indiana Turnpike reports that 15 percent of its accidents are directly traceable to defective tires; the Ohio Turnpike, 10 percent; and the New Jersey Turnpike, over 9 percent.

Who is to blame for the tire failures that have caused such terrible carnage on highways? Are the tire manufacturers and suppliers at fault? Are new tires of sufficient quality to stand the long-distance high-speed driving to which they are often subjected today? Or is the negligence of the driver the primary offender? To what extent is ignorance of proper tire care responsible?

Tire Quality and Legislation

Automobile tires have mushroomed into a multibillion-dollar business, an estimated 12.5 million of them being sold in the United States in 1965, compared with only 3,850,000 as recently as 1957. Many discount merchants and department stores have entered the lucrative field, offering tires of lesser quality at lower and lower prices. From 1958 to 1963 tire prices dropped 17 percent.

There are now some 150 brands and nearly 1,000 different models on the market, without adequately enforced legal standards for tires to meet. For example, it is not illegal to label an inferior tire as equal in grade to a better one. One company may label a tire "first-line," but it may be only equal in quality to another company's "fourth-line" tire. Bottom-grade tires may be named "champion," "deluxe" or some other fancy name; so names cannot be depended on as a guide to quality. Even price is not always a reliable guide, although it is generally a good indication of relative quality within one company's line of tires.

The bewildering situation facing the average motorist buying a tire has been aptly likened to entering a jungle with a blindfold. And just as entering a strange jungle can be dangerous, so using an inferior automobile tire can be lethal. Recently there have been many complaints about new tires blowing out on highways.

Such complaints have been instrumental in the introduction of a large number of bills in state legislatures and in the United States Congress. By mid-July 1965 one tire trade journal counted 113 bills relating to tires pending in state legislatures. Bills before Congress would require that all new tires meet minimum safety standards, and that a uniform system of grading and labeling be established. Senator Gaylord Nelson of Wisconsin, who introduced such a bill this April, claims that tires "are . . . intentionally mislabeled. As a consequence thousands of motorists are traveling on tires that are a threat to their lives and the lives of other motorists."

In an effort to head off federal legislation, the tire industry has recently taken action to raise its own standards. But will their measures be sufficient to hold in check the greed for gain that has given rise to the problem?

It is readily apparent that the manufacturers and suppliers of low-quality tires must bear a portion of the responsibility for the terrible carnage on the highways. Many new tires simply are not made to carry a fully loaded car at sustained high speeds. Nevertheless, a measure of protection can be realized by purchasing a tire of proved quality, one recommended by reliable authorities, even though it may cost a few extra dollars.

Negligent Motorists

Undoubtedly a greater part of the responsibility for tire failure must rest on the negligent motorist who continues to

run on bald tires or on those with little tread. These are "killer" tires. It is claimed by the tire industry that 90 percent of tire failures occur during the last tenth of tread life. To protect motorists from this "killer," New York state passed a law making it illegal for tires with less than one-sixteenth of an inch of tread to be on the highways.

The value of periodically checking the condition of your tires is illustrated by the safety achievement of the Pennsylvania Turnpike. At entrance points and other strategic locations spot checks are made and drivers with questionable tires are warned, while those with bad tires are banned. Three years after introducing this practice, accidents due to poor tires dropped from 26 percent of the total to less than 5 percent.

Do your tires have sufficient tread? Have you checked their condition lately, looking for cuts, bulges or objects stuck in the tread? That many motorists are woefully negligent in this matter was revealed by a tire safety check made in Wichita, Kansas. Of the 36,284 vehicles examined, 40 percent had one or more defective tires.

Safe Tire Inflation

Whereas outright negligence is perhaps the major reason for tire failure, ignorance regarding safe tire inflation is probably responsible for more accidents than most people realize. For example, it is not unusual for a family of five or six to pile into a heavily loaded automobile for a vacation trip, and fail to be concerned that their tires are underinflated. "What is wrong with that?" they may ask. "Is it not better to start out on a trip with a little less air pressure so that the tires will not become overinflated when heat causes the pressure to build up?"

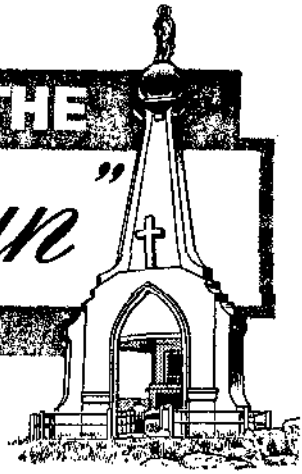
Not just a few persons reason this way, and some have paid with their lives for such erroneous reasoning. When you are driving, the tires are constantly flexing with each rotation and bump. Flexing and friction against the road build up heat, and excessive heat ruins tires. Underinflated tires, because they flex more, build up greater heat, which can result in the fatal high-speed blowout that safely inflated tires would have avoided.

For safety, therefore, auto experts recommend increasing the air pressure several pounds beyond the suggested pressure. Some car manuals advise to this effect: 'For considerable high-speed driving, heavy loads, or for maximum fuel economy, add four to six pounds.' True, the added pressure will give you a little bumpier ride, but the greater safety afforded by cooler running tires is worth it. Increased pressure will also give you better steering and control of your car, particularly on curves. Besides, it will boost tire life considerably, as well as save on gasoline. At the same time, avoid too much inflation, for this will cause the center of the tread to wear excessively and increase the chance of fabric breaks.

It is important to check the air pressure of your tires regularly, every two weeks or so. Be sure to take your readings while the tires are cold; before you start out in the morning is a good time. And do not worry if during a long, hot drive your tires build up several extra pounds of pressure. They can take it. By all means do not "bleed" air from them! This will only cause them to flex more, building up greater heat, and increasing the danger of a blowout.

So the next time you nose a heavily loaded automobile out on the highway for a trip, do not neglect to examine your tires. Are they of good quality, "first-line" tires of a reliable brand? Do they have plenty of good tread, without bulges and cuts? And are they safely inflated? It is a truth: Tire care may save your life.

THE PILGRIMAGE TO THE "Virgin of Verdun"



MINAS is an inland city of about 30,000 inhabitants that lies some one hundred kilometers northeast of Montevideo, the beautiful seacoast capital of Uruguay. About six kilometers outside the city rises the large, brush-covered hill of jagged rock called Verdun. Although it is not a particularly beautiful hill, every year tens of thousands of persons from far and near make a pilgrimage to climb it. A look at its top reveals the reason why.

There a towering steeplelike concrete structure rises some forty feet into the air, and at the top of it is a life-size image of a woman. She is standing erect, gesturing with both hands toward her heart, and encompassing her head is a halo of sixteen stars. This is the "virgin of Verdun."

This image is said to be an approximate representation of the famous statue of Mary at Lourdes, France. In 1858 the young peasant girl Bernadette Soubirous claimed to have seen a vision of the virgin Mary there, and, a short time later, the location was made a Catholic shrine. Ever since then Lourdes has been visited regularly by many thousands of pilgrims.

In Uruguay it was in 1901 that the Roman Catholic Church arranged the first pilgrimage to the "virgin of Verdun" outside of Minas, and more than 3,000 participated. Now the pilgrimage is a popular event. It is held each year, usually sometime in April or May, and some 70,000 to 80,000 persons are present for the occasion from all over Uruguay, Argentina and Brazil.

Arrival at the Hill

The day for the pilgrimage finds people arriving at the foot of the hill of Verdun by every conceivable means of transportation. What excitement there is! Look at all the people milling around the wooden gateway entrance that leads to the ascent to the image! Many of them are either coming to or going from the nearby large Spanish *feria* (outdoor market) that has been set up.

Here you can buy almost anything. There are clothing of all descriptions, leather goods, baskets, jewelry, pets, plants, and so forth. There are things for the children too—comic books, balloons, Kewpie dolls, pinwheels and many other toys. Refreshment stands also have been set up, and many persons are enjoying *parrilladas* (outdoor barbecues) with cold drinks. Every vendor must pay the Catholic church a designated fee for the privilege of selling here.

Surprising to many visitors, perhaps, is the festive mood that exists. You might think you were visiting a carnival. Everywhere, it seems, there is someone trying to sell you something. This atmosphere

prompts many Catholics to lament: "Most persons come just to *pasear* (for a good time)." While this may be your impression too, it is obvious that this is, at the same time, a religious occasion. Loudspeakers carry the traditional church organ music and are interspersed with announcements of mass services.

The Climb to the Image

Leaving the outdoor market and wanting to see the image, you have to climb the hill, which means walking over a path of loose pebbles and sharp, jagged rocks. It takes the average person about twenty minutes to a half hour to reach the top. Along the way you notice some religious devotees painfully climbing or descending the rocky hill barefooted. But many others, you note, are walking with the aid of rough bamboo walking canes that are offered for sale around the bottom of the hill. The commercialized atmosphere, however, is not left behind as you progress upward toward the "virgin."

All along the winding path there are vendors selling miniature replicas of the image, white candles, religious postcards and other religious objects. Either going up or coming down the hill, religious devotees make a brief stop at each of the ten small altars called 'stations of the cross.' According to tradition, some place a pebble on each of these altars, while others think this is unnecessary and meaningless.

At the top of Verdun, many kneel at the foot of the concrete pedestal and offer prayers to the image. Some just sit or stand there looking up at the image, while others enjoy the mountain scenery. The candles bought from the vendors are either lit individually or thrown into a fire created by the melting wax of thousands of candles deposited there.

Young and old alike participate in this pilgrimage, and an interview with some of them reveals a variety of attitudes. Some persons are serious and somber. Others seem interested only in sight-seeing or enjoying an outdoor picnic with family and friends. Youths in general are indifferent to the religious aspect of the occasion and admit that they have come out of curiosity or just to have a good time. Most adults, especially the aged, say that this is an act of faith and an expression of thanks to the "virgin" for her protection. Others say they have come to pray to God in front of the image.

Requests are generally made to the "virgin" regarding personal matters, including health and business. Although no cures have been certified and are recognized by the church as miraculous, Catholics believe that the "virgin" hears their requests, and some promise that they will make another pilgrimage to the image if their requests are granted.

This brief visit to the "virgin of Verdun" may cause you to wonder where this form of religious worship originated. Should Christians make such pilgrimages and worship before images of Mary? Is it pleasing to God?

Its Origin

Interestingly, there is no place in the Holy Bible where God's people are commanded to make religious pilgrimages in honor of deceased humans, nor is there any evidence that such pilgrimages were ever made by His servants. In fact, when the famous Israelite leader Moses died, God buried him in an undisclosed location so that no tomb or image would be made that might become an object of worship. —Deut. 34:6.

On the other hand, concerning demon-worshiping Egypt the historian Alexander Hislop writes: "There were great and pompous pilgrimages at certain seasons of the year, and these often attended with gross

excesses. Herodotus tells us, that in his time the multitude who went annually on pilgrimages to Bubastis, Egypt, amounted to 700,000 individuals."* It may be surprising to some persons to learn that religious pilgrimages to honor a deceased, deified human or to worship images have a pagan and not a Biblical or Christian origin. But they will probably be even more surprised to learn the origin of the worship of the virgin Mary.

The booklet *La Virgen del Verdun* (*The Virgin of Verdun*) acknowledges that the image of Mary outside Minas represents the "Queen and Lady of Heaven." The Bible, however, does not bestow such a title upon the virgin mother of Jesus, but it does describe the worship of the ancient goddess called "the queen of heaven." Note Almighty God's indignation at his people for worshiping her: "The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to *the queen of heaven,* and to offer libations to strange gods, and to provoke me to anger."—Jer. 7:18; 44:15-19, Roman Catholic Douay Bible.

Who was this "queen of heaven"? *Harper's Bible Dictionary* explains under the heading "Queen of Heaven": "An ancient Semitic deity, the Babylonian Ishtar (Venus), popular in Jerusalem and Egypt in Jeremiah's time and earlier." It further observes, on page 47: "Many scholars believe that the beginning of the fertility cult was Babylonia, whose Queen of Heaven was . . . Ishtar." And *The New Funk & Wagnalls Encyclopedia* notes under the heading "Ishtar": "As a goddess, Ishtar was the Great Mother (q.v.), the goddess of fertility, the queen or mistress of heaven." This celebrated "Queen of Heaven" was worshiped by many ancient peoples.

In time this very Babylonian goddess came to be worshiped even by peoples of Christendom, as the historian Hislop explains: "Instead, therefore, of the Babylonian goddess being cast out, in too many cases her name only was changed. She was called the Virgin Mary, and, with her child, was worshipped with the same idolatrous feeling by professing Christians, as formerly by open and avowed Pagans."*

For Christians?

Although Mary was a faithful servant of God who was blessed with the privilege of bearing God's own Son, the Bible does not instruct Christians to worship and adore her. The Holy Scriptures make clear that all worship should go to Almighty God. Humans are not to be given reverence, not even a prominent apostle such as Peter. When the Italian centurion Cornelius bowed down to adore him, the Bible says: "Peter lifted him up, saying: Arise: I myself also am a man." And even when the apostle John bowed before a living angel he was reproved: "See thou do it not. . . . Adore God."—Acts 10:25, 26; Rev. 19:10, *Dy.*

In view of what God's Word says, is the adoration of Mary pleasing to Almighty God? Does God approve of worship that is carried on in imitation of pagans who long ago provoked him to anger by worshiping the Babylonian goddess, "the queen of heaven"? Is it proper for Christians to bow down and say prayers before an image?

Some persons may claim that when they prostrate themselves and pray toward an image, it is not the material image itself to which they are praying but the person represented by the image. Yet God's straightforward commands clearly bar even such relative worship of images. He says: "Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath . . . Thou shalt not adore them." "You shall not make to yourselves any idol or

* *The Two Babylons*, page 180.

* *The Two Babylons*, page 82.

graven thing: neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it." "Little children, keep yourselves from idols."—Ex. 20:4, 5; Lev. 26:1; 1 John 5:21; see also Isa. 44:9-20; 46:5-7; Ps. 134:15-18, *Dy*.

These God-given commands also apply to images of Mary, including the one on the hill of Verdun outside of Minas. Such worship is certainly not pleasing to God. It is in direct violation of the Christian principle stated by the apostle Paul: "We walk by faith and not by sight."—2 Cor. 5:7, *Dy*.

Consider, for a moment, the helplessness of images. They are lifeless. They are merely works of men's hands. They cannot reason as a person does. They cannot speak to you any more than a doll can converse with a child. Like a stone wall, they cannot hear your petitions, nor see impending dangers and then cry out and warn you. Therefore, do not put your trust in them! Instead, trust in God. Learn the truth about Jehovah God by studying his Word the Bible. Then pray to Him in the name of his Son Jesus Christ; not before an image.—John 14:6.

THOSE AMAZING SLEEPERS

MANY people have marveled at the ability of some animals to react to the cold of winter in temperate areas by going into a deep sleep called hibernation. But equally amazing is the fact that a similar state, termed estivation, is experienced by varied forms of life in response to prolonged periods of heat or lack of water. Yes, in fact, they are often called the 'summer-sleepers.'

The chipmunk, sometimes called the striped squirrel, goes into a deep sleep during the hot month of August in parts of North America. While this normally active little animal is not a true estivator, you might be able to find him rolled up in his leaf-lined bedroom enjoying a sound sleep while humans are trying to beat the heat with fans and air-conditioners. As he sleeps, his body is cold to the touch, for his body functions have slowed almost to a halt. You might think he is dead. But in a few weeks, when the climate has cooled down, he will be active again.

Some forms of aquatic fishes and reptiles go into forced estivation when the water they live in or around dries up. Crocodiles and alligators can bury themselves in mud and remain there inactive for many months until released by the coming of water. Under the hard, dry surface of the "clay pan" of central Australia frogs have been found buried at a depth of one foot.

But few 'summer-sleepers' compare with the African lungfish. When the water disappears, so does Mr. Lungfish, burrowing down into the mud to await the return of his liquid habitat. He prepares a cocoon of dried mucus and lives by slowly absorbing stored fat or even part of the muscle tissue of his tail. But how does he breathe? The cocoon has an opening at his mouth, and he leaves an air hole running up to the surface. Lungfish have been known to survive up to four years in this state. In fact, Dr. Homer W. Smith of the New York University School of Medicine estimated that "if the animal has a maximal store of fat when it goes into estivation, and if it gets the breaks from nature . . . it might survive for seven years." But chop him out of the mud, put him in water and he will shortly be awake and active again.

Water and land snails also demonstrate amazing abilities to remain alive. Some specimens of one type of snail found in Australia were put in a tin and forgotten for fifteen months. When they were later found and put in water, they all perked up and appeared none the worse for the experience. One shell from an Egyptian desert snail was taken to the British Museum and attached to a card. Of course, it was assumed that the shell was empty. Four years later some slime was noted on the card. The shell was placed in water, and presently the snail began to crawl about.

It is evident that much has yet to be learned about the living creatures around us. It is evident that the adaptability of the 'summer-sleepers' demonstrates great creative wisdom.

WORLDWIDE LAWLESSNESS of YOUTHS — Why?

WHEN 4,000 youths rioted in Stockholm, Sweden, last August it was not something new for Sweden. On a previous occasion 3,000 of them had rioted in this same city and overturned a number of cars. In the Swedish town of Karlskoga another riot involving 500 Swedish youths took place during an auto race. They set fire to a building and then threw bottles at the firemen who tried to put out the blaze.

Such lawlessness is a worldwide problem that is especially puzzling to sociologists because many of the youths involved come from middle-income and upper-income families. No longer can juvenile lawlessness be regarded as the product of poverty and slum living. In country after country young people from all levels of society seem to be going wild.

Riots such as experienced in prosperous Sweden occurred also in England last summer when mobs of teen-agers battled one another at the beach town of Margate. Such battles have been repeated occurrences at British beaches and dance halls in recent years. In Norway 2,000 young people rioted when their favorite club was closed.

At Weirs Beach in New Hampshire several thousand American youths threw rocks and beer bottles, swung bicycle chains and clubs, overturned cars, set on fire an overturned car from which a family barely escaped in time, and set buildings aflame. The local police, state police and national guard fought the mob in an effort to restore law and order. A few days earlier another crowd of drunken teen-agers defied the police during a riot in Massachusetts.

Crime

Terrorizing towns by means of destructive riots is only one feature of the lawlessness of modern-day youths. In steadily growing numbers they are turning their hands to crime of every kind. Of all the prosecutions for serious crimes in Hong Kong during September 1964, 18.4 percent involved juveniles. An even higher rate exists in Japan, where 21 percent of all crime is committed by teen-agers. Of the 1,572 acts of violence occurring in the Korean city of Seoul from January to March of 1964, teen-agers are reported as committing the greater portion of them. In the Philippine city of Manila more than one-third of the prison population is made up of criminals between the ages of sixteen and twenty-one.

Smuggling, burglary, car theft, arson, vandalism, mugging, senseless brutality, rape, narcotics addiction, drunkenness and murder are some of the many vile activities now being engaged in by a growing tide of lawless young people. Frequently, when a young delinquent is asked why he committed a vicious cruelty or vandalized a home or school, the answer is, "I don't know why." Or he might claim he did it "for kicks." It seems they act on impulse without making any effort to exercise self-restraint.

Crimes by children under sixteen are becoming commonplace. A Philippine child of eight was charged with homicide in 1963

and a fourteen-year-old was charged with rape. During the first nine months of 1964, the city of Dallas in the United States had seventy-nine major crimes committed by children under ten years of age. These crimes included murder, robbery, assault, burglary and car theft. In Canada, the city of Vancouver arrested three boys, ages thirteen and fifteen, for burglarizing 127 homes.

And so the sordid reports read from all over the world. What is wrong with today's youth? Why is the incidence of crime among them constantly rising? Why are they committing so many violent and wantonly senseless acts of violence? A number of factors seem to be involved.

Atmosphere of Materialism

Although poverty and slum living do contribute to juvenile crime, there are other factors that undoubtedly bear greater responsibility. This is evident from the number of lawless young people who have been reared in comfortable homes without ever having wanted for food or clothing and from the fact that during the depression years, when one-third of the people in the United States were in want of material things, juvenile delinquency was declining.

Prosperity seems to contribute to juvenile lawlessness. This surprising fact has been noted by Japan's leading criminologist, Taro Ogawa, who has pointed out that there is a definite relationship between the amount of prosperity in a country and the amount of juvenile delinquency. The experience of West Germany seems to confirm this view. There unparalleled prosperity for that country has been experienced since 1954 and also unparalleled juvenile delinquency.

In itself prosperity is not bad, but the inability of some parents and children to cope with it produces bad results. They seem unable to realize that there are more important things in life than material things. Consequently, they become consumed with the love of money, which, as God's Word says, "is a root of all sorts of injurious things." (1 Tim. 6:10) Juvenile lawlessness is one of those injurious things. Reared in an atmosphere of materialism, many children tend to become selfish and lacking in a sense of values.

Mental Diet of Crime and Violence

Not to be overlooked as a cause of juvenile lawlessness is the constant diet of violence, crime and horror fed to children through television, movies, comic books and novels. Referring to a United States Senate investigation of juvenile delinquency, Senator Robert Hendrickson observed with regard to comic books: "Many experts advanced the belief that this kind of printed, visual suggestion had led to some of the more violent and incredibly vicious youth crimes that had so shocked our nation."

In one of these Senate hearings Dr. Frederic Wertham stated: "It is my opinion . . . that comic books are an important contributing factor in many cases of juvenile delinquency. There arises the question: What kind of child is affected? I say again . . . it is primarily the normal child. . . . Everywhere they see this where women are beaten up, where people are shot and killed and finally they become . . . unconsciously delighted." A Texas police chief expressed a similar view when he said: "We are careful to see that the silverware and glasses are sterilized, but we let their minds feed on garbage."

Murder mysteries vividly portrayed in novels and movies have a strong suggestive influence upon young minds. There have been numerous instances in which young, imaginative minds have put into action the violence contained in such stories. An example in point is that of a college student

who read a murder mystery and then proceeded to try out the slaying described by the novel in vivid detail. The eighteen-year-old boy bought a rifle, selected two victims at random, and murdered them. In another instance four teen-agers followed a pattern of sadism minutely described in a horror magazine when they beat and burned derelicts, even drowning one, and horsewhipped some teen-age girls.

With regard to movies and television shows that constantly depict violence, Dr. Mary I. Preston of Stanford University concluded that "the repeated exposure to the suffering of others, for the purpose of entertaining, stunts such desirable emotions as sympathy and compassion toward those in distress; and that such exposure results in a scarred tissue of hardness, intense selfishness and even unmercifulness."

Lack of Parental Supervision

Possibly the chief cause for juvenile lawlessness is the failure of many parents to fulfill their role as parents toward their children. The father that is too busy with a prosperous business, dinner engagements, club and committee meetings, golf games, and so forth, to spend adequate time with his children contributes to their delinquency. Usually such a father tends to substitute gifts of money and other things for the time he should be giving his children, but the love and respect of children cannot be bought.

It is especially difficult on children when both parents are working or mother is busy with card parties and committee meetings. No one is home to welcome them when they return from school and there is no one to supervise their activities. A fifteen-year-old girl who became a promiscuous delinquent because her mother was always away working when she came home said: "You don't know how empty and cold a house may be when Mother is not there to talk to you."

Lack of parental supervision of what children are doing accounts for many of the disgraceful incidents in which some young people have become involved. Regarding a riot at Hampton Beach, New Hampshire, involving 10,000 teen-agers, a newspaper asked: "Where were the parents of these 15- and 16-year-olds when they were tearing up the beach? . . . These are not responsible adults. They are children and should be supervised as such."

The failure of parents to discipline their children, their toleration of insolence and disobedience, their failure to teach good ethics and Bible principles, their failure to set a good example and their failure to show loving interest in their children are factors that contribute to juvenile lawlessness. So great is parental responsibility for it that juvenile delinquency is often regarded as parental delinquency. On this point the Canadian Commissioner of the Royal Canadian Mounted Police observed: "It is not juvenile delinquency I want to speak about—it is parental delinquency—because, in my humble opinion, the group which is creating the troubles I have referred to is, for the most part, a product of irresponsible homes and irresponsible parents. I think the trouble begins in the home, and ultimately it will have to be corrected in the home."

We are living in a rebellious era in which people are rejecting long-established moral codes, flagrantly violating laws by acts of civil disobedience, fighting policemen trying to maintain law and order and, under the influence of atheism, rebelling against the supreme Lawgiver, Jehovah God. This spirit of rebellion has infected the youth and is encouraged by parents and teachers who place ever fewer restrictions and limits upon them.

In recent years students at a number of American universities displayed this rebellious spirit. At the University of California

a student rebellion against campus restrictions in 1964 resulted in the arrest of hundreds of demonstrating students. They resented restraints placed upon their freedom by school authorities. Many even demonstrated in March 1965 in resentment when a nonstudent was arrested for parading on the campus with an obscene sign. To grant young people all the freedom they demand would result in anarchy. Realizing this, Dean Joseph O'Meara of the Notre Dame Law School said: "I venture to suggest it's time to get tough when violence erupts . . . on the campus."

How to Prevent Delinquency

The preventing of juvenile delinquency must begin in the home while children are young and pliable. A loving and peaceful relationship within the family is essential for helping a child to avoid developing a lawless spirit. The well-known criminologists Professor and Mrs. Sheldon Glueck stated with regard to love in a family:

"What is really required is great firmness, administered with love. . . . Love is the essential element. We think that it is even possible for a parent to be overstrict at times or too lenient at other times, yet be an effective parent if he really loves the child—because the child then will accept these variations. . . . Now, the earlier in the child's life he senses parental love and guidance, the sooner he will acquire self-discipline—and the less of a disciplinary problem he's going to be as he grows up."

Teaching children to obey rules and to respect authority is an important way to show them love. Children need someone older to tell them what they can and cannot do, someone to make rules for them and enforce those rules, someone to establish boundaries for them. Children growing up in a warm family relationship where there are rules that are enforced are better able to accept the rules in a community when they are older. They are then less likely to allow idleness and boredom to get them into trouble.

Religious training by parents that instills respect for the high moral principles of the Holy Bible is very necessary for building in the children a defense against the degenerating influence of the present system of things. If parents give them good moral standards and teach them to respect such standards, the children are better able to exercise self-discipline when they are on their own and not in the company of their parents. It is wisely written: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

The reasons for worldwide lawlessness among young people are many, but the chief responsibility can be laid at the feet of permissive parents who, while the children are growing up, have failed to manifest loving affection for them, to discipline them, to supervise them, to instill in them respect for good moral standards, to set a good example for them and to establish a cohesive family relationship. Children trained by good parents to exercise self-discipline and to hold fast to the high moral standards of the Bible are not likely to be participants in the destructive riots and criminal acts of lawless youths.

Injurious Passion

◆ In his book *The Paper Economy*, David T. Bazelon writes: "Money is a dream. It is a piece of paper on which is imprinted in invisible ink the dream of all the things it will buy. . . . Most of us who are not outright losers in the Great American Scramble love money much more than any of the things it will buy. It is not a means to an end for us, it is a passion." This passionate love of money is called in the Bible "a root of all sorts of injurious things."—1 Tim. 6:10.

FERTILE SOIL

A MIRACLE of CREATION

By "Awake!" correspondent in Eire

"HOW is it possible for the soil to sustain the tremendous variety and vast amount of vegetation that, year after year, draws life and nourishment from it?"

The person who asked that question had just come from Dublin, capital city of the Republic of Ireland, to spend a few quiet days in the peace of the countryside. Like many other persons living in the busy cities, he had never really considered just how marvelous a provision the fertile soil is. It had never struck him before how dependent we are on the soil for the everyday necessities of life. How many of the essentials in life can you name that in some way do not have their origins in the soil?

Having now the opportunity to think a little about these things, he was beginning to appreciate how much each of us owes to the Designer of the amazing processes that ensure the continued productivity of the soil. His host, who was extremely interested in the soil because of his occupation as a farmer, was glad to enlighten his visitor on what went on beneath the ground and to explain the Creator's wonderful arrangement for a fertile soil. Together they walked out to one of the fields, where the farmer picked up a handful of soil and showed it to his guest.

Microorganisms

"This is not just a handful of dirt," he said, "but, in fact, it is a tremendously complex substance, simply teeming with microscopic forms of life, the majority of them being invisible to the naked eyes, and all of them industriously at work producing the food necessary for healthy plant growth. In this one handful of soil, researchers tell us, there could very easily be as many as 20,000,000 living organisms of one kind or another. Can you imagine it? There are only about 3,000,000 people in this country, and yet this one handful of soil can have that amazing number of living organisms.

"The activity of these tiny creatures is essential to the continued existence of life on earth. They might be likened to the cooks who prepare the food that we eat. What they do is to break down the complicated substances in the soil and then 'cook' them up into a form that can be easily assimilated by the plants.

"The smallest of these organisms are the microscopic plants called bacteria. These bacteria process the substances in the soil into forms that can be held there until they are later required by the plants. Some of the bacteria engage in what is called 'nitrogen-fixing.' Nitrogen is one of the elements essential to plant growth. Being a gas, it could easily escape from the soil; but these bacteria process it into a more stable form that can be held in the ground,

combining it with other elements there. So the bacteria, although exceedingly tiny, have a big and important function to perform."

"Now I understand much better the wisdom in the divine creation of bacteria," commented the visitor. "Why, without bacteria we could not have fertile soil."

"But there is not only bacteria in soil," replied the farmer; "there are also fungi. They, too, work on dead organic matter in the soil, breaking it down and holding it for the plants to use. Another group of organisms are algae. They differ from the fungi in that they possess the power to extract and to form their food from inorganic substances. The algae work along with the bacteria, collecting nitrogen from the air and producing plant foods. So the activity of these microorganisms assures that the necessary foods are present and available for the plants. These are some of the undercover agents that we never see, but that are constantly on the job, working for the continued fertility of the soil."

"What an amazing thought," exclaimed the visitor, "that our lives are dependent on such tiny creatures and the work they perform beneath our feet!"

Now his farming friend pointed to another of the creatures engaged in making sure that the soil remains fertile. He picked up a fat, glistening, wriggling earthworm about four inches long and explained that this relative giant of the soil is one of the farmer's or the gardener's best workers.

The Earthworm a Living Plow

"This creature," the farmer continued, "cultivated the ground before man ever started plowing it. It's difficult to believe, but there can easily be 2,000,000 earthworms on every acre of fertile land, some working near the surface and others tunneling well beneath it. In fact, on some grassland it has been estimated that there are more than 8,000,000 earthworms at work in every acre! We farmers owe a great debt to the work that the earthworm does. It has even been said that, without the humble earthworm, agriculture as we know it would be very difficult if not impossible. When you think that the earthworm has no teeth or claws, is naked and blind and has no legs, it is fantastic how much good it does for mankind.

"The earthworm eats its way through the soil, absorbing earth, dead vegetation, dead animal residues and anything else in its path. These substances are then digested inside the worm and are ejected as what are termed 'casts,' these being rich in nitrogen and other materials that plants require for food. These casts, held together by mucus, are a direct aid in producing good soil structure.

"The earthworm has been described as 'the living plow,' because its burrowing and tunneling make the soil more penetrable for air and water. These living plows also play an important role in the vital mixing of organic material near the surface with underlying soil particles, ensuring that the available food is evenly distributed throughout the soil. It has been estimated that the earthworms in an acre of good ground can bring to the surface as much as twenty tons of buried soil a year.

"The condition of a farmer's earthworm population can even give him some indication of the condition of his soil. If the worms look healthy and active, then the soil is fine; but if they appear pale and sluggish, it is likely that something needs attention. In some parts of the earth people are breeding worms specially to put into poor land, to build up its fertility. You might liken the earthworms to the maintenance staff in any big organization because of the work they do in keeping the soil in good condition, capable of support-

ing the plants that draw life and strength from it."

Utilizing Wastes

The visitor from the city looked both surprised and a little puzzled by now. "I can understand the wonderful way in which these small creatures play their parts in maintaining the productivity of the soil now, but where do they get the raw materials to produce the plant foods? After all, a cook can't produce a meal out of nothing, can she?"

The farmer explained that the source of raw materials is all about us: "In the countryside everything is in a state of change. The leaves that drop from the trees, dying plants, dead insects and other things are worked on by organisms in the ground. Otherwise the rubbish would pile up year after year. But it is not really rubbish, because this is the source of supply of future plant food. Any efficient business likes to find an outlet for its side products or waste products. The wise Designer of the soil made it capable of utilizing wastes. The complex organic matter, the 'rubbish,' is destroyed by microorganisms and then processed into nourishment for future vegetation. The death and decay of old vegetation leads to the strength and growth of new vegetation."

By now the farmer and his inquiring guest were back in the farmyard, and the farmer pointed to the decaying heap of cattle dung and straw, explaining how manure is what restores heart to the soil.

Manure

"To many city dwellers," he said smilingly, "the manure heap may offend the nose, but it has an essential part to play in restoring the soil's ability to provide the food and clothing demanded by the millions of persons living on the earth. The farmer recognizes that output depends upon input. Whatever good you take out of the soil with successive crops must be returned if the soil is to remain fertile.

"Soil fertility has been defined as 'the capacity of the soil to supply plants continuously throughout their growing season with all the food and water they can consume.' It becomes obvious that if we expect the ground to remain in good condition and to be able to fulfill its job we must be prepared to replace what we take out. The soil is thus like a bank. You can only draw from it for a limited period of time, depending on how healthy your account is. To keep the bank balance sound, you regularly add to it. So you must deposit in the ground the equivalent of what you withdraw from it when you reap your crop.

"The so-called waste products of animals, the excreta of cattle, for instance, are mixed with straw and left to decay under the action of billions of organisms that we already mentioned. To begin with, the manure heap is composed of complex organic material that couldn't be used by the plants, but once the microorganisms have been at work they 'cook' it up in a form that plants can use as food.

"The gardener works on the same principle with his compost heap. He gathers all the dead vegetation in the garden, mixes it with soil and allows it to rot thoroughly until it is what he rather euphemistically terms 'sweet.' This, then, is the source of food, strength and fertility for the soil. And the end product of this decay in the manure heap or compost heap is called 'humus.'

"This is the substance that makes the difference between sand and soil. If you take a handful of sand you can easily let it trickle through your fingers, but a handful of good fertile soil, rich in humus, binds together. Fertile soil is living soil. There is a lot more to it than just inorganic chemical elements. The humus is the great

reservoir of potential plant food, gradually being utilized by the billions of microbes at work there. As well as producing plant food, though, humus has this job of binding the soil particles together. It gives the soil strength and heart, and has been termed the 'cementing' agent in the soil.

"Once the humus content in the soil has been removed or used up and not replaced, then the soil loses its ability to hold together and its strength to support plant life, resulting often in the soil's being washed or blown away."

"It certainly seems that there is more to the soil than meets the eye. But why is it, then, that you use artificial fertilizers?" the visitor asked, pointing to the various sacks of chemical fertilizers.

Fertilizers

"Some soils have known deficiencies," explained the farmer, "or else some crops require an extra supply of a specific food. So we use these chemical fertilizers, containing such things as potassium, phosphorus and nitrogen, to augment the work of the microbes and earthworms.

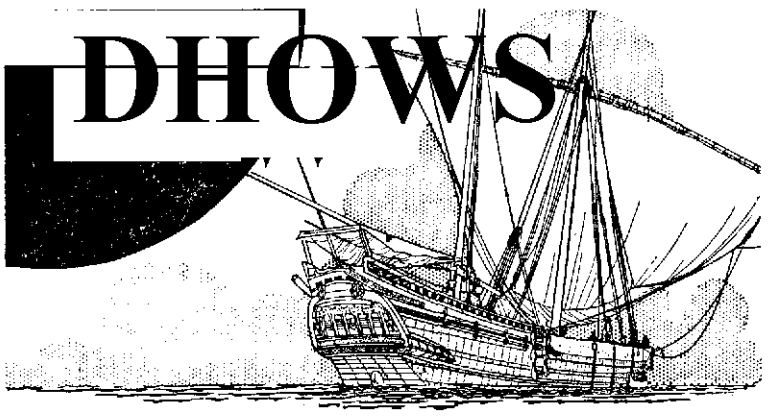
"Sometimes the use of chemical fertilizers has been overdone, with disastrous results. Instead of recognizing the wonderful work that the microorganisms perform, some persons have tried to do without them, concentrating on the use of artificial fertilizers instead of utilizing so-called 'waste products' by feeding them back into the soil. This has, in some instances, had adverse effects. In fact, because of the danger, some gardeners refuse to use artificial fertilizers at all. A careful, balanced use of these, though, seems to work well in Irish agriculture. It's a case of trying to help the soil to its peak of productivity, always recognizing the amazing ability of the soil itself to provide nourishment for the vegetation growing on it."

"Thank you very much; this has been a most enlightening discussion," said the guest from the city. "I never before realized what a wonderful cycle of events the Creator arranged for keeping the soil fertile. Why, the soil is really alive, and microbes and earthworms are on the job to keep it fertile. It's amazing! Credit is certainly due to the One who made possible fertile soil, a miracle of divine creation!"

Our Complex Atmosphere

The earth is surrounded by a vast ocean of air. Daily you breathe some of it, but how often do you give any thought to what you are drawing into your lungs? What is called "air" is really a combination of gases mixed by the motions of the atmosphere. The most plentiful of these gases is nitrogen, 78.11 percent by volume. Next, and of great importance to life, oxygen amounts to 20.95 percent. Air also has about .93 percent argon. But that is not all! To the list we can add small traces of hydrogen, krypton, methane, xenon and nitrous oxide. Then there are some things that are present in variable amounts, such as carbon dioxide, ozone, sulphur dioxide, nitrogen dioxide and water vapor. Finally, and probably of more concern to most housewives, there is a dash of dust in the air, though it varies in quantity depending upon the local circumstances. Some of these things in the atmosphere are not directly used by the human body, and so they are exhaled from the lungs. However, the next time you stretch and take a deep breath, consider that you are inhaling a small part of our complex ocean of air.

DHOWS



A LOOK AT LIVING HISTORY

By "Awake!" correspondent in Kenya

DO YOU ever wish you could turn the clock back in time and look at how people lived and worked ages ago? By visiting some places on earth this wish can be realized; for instance, the east coast of Africa. There you can see the picturesque dhows of the Indian Ocean—a living link with the primitive past.

The dhows give one a look at living history because their design and mode of operation are the same now as they were hundreds of years ago. They have been described as the last pure sailing fleet of the East. Until very recently there was not an engine among any of the dhows and only very few have equipped themselves in this way even now. They are still driven by the trade winds.

A dhow's most distinguishing feature is its enormous lateen or triangular sail. It has to be huge when it is the main means of power for these ships, which range in weight from 20 tons up to 900 tons. An important part of the dhow is the mast, which is the most expensive item and is often made of imported teak. Most sailing craft, such as yachts, have a perpendicular mast; but the mast on the dhow is different in that it leans forward at an angle. If the mast were at right angles to the deck, the weight and power produced by the extraordinarily large sail filled with wind would overturn the boat. As it is, the strong winds from the stern fill the sail at an angle, and this tends to lift the dhow as it is pulled along.

The dhows are manned by a crew of Arab seamen wearing the traditional turbans and long white gowns. These experienced sailors are not dependent on modern methods of navigation. They use no instruments, charts or other such aids to navigation. If one should find an occasional compass, it is invariably an ancient, decrepit instrument of little practical use. The Arab seamen skillfully operate their ships in accordance with the knowledge handed down from father to son for generations. They know the coast and waters like the backs of their hands.

Monsoons or Trade Winds

Dhows depend on a combination of the trade winds and the ocean currents. There are two regular seasonal winds that serve the Indian Ocean, and the rhythm of these winds and the sea produces the monsoons. These tropical winds are more or less constant. As they blow down from the poles toward the equator they are deflected by the rotation of the globe and produce either the northeast wind in the Northern Hemisphere, or the southeast wind in the Southern Hemisphere. Actually, the southeast wind first blows from that direction and then changes to southwest.

From December to March the northeast wind blows from the northern part of the

Indian Ocean. It is a very reliable wind that maintains a fairly consistent direction and usually blows at a good steady strength. This northeast wind or monsoon blows the dhows from the Gulf of Kutch, the Persian Gulf, Arabia and the homeland of the queen of Sheba down to the seaport towns of Mombasa and Lamu in East Africa, and eventually to Tanzania. Later in the year it is replaced by the southwest monsoon, which begins in April or May and blows until October, and the dhows travel back home on that.

It is not known how long the dhows have been crossing the Indian Ocean on the changing seasonal monsoon winds. It seems that they arrived on the east coast of Africa about the time of the rise of Islam. In any case they were well established there by the time Vasco da Gama and the Portuguese pioneers entered the Indian Ocean toward the close of the fifteenth century (1498 C.E.). By that time trade was well established between Arabia, the coast of India, East Africa and even down as far as modern-day Tanzania.

Historic Traders

It is for reasons of trade that the Arabs have made such long voyages throughout the centuries. The financial means is provided by the merchant who wishes to use the vessel for carrying his goods, but does not want the bother of owning her. Therefore, the captain is financed and permitted to be the nominal owner. This acts as an incentive for him to care well for his dhow.

There are seasonal factors to be noticed in the employment of the dhows. First, there are the monsoons that govern the trade routes, directions and destinations. Then there is the supply and demand of various commodities that are available only in certain markets in some seasons. Also, there is the opportunity for extra seasonal labor in some parts, and the dhows carry many passengers as temporary job seekers to meet this demand.

Dhows bring to East Africa many things, such as dried fish, dried fruit, dates, nuts, salt, matting, basketry, fine carpets from Persia, perfume and similar goods. They also bring down many passengers, immigrants and laborers seeking temporary work. Some of the larger craft carry up to 300 passengers. Passenger traffic is particularly heavy when Muslims visit their relatives in observance of the Islamic calendar feast of Ramadan.

On the return journey dhows take one of the chief products of the east coast of Africa, namely, mangrove poles. Because Arabia is denuded of trees, timber is at a premium there. As mangrove poles are cheap and can be put to many uses, they have become the basis for Arab trade.

Sailors manage to fit in a little private trade with a few articles. As most places they visit have a large percentage of Muslims, they can carry on quite a profitable side business in selling amber beads (or an imitation) made up in the popular thirty-three-bead Muslim rosary.

Life on Board

Most of the oceangoing dhows are away for nine months on a voyage, and so the dhow becomes the home for these seamen. The captain, who is called the Nakhoda, besides sailing his ship, has to act as her agent in collecting cargo and passengers. He looks well to the interests of all aboard.

The day begins about dawn with the wailing cry of the Muslim muezzin, or prayer announcer. When praying, they always face Mecca, their holy city. After a few minutes of private meditation, they fall into the routine exercise and set words of the memorized prayers.

Work is rotated on a shift basis, so that there are some on duty at all times. The Muslim Sabbath (Friday) is not observed

at sea, so they have no day of rest. In addition to the general work of sailing and baling, the sailors sometimes work with their hands at sewing sails and making ropes. Most of the work is done on deck.

When in port the crews work at maintenance and repairs. During very bad storms they simply lower the huge lateen sail and let the ship drift to ride out the storm or gale. Sometimes the dhow is becalmed, and then the men work at making baskets or else catch fish.

Meals are very frugal and consist mainly of mounds of rice along with fish. The food is eaten in the regular native manner. A communal tray is placed in the center and each person eats from his own place. Although the fingers are used, there is a certain way of doing this. One must use only the tips of the fingers to pick up the food and should not touch the lips with the hands when feeding. To accomplish this, one takes hold of a small piece of fish, then gathers as much rice as possible without spilling any and rolls it all together into a small ball. Then with a deft flick of the thumb it is propelled into the mouth. Afterward a boy comes along with a bowl of water for hand washing.

COMING IN THE NEXT ISSUE

- Why You Should Read the Bible Yourself.
- Your Body's Fight Against Infection.
- What to Do When Entertaining Guests.

An Interesting Analogy

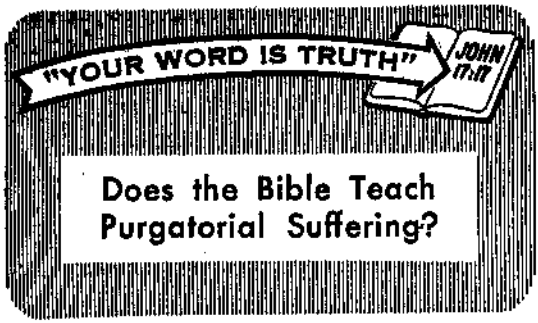
For the Bible student a look at the dhows helps one appreciate the apostle Paul's shipwreck experience as recorded in Acts chapter twenty-seven. In his book *Of Ships and Men,* Alan Villiers, a European who actually sailed in the dhows, compares them with the sort of vessel in which the apostle Paul sailed. He explains that in the dhows during storms "they lowered their big sail and let her drive, under the bare poles," just as in Paul's experience we read at Acts 27:17 that they "lowered the gear and thus were driven along."

Villiers goes on to explain that "they anchored by the stern because the hull was so shaped that it lay better in a strong wind that way, and their anchors were easily portable." In verse 29 we note that this was the way they anchored the ship carrying Paul.

In verse 40 we read about the crew "*loosing the lashings of the rudder oars,*" and Villiers says he has seen them on the dhows loosen the rudders and haul them up out of harm's way to prevent damage when the ship is beached. So then we can get a better understanding of some of the maritime terminology used in the Bible record and of how the dhow used in modern times follows the pattern of the sailing craft used in Bible times.

Just how much longer the dhows can hold out against competition from steamers and other modern pressures remains to be seen. Already the trade is dwindling, as the demand for their goods decreases and the men are attracted toward jobs that are more lucrative than the hard and simple life aboard the dhows.

Observers still get a thrill at the sight of the picturesque dhow as she gracefully rides the waves with her huge lateen sail proudly swelling in the breeze. As she sails away with her carefree crew of turbanned sailors, their skirts wildly flapping in the wind, a gay chorus of song floats across the waves until they are blown out of sight. But the dhows are expected back again, just as they have been each year for generations, to provide observers with another look at living history.



Does the Bible Teach Purgatorial Suffering?

MILLIONS of persons in Christendom have been taught that there is a purgatory and that "the faithful on earth, through the communion of saints, can relieve the sufferings of the souls in purgatory by prayer, fasting, and other good works, by indulgences, and by having Masses offered for them." (Revised edition of the *Baltimore Catechism*) Since it is claimed that the majority of Christians at death must spend an indefinite period amid the painful purgings of purgatory, we are anxious to learn the basis for such a belief.

Roman Catholic authorities who have written on the subject differ in their views. One insists, for example, that the sufferings are literal and physical, while another views them as altogether psychological. Still another alleges that some have even been miraculously resurrected to life in the flesh so they might undergo their purging right here on earth. So great is the difference of Catholic thought on the matter that one Jesuit writer of our day was moved to write: "And so, though tales are told and surmises and conjectures are rife, we are free with reverence and patience to choose our opinion for ourselves."—From pamphlet on *Purgatory* by Bakewell Morrison, S.J.

But, pursuing our inquiry as to the nature and location of purgatory, the following is noted in an advertisement sponsored by the Supreme Council, Knights of Columbus: "It is true, of course, that the Bible does not mention the word Purgatory, any more than it does numerous other words and terms commonly accepted by all Christians. But it *does* clearly indicate that there is such a place of satisfaction for sin and the temporal punishment due to it after death but before the general judgment." So hopefully we seek further explanation, only to learn the following: "But where this place may be, of what nature or quality the pains be, how long souls may be there detained, in what manner the suffrages made on their behalf be applied—whether by way of satisfaction, intercession, etc.,—are questions superfluous and impertinent as to faith." (*Faith of Catholics,* Berington and Kirk, pp. 140-207) It does seem rather strange that nothing can be adduced from the Bible on these important questions.

What, then, are we to think of the following description of purgatory passed on by no less eminent an authority than Cardinal Bellarmine (1452-1621 C.E.): "One whose aspect was as of light, and his garment glistening, conducted me to a valley of great depth and width, but of immeasurable length; one side of which was dreadful beyond expression for its burning heat, and the other as horrible for its no less intolerable cold. Both were filled with souls of men, which seemed to be tossed, as by the fury of the tempest, from one side to the other; for, being quite unable to endure the heat on the right hand, the miserable wretches kept throwing themselves to the opposite side into the equal torment of the cold, and thence back again into the raging flames"? Surely he must have known that there was nothing in Holy Scripture about all this!

Suppose now we take a look at what the Sacred Scriptures do have to tell us about the dead. What happens at death is briefly expressed for us at Psalm 145, verse 4, Catholic *Douay* translation: "His spirit

shall go forth, and he shall return into his earth: in that day all their thoughts perish." Another text in point here tells us: "The living know that they shall die, but the dead know nothing more. Neither have they a reward any more: for the memory of them is forgotten." (Eccl. 9:5, *Douay*) In the light of this it is very difficult to see how the dead can be suffering, when their thoughts have perished and they are unconscious.

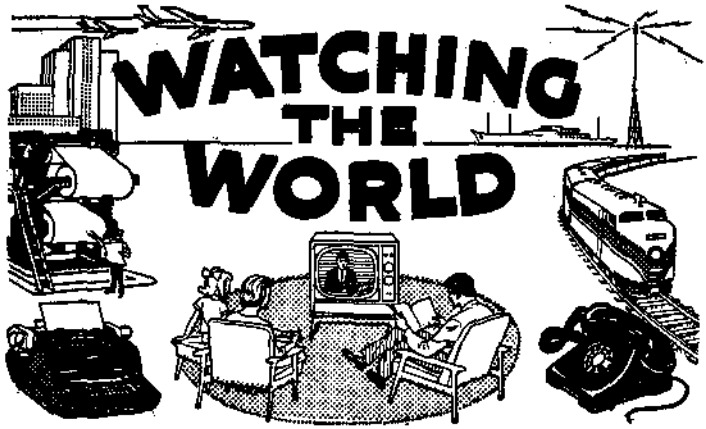
However, it is claimed that it is the body that is dead and unconscious, not the soul. But our mind is set at rest on this point, too, when we read what one of God's inspired prophets wrote: "Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die." (Ezek. 18:4, *Douay*) Since the Bible clearly shows that souls die and are unconscious, without sensation of any kind, then surely there could be no suffering for them anywhere.

Now, what about the place in the Bible where it "does clearly indicate that there is such a place" as purgatory? The text at 1 Corinthians 3:11-15 is offered, where reference is made to fire burning up wood, hay and stubble. Since the Christians to whom Paul was then writing were not building on Jesus Christ as a foundation with literal wood, hay and stubble, so likewise the term "fire" is also employed in a figurative sense. Instead, it is clear that the apostle Paul is speaking about the fiery tests that come upon all true Christians, exposing and destroying, as it were, all those works that are disapproved by God and testing their faith, that it might be purified.—See also 1 Peter 1:6, 7.

It is impossible to ignore some of the implications of the purgatory teaching. It suggests that God is mercenary in his dealings with his creatures. How so? Because it favors the materially rich, those who can afford the gifts required so that prayers and indulgences may be secured. It encourages men to put their trust in material wealth as a means of atoning for sin, born now in this life and after death. It depicts God as inconsistent and arbitrary. It has him first ruling that sinful man must sweat until he returns to the dust, and then changing the verdict to include more sweating after death in the purgatorial fires. —Gen. 3:19.

How thoroughly divorced from all such God-dishonoring teaching is the message of God's Word of truth! This Book of truth declares with authority that Christ Jesus is the sole mediator between God and men. (1 Tim. 2:5) It magnifies the justice of God and assures men that just and merciful judgment will be available to all who demonstrate genuine repentance for their sins. (Isa. 61:8; Deut. 16:19, 20) Rather than teaching men to think they can curry favor with God by means of gifts, it shows that the truly acceptable offering to God is a heart contrite and humbled. (Prov. 11:28; Ps. 50:19, *Douay*) Instead of teaching that the dead must undergo a long-enduring and torturous stay in a horrifying place of purging, God's Word points to the resurrection from the unconscious death state as the hope for the human dead. (Apoc. 20:11-14, *Douay*) God's written Word affords no support whatever for the traditional teaching on purgatory.

As between the Word of the living God and human tradition, wise persons will make the right choice. Let the written Word of God be your guide.



Shoplifting Gangs

◈ Two-thirds of the shoplifters in Porirua and Titahi Bay in New Zealand are schoolchildren, one in seven an adult and the remainder secondary-school pupils, according to Sgt. M. J. Ryan, a subdistrict officer in charge. Ryan said that now organized gangs of boys and girls "sweep" stores clean of merchandise. Some of the gang distract the shop assistants while the others steal whatever they can get their hands on. A gang of five college boys were caught stealing goods worth $500. Stealing has become a contagious disease, Ryan said. One child steals something, tells his friends, then they try their hand at it. "Fridays are the black days," said the officer. "The adult offenders are invariably women." One thing these criminals should know is that stealing never pays, even when you do not get caught, because the act itself destroys priceless moral fiber that can never be replaced.

Travel Business

◈ Domestic travel in the United States is a $30,000,000,000-a-year business. But Robert E. Short, the new chairman of Discover America, Inc., noted that only 20 percent of United States' residents have ever been on an airplane, and that only half the nation's population has ever been more than 200 miles away from home. He said that more than half the populace had never spent a night in a hotel or motel and that half did not take a vacation in 1964. Some may prefer their own homes; others may not have the money that traveling requires.

Britain's Blackout

◈ The British hardly stopped saying that it "could not happen here" when it happened. On the first cold night of the season, a power blackout hit large areas of Britain at the peak of the evening rush hour. The first power cutoff of the season came after the big blackout in the Northeastern United States, and after British officials had declared that it could never happen in Britain. As winter struck early, millions of homes switched on their electric appliances. The power generators could not meet the demand. Industry officials warn of the danger of power shortages and blackouts throughout the winter. Appeals are made to avoid simultaneous use of all those electrical appliances you were persuaded to buy.

Space Feats

◈ On December 4 Astro-twins of the United States Gemini team rocketed into space on one of the longest voyages ever mapped by man. It was the first space flight that will attempt a nose-to-nose orbital rendezvous. The flight schedule called for 206 orbits in fourteen days.

Do Churches Offer the Solution?

◈ An editorial in the November 16 Williamsport, Pennsylvania, U.S.A., *Sun-Gazette* quoted Judge Paul S. Lehman's remarks to parents, which bear repeating. Judge Lehman called in parents who had four delinquent children and, in part, said to them: "It is high time that you parents immediately appraise your lives so as to provide a proper set of values for your children. . . . Your failure to attend church and encourage your children to attend, your failure to be with your children after work and teach them moral values, has directly led to the present situation. . . . Most juvenile delinquency is the result of parental neglect."

The editorial went on to say: "We can subscribe to everything Judge Lehman said, but we are haunted with the thought that many churches —and most church members —are too busy with organizational programs to give welcome, understanding or fellowship to persons hitherto unchurched and largely unfamiliar with religious matters. What Judge Lehman is recommending is that parents who may never have had previous connections with a church establish an affiliation for the sake of improving the family's environment. This would be splendid, provided the church to which they present themselves has members ready to provide a quick, sincere and warm welcome; and willing to open their own homes in a fellowship of brotherly love. We fear that many church members shrink from extending this kind of hospitality. They are too often unprepared to help the religiously unschooled, often the personally

unlovely. Is it possible, then, that insofar as church members hold themselves aloof from the untaught they make their churches guilty of delinquency?"

Getting to the Moon

◈ Predictions are made that in the next decade or so man will land on the moon. But a leading scientist, Dr. Warren Weaver, declared, on November 29, that it was wrong to spend $30,000,000,000 to get an American on the moon by 1970 when so much else to benefit humanity could be done with the money. He called the drive to beat the Russians to the moon "plain stupid." He suggested that the $30,000,000,000 could be spent as follows: "We could give every teacher in the U.S. a 10 per cent raise a year for 10 years; endow 200 small colleges with $10 million each; finance the education through graduate school of 50,000 scientists at $4,000-a-year; build 10 new medical schools at $200 million each; build and endow complete universities for more than 50 developing countries; create three new Rockefeller Foundations worth $500 million each." As it is, scientists are not sure that they can land a man on the moon at the cost of $30,000,000,000. And they do not know for certain what he will find after he gets there.

Germany's Armed Forces

◈ West Germany's armed forces observed their tenth anniversary on November 12. In 1945 the German army was completely destroyed. Ten years later, 1955, the new Federal Republic, at the urging of the Western Allies, began to build a new military force. Today the Bundeswehr is a formidable fighting force of 440,000 men, which forms the largest ground force in western Europe. Its soldiers are well-armed and equipped for war. Who would have believed this twenty years ago?

"The Most Criminal Nation"

◈ William M. McCord, Fox Professor of Sociology at Rice University in Houston, Texas, made the following assertion, as reported in the New York *Times Magazine* for November 21, 1965: "America is by far the most criminal nation in the world. On a per capita basis, Americans commit about twice as many assaults as Frenchmen, triple the number of rapes as Italians, and five times as many murders as Englishmen. From the price manipulations of Westinghouse–General Electric and the mass violence of Los Angeles down to the subway muggings and the petty thievery of juvenile gangs, it is apparent, in James Truslow Adams' words, that 'lawlessness has been and is one of the most distinctive American traits.' " Yet, he says, Americans "are at the same time one of the most puritanical of peoples, forever searching for some means to cure, suppress or punish wicked tendencies." They are also among the most churchgoing peoples in the world.

"War" Toys Decried

◈ Christendom celebrates Christmas as the birthday of the Prince of Peace. But more warlike toys, no doubt, are sold and given as gifts than at any other season of the year. Mrs. Julia Rosenthal told a news conference that the Toy Committee of San Francisco Women for Peace aims to annihilate "games of maim, murder, hostility and destruction." She said: "We all must work hard at bringing up children to a saner way of life. There is no need for children to be made to feel that killing is fun, violence is exciting or that games of destruction are clever. Civilization demands civilized toys." Toys are tools for learning. And one thing children of today do not need to learn is the art of killing, maiming and the destroying of one another's property. Toys can be clean fun, can build understanding and be used to teach children to play and work together.

New Coins in Circulation

◈ On November 1 the United States Treasury began to issue new quarters composed entirely of copper and nickel. Nearly 230,000,000 of these coins were scheduled to go into circulation in the first week. By the end of the year 700,000,000 new quarters are expected to be circulating. New dimes and new half dollars are also in production. By mid-1966 there will be some 3,500,000,000 new dimes, quarters and half dollars produced. By mid-1967 the nation expects to produce some 7,000,000,000 more, making 10,500,000,000 in all. The demand for silver for industrial and artistic uses, not including coinage, now exceeds current output. So the changeover to silverless dimes and quarters and to half dollars with less than half the silver used at present is intended to save silver. There is also a need for more coins for retail stores, vending machines and other business purposes, which have grown by leaps and bounds in recent years.

France Enters Space Race

◈ France joined the United States and Russia in the space race on November 26, when she launched her first satellite. A three-stage, 18-ton Diamond rocket carried the 83.7-pound capsule into space. A scientific station in Algeria's Sahara desert was used for the launch. Its main purpose was to test launching and tracking techniques. The launch was hailed by French President Charles de Gaulle as the first step in French participation in the "conquest of space." In the face of what has already been accomplishd in space exploration, however, the launch did not attract so much attention. According to the Smithsonian Institution, there are 874 "man-

made objects" in orbit at present.

A-Bombs Hang Heavy

◈ The U.S. Secretary of Defense Robert S. McNamara, at a one-day conference of Defense Ministers of ten of the fifteen NATO nations, revealed, on November 27, that more than 5,000 nuclear warheads were currently stored on the European continent in support of the alliance forces. He said that this nuclear arsenal would be increased by 20 percent during the next six months. In addition to these nuclear weapons, he revealed that the United States has an arsenal of more than 5,000 warheads of its own. Observers speculated that McNamara's emphasis on the warheads was meant to discourage pressure from non-nuclear member countries for access to nuclear weapons.

Married Teen-Agers

◈ During 1964, statistics show, 8,689 couples took out marriage licenses in San Diego County, California. In the same year, 4,173 divorces were granted. That is just shy of 50-percent failure. Statistics show that a large percentage of these failures involved teen-agers. One teen-age couple, who vowed before God never to part, parted in thirteen months. The girl said: "We can't make it work." Still couples are marrying younger than ever throughout the United States. Half of America's girls are married by the time they are twenty and half the boys before they are twenty-three. More girls marry at age eighteen than at any other age. A marriage counselor stated that the reason for failure is a lack of maturity on the part of couples, and a lack of ability to adjust to the world and its conditions.

Burn Therapy

◈ Dr. Charles L. Fox, Jr., of Bellevue Hospital, New York, criticized current theories of burn shock and some treatments. He said that the widespread use of conventional dextrose-water-saline mixtures in emergency treatment of severe burns was "totally inadequate and unnecessary." Dr. Fox regarded oral intake of sodium bicarbonate in water to be sufficient, usually, as a first therapy. "What is essential is the administration of sodium bicarbonate in water quickly. The delay involved in preparing blood for transfusion is often dangerous. On the other hand, a saline-bicarbonate solution can be given simply and quickly. It is usually possible to treat a badly burned adult without blood or plasma, but you can't treat him without sodium," Dr. Fox said.

Take the "search" out of "research."

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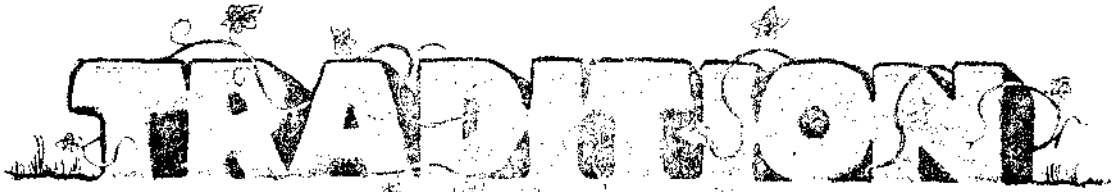

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Awake!

Why You Should Read the Bible Yourself

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Your Body's Fight Against Infection

PAGE 8

Second Vatican Council—How Great the Renewal?

PAGE 12

What to Do When Entertaining Guests

PAGE 20

FEBRUARY 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLVII | London, England, February 8, 1966 | Number 3

ARE YOU *Gathering* WITH CHRIST?

IT IS one thing to claim to be a Christian and another thing really to be one. That is why the expression "professed Christians" has a slightly unfavorable connotation, for it implies that such may only profess to be and not actually be Christians. An even stronger term is "nominal Christians," meaning Christians in name only, the word "nominal" meaning "existing in name only, not actual or real."—*Webster*.

Such expressions do indeed have weight when we consider how many persons claim to be Christians. Have you any idea how many? According to the 1965 *World Almanac*, there are presently almost a thousand million persons professing to be Christians, 993,055,000 to be exact. But what kind of Christians are they? Nominal ones or real ones?

Consider an example. According to the Roman Catholic 1965 *National Almanac* (United States), Italy has a population of upward of 51 million, and, of these, 99.5 percent are Roman Catholics. According to the Roman Catholic Church it is the true Christian church, which means that they believe all Roman Catholics to be Christians. But how can 99.5 percent of Italy's population be Christians when 25.3 percent of them voted Communist in the 1963 general elections? Communism denies God the Creator, his Word the Bible, and Jesus Christ as the Son of God. Obviously, at least that number of Italians are nominal rather than real Christians.

The fact is that throughout Christendom the great majority of professed Christians are content with a negative goodness. They think they are really doing fine so long as they do not break any of the Ten Commandments. Even their own leaders occasionally admit that fact. Thus Dr. Trueblood, one of America's leading religious educators, was quoted as saying: "Plenty of religions are no good at all. Don't ever say that what we need is religion! I am not interested in religion!" (Los Angeles *Times*, August 17, 1964) And said Jamaica's Anglican Bishop Percival Gibson: "Obviously, if there is no reception of the Holy spirit the sense of mission is absent. We have largely driven the Holy Spirit from our Church life and substituted organizations. We dare not scrap the organizations because we have nothing to offer in their place. Brethren of the clergy and laity, nothing short of a reformation, root and branch, can save our Church, because to continue as we are means spiritual bankruptcy and eventually death." -*The Daily Gleaner*, February 23, 1965.

A real Christian is a follower of Jesus Christ. To be one in more than name only, he cannot be content with a mere negative goodness. He must be a worker, for Jesus Christ certainly was a worker, expending himself tirelessly. Well could he say: "My Father has kept working until now, and I keep working." "We must work the works of him that sent me while it is day." That he meant for his followers to be likewise workers is clear from his words on another occasion: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—John 5:17; 9:4; Matt. 7:21.

Jesus made the same point in his illustration of the sheep and the goats. Therein he told of two classes of people into which all mankind would be separated during his second presence, after his taking Kingdom power. The "sheep," who gained his approval and who were rewarded with everlasting salvation, were those who were active, doing something in behalf of Christ's "brothers," cooperating with them, giving them support. To these he said: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."

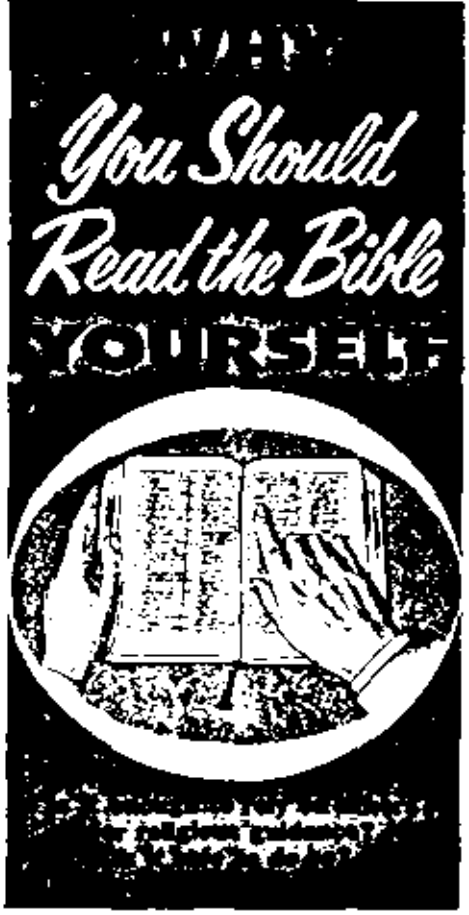
In contrast to the "sheep," the "goats" were cursed and consigned to the destiny of the Devil and his angels—everlasting cutting off or destruction. Why? Does the illustration indicate that they were or had been particularly wicked? No, not from their viewpoint. Then what was wrong with them? What caused them to merit that destiny? They had failed to obey God's commandments. They had not been positively active; they had failed to cooperate with Christ's "brothers."—Matt. 25: 31-46.

This makes the matter of being more than a nominal Christian a very serious one. Negative goodness will not gain anyone favor with God and Christ, for it is considered the same as opposing them. Jesus made the same point when he once stated: "He that is not on my side is against me, and he that does not gather with me scatters."—Matt. 12:30.

Gathering with Christ Jesus does not mean merely gathering oneself *to* him but means gathering *with* him, working, helping to lead others to Jesus Christ. That is why, when he began to invite others to join him as followers, he was not merely inviting them to be listeners, merely to hear and believe what he had to say, but he invited them to be workers. Instead of their working hard daily fishing for fish in the sea of Galilee, he wanted them to become "fishers of men." By fishing for men they were to work gathering others, catching men, as it were, to be followers of Jesus, even as they themselves were. —Matt. 4:19.

And so also with Jesus' parting instructions to his disciples, most likely the five hundred mentioned at 1 Corinthians 15:6. They were counseled to make workers, gatherers, out of others: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you." Yes, all these were also to be fishers of men.—Matt. 28:19, 20.

Do you profess to be a Christian? Then you have been favored in that you have come to know at least something about Jesus Christ, for there are ever so many persons throughout the world that have never heard of him and many others who want to have nothing to do with his name. But do not let it rest with merely professing to be a Christian. Do not be merely a nominal Christian; be a real one, one that goes beyond negative goodness and does something, one that gathers with Christ.



"I BELIEVE in God and go to church. My minister tells me all I need to know. He has studied and prepared himself to teach me, so it's not necessary for me to study the Bible." Do you agree with that statement, which expresses the viewpoint of many persons?

Some persons take such a view of religious matters because they say it is too difficult to understand the Bible and that without some higher education one might misinterpret it or fail to understand it, and so they prefer to let the clergy explain it. But is it safe to take such a view? To help us learn the answer to this vital question, we do well to examine the Holy Bible.

What Is the Bible?

The Bible is the Word of God. By means of the Bible, our invisible Creator speaks to us, revealing his name, purpose and will. Thus He guides us in the right way. This is why the psalmist speaks of God's Word as a "lamp to my foot, and a light to my roadway." (Ps. 119:105) The Bible serves as a Light to guide us in these hard-to-deal-with times, because it alone of all books is "inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

Well, then, is the Bible a book for only certain specially educated persons? Did the Son of God say that his heavenly Father reveals understanding of His purposes only to the worldly-wise and intellectual ones? On the contrary, the Lord Jesus Christ plainly declared: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes." (Matt. 11:25) To "babes"? Yes, to those whom the worldly-wise view as uneducated. The apostles of Jesus Christ, Peter and John, were "unlettered and ordinary." (Acts 4:13) So God has not favored the worldly-wise and intellectual ones above the ordinary person; in fact, it has pleased God to hide sacred things from the worldly-wise and to reveal them instead to "babes," or ordinary persons. One of the reasons for this is, as the apostle Paul explains, "in order that no flesh might boast in the sight of God."—1 Cor. 1:29.

Since God has chosen to reveal understanding of his Word to "babes," or "unlettered and ordinary" persons, why should such persons feel God's Word is too difficult for them? It is not too difficult for those who look to God for guidance. Why, God's Word can be taught to children. For this reason the Bible says of the disciple Timothy: "From infancy you have known the holy writings, which are able to make

you wise for salvation." (2 Tim. 3:15) So rather than being limited to specially educated ones, an understanding of the "holy writings" can be gained even "from infancy"!

The Bible, then, is written for the guidance of persons humble enough, modest enough to walk with God, really seeking to do the divine will. His written Word contains examples, warnings, counsel and prophecies. It is a true historical Record of the dealings of Jehovah God with mankind. It is written for our guidance and comfort, that "we might have hope." (Rom. 15:4) What a wonderful treasure we have, then, in the Bible! It is a divine library of sixty-six inspired books given to us and preserved for us throughout the ages, that we might know the truth and be instructed in the way of true worship.

Bible Rejected as Source of Truth

The Author of this divine library knows that the tendency of worldly-wise men is to rely on their own wisdom and intelligence; so He gave us a warning not to fall victim to their philosophies: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men." (Col. 2:8) In view of this warning, have the religious leaders of today stayed clear of human philosophies and adhered to the Bible for teaching their parishioners? Do the clergy faithfully uphold what the Bible says?

More and more it is noted that clergymen are rejecting large parts of the Bible as myths. For example, one Protestant bishop in the United States said: "I don't see anything special about the birth of Christ. . . . Literal belief in the nativity narratives . . . is not required to be affirmed in our church. . . . I don't think the son of God category is a very useful one."

Many are the clergymen who share similar views. In fact, a new official Sunday-school curriculum was adopted by the United Church of Canada after six years' preparation and at a cost of one million dollars. Viewed as "a major breakthrough," this new course teaches evolution, that the first eleven chapters of the Bible book of Genesis are myths, questions the birth of Jesus Christ as described in the Bible, calls one of the plagues God brought upon Egypt a "children's disease," denies that David killed Goliath, calls the flood of Noah's day a legend and says of the resurrection of Jesus Christ: "Some Christians take the stories literally . . . but others feel unable to do that."

Said a report in the Toronto *Daily Star* of July 4, 1964: "It is the first time a Sunday school course of study has taken such a frankly critical view of the Bible." Shocking? Not to ministers of the United Church and to some Baptists. "If this material is accepted in our Baptist churches," said cleric Frederick Helps, editor of Baptist Sunday-school publications, "it will be a very great step forward." Moreover, it was pointed out by the editor-in-chief of the United Church Sunday-school publications that this critical approach to the Bible is not to be viewed as revolutionary, since it has been taught in most Protestant theological seminaries for forty years or more!

Further, it is well known that the Roman Catholic Church has long placed tradition above the Bible, and more and more Catholic religious teachers in effect deny parts of the Bible. For instance, a priest, writing in a Catholic newspaper, says that "the Garden of Eden was surely not a geographic place but a symbol of man's innocence and happiness in his original life of union with God." As for the Bible account of Jonah and the big fish, a Catholic source says: "The prevailing view

among Catholic scholars is that it is an allegory."* This trend of downgrading the Bible is also found in modern Bible dictionaries and commentaries that the clergy use for their reference works.

How different are the clergy and religious teachers who reject parts of the Bible as myths from the apostle of Jesus Christ who said: "I believe *all the things* set forth in the Law [the writings of Moses, including the book of Genesis] and written in the Prophets"! (Acts 24:14) How utterly different are the clergy from the Lord Jesus Christ, who referred to the book of Genesis as genuine truth, who knew the history of Jonah was true, and who called all of God's word "truth," saying: "Sanctify them by means of the truth; your word is truth"!—John 17:17; Mark 9:6-9; Matt. 12:40.

Instead of abiding by God's Word of truth, worldly religious leaders today have gone to cisterns of human philosophy, wisdom and tradition. This reminds us of the words of Jehovah God through his prophet Jeremiah: "There are two bad things that my people have done: They have left even me, the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water." (Jer. 2:13) What these religious leaders offer people is, therefore, contaminated with human philosophies that God's Word warns against. For this reason the apostle John admonishes us: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

Vital Need to Examine Bible Ourselves

It is by means of the Holy Bible that we can "test the inspired expressions" as admonished by the apostle John. If we examine the Bible ourselves, then we are in position to reject anything that is out of harmony with the Word of God, and we will safeguard ourselves in these dangerous times when religious teachers are elevating the theories and philosophies of men above God's written Word of truth.

In such a vital thing as religious instruction, is it really wise to rely on some betitled religious teacher for guidance without going to the Bible to verify his teaching? No, it is most unwise, for the Bible commands us: "Make sure of all things; hold fast to what is fine." The Bible writer Luke shows it is a noble course when we 'carefully examine the Scriptures daily' to see whether the things we hear from others are in harmony with the Bible. —1 Thess. 5:21; Acts 17:11.

If we fail to verify what we hear and believe, then what? The Son of God said: "If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) Each one of us has to render an account to God, and we cannot call upon another to answer for us. If one has been led astray, it does little good to blame another for what one has done. Instead of trusting implicitly in a professed religious leader, a person should verify his guide's teachings before it is too late.

So, then, it is to Jehovah God that we must turn for guidance, and our prayer should be: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:10) If you humbly turn to Jehovah God in faith and diligently study his Word, the Bible, He will teach you his way and you will be able to discern between what is true and what is false. Use your God-given Guide, the Holy Bible; you need it.—Prov. 2:10-13.

* Cleric Frank Stone, Catholic Information Center, quoted in Toronto *Daily Star*, November 23, 1963.

YOUR BODY'S *Fight* AGAINST INFECTION

ALL around you there are billions of microscopic organisms. You handle things every day that are covered by unseen bacteria, many of which perform valuable services, but some are germs that can produce sickness or even death. How does your body resist infection by them? Is your skin an impenetrable barrier to their invasion?

What about the many infective microorganisms you take in with the air you breath, or swallow with the food you eat? Why do they not usually cause harm? How does your body afford protection against them? What happens when you are cut or wounded, and thousands of harmful germs at once gain entrance to the warm tissues and fluids of your body? What prevents them from multiplying and causing sickness and death?

You might think the body would be easily overwhelmed under constant attack by such a formidable host of invaders. Indeed, their great numbers and strength once caused a medical man to call health "the greatest of medical mysteries." Yet, on the other hand, an investigation of the body's marvelous system of defenses stimulates confidence in its ability to repel and overcome unfriendly organisms. In fact, the late physician Walter B. Cannon once said: "When you understand a great deal about the human body and its resources for health, you wonder why anyone is ever sick." Consider some of your body's defenses against infection—defenses with which man has been endowed by the Creator.

Initial Defenses

The first line of defense against disease-causing microbes is your skin. Despite its apparent fragileness, it is an extremely tough barrier that microorganisms cannot ordinarily penetrate. Bacteria do sometimes gain entrance into sweat glands and cause local infection, but unless there is a cut or crack in the skin they cannot reach the deeper tissues. To avoid such breaks in the skin that would allow openings for the entry of unfriendly organisms, oil secretions keep the skin freely flexible.

Then, too, the flow of perspiration washes bacteria from skin pores, and skin secretions contain acids and enzymes that can kill bacteria or, at least, impede their growth. For example, the potent dysentery bacteria in a drop of fluid can survive for hours on a glass slide, but when placed on the clean palm of your hand they will die within about twenty minutes. The eyes, too, are washed by tears that contain a mild bacteria-killing substance that protects them from infection.

Even should microorganisms enter your body through the nose or mouth, they meet a strong line of resistance. For instance, hairs of the nasal cavity serve to strain out the bacteria-laden dust particles you inhale. And should these particles cause irritation in the nose, they are sneezed out; or your nose begins to run and

they are flushed out. Infective organisms entering the mouth are resisted by antiseptic substances found in your saliva. If they are swallowed and washed into your stomach, the highly acid gastric juices will attack and destroy them. Very few bacteria make it alive from your stomach into the intestines.

Nevertheless, a fantastic number of bacteria do populate your intestines, mouth and nasal cavity. Most of these bacteria are harmless, and many, such as those in the intestines that manufacture essential vitamins, are beneficial. In fact, there are so many in the intestines of the normal human that a sizable proportion of fecal matter is composed of dead microorganisms. In a normally healthy mouth, it is said, every fifteen drops of saliva are estimated to average 750 million microorganisms! However, they are normally prevented from entering your body tissues and fluids in significant numbers by the linings of the alimentary canal, nasal cavity and upper lung passages, which present a difficult-to-penetrate barrier, much as the skin does.

These linings are coated with a thick, slimy secretion called mucus, which entraps bacteria, on the flypaper principle. In the main breathing passages tiny hairlike growths called cilia (not to be confused with true hair) are constantly waving in this mucous fluid, sweeping bacteria caught in the mucus toward the throat. They are then swallowed, to meet the destructive gastric juices in the stomach; or sometimes they are coughed up. Germs are thus often prevented from reaching the delicate tissues of the lungs.

When the Skin Is Breached

Suppose, however, a breach is made in the body's initial defenses; by a nail puncture of the skin, for instance. Immediately thousands of bacteria, including the formidable staphylococci, which are ever present on the skin, make their entrance. With a beachhead established in the body's tissues the staphs multiply fast, building up their forces by dividing about every half hour. At that rate, a single staph, if left unchecked, can increase to over a billion in fifteen hours!

But your body does not permit this. It immediately takes countermeasures. An alarm sounds! Chemical substances are released, calling for help at the wound site. In response the small blood vessels near the injury expand, allowing an increase in blood flow to the area. This produces the familiar reddening and, because blood is warmer than skin, a localized warmth. Then an amazing thing happens! Highly mobile little blood cells squeeze through walls of the dilated capillaries into the surrounding tissue, and at once begin attacking the invaders.

The first wave of defenders is made up of white blood cells called neutrophils. The white blood cells, which are the primary defenders against infection, are composed of two main groups. First, those with granules in the cytoplasm (that part of the cell lying between the nucleus and outer membrane). The above-mentioned neutrophils make up about 95 percent of the cells of this group, while the other two types of cells in this first group are called eosinophils and basophils. The second group is composed of those white blood cells without granules in their cytoplasm. These include lymphocytes of larger and smaller sizes, which constitute the major number of cells in this group, and monocytes.

At the battlefield, the fast-arriving neutrophils somehow recognize the bacteria as foreign, and immediately attack by engulfing them and breaking them down by means of digestive enzymes. One neutrophil may wrap itself around and digest dozens of bacteria, but then it, too, be-

comes a battle casualty. The invading enemy wages ferocious counterattacks, releasing potent toxins that destroy the defending cells.

This calls for reinforcements. So from storehouses in the body, neutrophil reserves are mustered, and, at the same time, in the red bone marrow there is a speedup in the manufacture of these defenders. Basophils and eosinophils are also found at the site of infection, but their functions are not clearly understood.

In order to keep the infection from spreading, the body takes measures to localize the conflict. The clotting agent fibrinogen of the blood plasma solidifies into a network of strands and, with other plasma substances, forms a protective wall around the battlefield.

As the conflict rages in the confined area the casualties on both sides become staggering, numbering into the millions. Swollen and broken cells, debris and fluid strew the field of battle. Within a few hours the remaining neutrophils begin to break down and spew out their contents. The second wave of defenders next move in and begin a mopping-up work. They are the slower-moving lymphocytes and monocytes, which feed on the disintegrating neutrophils and remaining bacteria.

As they engulf the debris of the inflamed area, the lymphocytes swell up and become macrophages, which continue the cleaning-up action until every one of the alien invaders is disposed of. A few days after the cleanup by the macrophages, blood vessel cells and connective tissue cells begin growing in the area. In time, the body's miraculous healing processes fill the gap with firm, serviceable scar tissue.

Everyone has experienced this remarkable response of the body. But appreciating more fully the tremendous battle that rages, you will perhaps be more conscious of assisting your body in its fight. Do not neglect cuts or wounds. When the skin is breached, reduce the number of invaders by washing out the cut. Also, use of an antiseptic is a good practice; and then be sure to keep the area clean.

Remarkable Drainage System

While much of the invading bacteria is broken down by enzymes into amino acids and sugars to nourish the cells, the body has a remarkable system for disposing of the remaining wastes and battle casualties. It is an amazing network of channels known as the lymphatic system. These innumerable vessels are continually returning seepage of fluids from the blood capillaries to the bloodstream, which prevents us all from "bleeding" to death internally. It also saves us from fatal poisoning. How so?

In that the lymphatic vessels carry away bacteria from the scene of battle, and, at the numerous strategically located lymph nodes along the way, strain them out and destroy them. By the time the lymph fluid reaches the nodes in the neck, where it is discharged into the bloodstream, all bacteria have generally been filtered out. Many persons have experienced painful evidence of this filtering process, developing swellings in the neck during a siege of "sore throat" or in the armpit after an infection of the hand or arm. These are swollen lymph nodes that have filtered out and are destroying infectious agents.

What is done within this remarkable drainage system to protect the body from infection indeed excites wonder. Men have only recently begun uncovering its secrets. For instance, they are now beginning to learn some answers as to what stimulates this system to produce its lifesaving products—the lymphocytes, macrophages, plasma cells and antibodies—and how these function in the fight against infection, par-

ticularly in the rapid repulsion of a second attack by the same invader.

Deeper Lines of Defense

Just four or five years ago the hitherto mysterious thymus, a barely discernible small gland in the chest, was discovered to play a key function in the body's defense mechanism. It was found that early in one's life the thymus stocks the lymphatic system with the vital lymphocytes, and then, apparently having served its purpose, diminishes in size. It was also learned that the thymus supplies some substance, evidently a hormone, that prompts the lymph nodes to produce lymphocytes from their own cells.

ARTICLES IN THE NEXT ISSUE

- Worship According to Accurate Knowledge.
- Deep Concern over Vietnam.
- Ancient Mayan Religion—What Was Its Origin?
- Marvel of the Setting Sun.

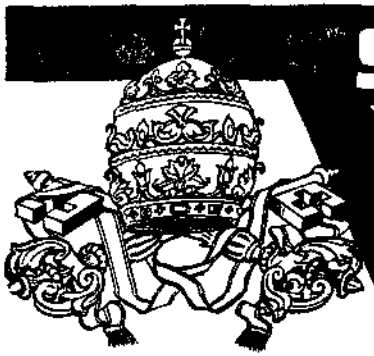
Lymphocytes, as has been noted, travel to areas of infection and grow into macrophages after feeding on bacteria and the debris of battle. But what is the function of plasma cells? And how are antibodies —the remarkable substances that are fashioned according to exact specifications to destroy specific alien invaders—produced?

Up until twenty years ago it was generally believed that macrophages produced the important antibodies. However, recent experiments prove that, instead, the plasma cells do; yet other scientists say that small lymphocytes also produce antibodies. So there is still some uncertainty. Interestingly, it is now suggested that lymphocytes, macrophages and plasma cells may all be variations of the same cell, which takes on different forms to carry out its complex operations against invading organisms.

How these cells cooperate to defend the body against a second attack by the same invader is truly amazing. Much is still unknown. However, it seems that, when macrophages carrying vanquished alien invaders reach the lymph nodes, somehow a component of the microbe is retained and is passed on to succeeding generations of the cells, new ones taking it up as old ones die. Then, when the same invader again enters the body, the cells having this component immediately break down on coming in contact with the intruder. It seems that the disintegrating cells then supply to plasma cells something that causes them to divide and manufacture antibodies.—*Scientific American*, February 1964.

Although antibody undoubtedly plays the major role in combating reinfection by a particular virus, the question is raised as to what should be credited with beating back the first attack by a virus that, for instance, reaches the tissues of your lungs. Surprisingly, recovery was often noted to occur before the body had time to manufacture antibody against the invading virus. This was somewhat of a mystery. But then, in 1957, an active virus-interfering substance produced in the attacked cells themselves was isolated and named interferon. Unlike antibody that is manufactured to fight just one type of invader, interferon is a general reaction of cells to virus infection.

Men have obviously only scratched the surface of knowledge regarding the marvelous functions of the body's defensive system. Yet the more that is learned, the more one comes to appreciate the divine wisdom of man's Creator. The human body was clearly designed with remarkable resources for health. You can do much to preserve these resources by providing your body with plenty of rest and good food.



SECOND VATICAN COUNCIL

ON January 25, 1959, Pope John XXIII made the startling announcement that he intended to call an ecumenical council —the first since Vatican Council I in 1869-1870, and only the twenty-first in the Roman Catholic Church's long history.* When asked the reason why, the pope is reported to have opened a nearby window and said: "To let some fresh air into the Church."

Now that the Council has officially concluded, its final chapter having been recorded, it seems appropriate to ask: Did the Council achieve its goal? How much fresh air was let in? How great was the renewal? The answers to these questions can better be understood by examining these council decisions and how they were passed.

A Sharply Divided Council

After more than three years of preparation the Second Vatican Council finally opened amid spectacular pageantry in Rome on October 11, 1962. Two days later, work sessions began for the more than 2,000 cardinals and bishops who had assembled. However, any notions that there would be unity of thought among them quickly disappeared. Almost immediately sharp differences erupted, and soon two sides became manifest.

On the one hand were the conservatives, chief of whom were the cardinals of the Roman Curia, the central and most powerful administrative body of the Church. These men, led by Alfredo Cardinal Ottaviani, were staunchly opposed to any change whatsoever; in fact, some of them were against calling the Council in the first place. On the other hand were the liberals or progressives, who included the majority of cardinals and bishops. These favored renewal. However, it soon became obvious that it would be a difficult thing to override the Curia and obtain any clear-cut decisions for updating the Church.

In an attempt to start the Council on a less controversial matter, it was decided to consider first the document on liturgy, a decree involving principally matters of worship. It was hoped that a council decision would make the mass and other church sacraments more understandable and relevant to Catholics. The Curia, however, strongly resisted innovations, especially opposing the introduction of modern languages to replace Latin in the mass. But, despite the opposition, a preliminary vote in mid-November gave promise of some liturgical reforms.

The next major question considered was the decree on divine revelation. Here differences were even sharper. On the one hand, the conservatives argued for the popular Catholic position that there are two separate sources of revelation—the Bible and tradition—and that one is on the

* Please see *Awake!* of January 8, 1964, for a brief account regarding the history of these councils.

same level as the other. The original draft was based on this view. However, it came under strong attack by progressives who realized that its wording would be offensive to Protestants, whom the Catholic Church would like to welcome back into its fold. This apparently influenced these prelates to argue that Catholic tradition is always founded on the Bible and is not separate and distinct from it. After an impossible deadlock, the pope intervened and sent the document back to the committee for reworking.

The final three weeks were taken up with debates on the use of mass communications, Christian unity and, particularly, the huge document entitled *"De Ecclesia"* ("On the Church"), which considered many aspects of the internal operations and teachings of the Church. Each of these subjects received further consideration in later sessions. So when the Council's first session concluded on December 8 there was little tangible evidence of accomplishment. No decrees had been promulgated, but it was evident that there were sharp differences of opinion on religious matters among members of the Church's foremost clergy.

Act II

The holding of any future sessions was called into question with the death of Pope John the following June. However, uncertainty was soon dispelled when, shortly after his election, Pope Paul VI announced that the Council would continue. The second session finally opened September 29 and ran to December 4, 1963.

The major document under discussion was the massive constitution *De Ecclesia*. For weeks its various chapters were vigorously debated, the greater attention being focused on what, in final form, was chapter III, On the Hierarchial Structure of the Church. This dealt with the question of the relative authority of the pope and bishops. At the first Vatican Council, in 1870, the infallibility of the pope, when speaking officially on matters of faith and morals, was promulgated as Catholic doctrine. Now an effort was being made to define the position of bishops, and to increase their authority in the Church.

On October 16 Archbishop Elias Zoghby of Egypt said in discussion of the matter: "The authority of the Pope, which is not absolute, isolated, and independent, cannot be understood except in relationship to the College of Bishops. . . . It is a wonder that so many doubt the doctrine of collegiality." And noted Bishop Emile Josef De Smedt of Belgium: "It is now desirable and imperative that the Pope, in matters of graver importance, communicate with the other bishops and with episcopal conferences." It was hoped by the majority of prelates that the adoption of this chapter would pave the way for bishops around the world to have a fuller share in the administration of the Church.

Another emotion-packed issue considered at this time was whether to include a statement on Mary in *De Ecclesia*, or to honor her with an exclusive document. Arguments were heated. Rufino Cardinal Santos claimed that the text on the Church "could hardly be modified so as to include the schema on the Blessed Virgin Mary without her dignity and place in the Church thereby suffering, or without the door thereby being opened to erroneous ideas in the minds of the uninstructed." However, by a narrow margin—forty votes—the Council decided simply to include its statement on Mary in the final chapter of *De Ecclesia*.

Disappointing End

The last major document argued during the session was the one on ecumenism, or the union of all professing to be Christians.

It at first contained three chapters, but a fourth one on Catholics and Jews and a fifth on religious liberty were added. This schema was of great public interest, Catholics and non-Catholics alike wondering whether the Council would reverse the Church's position on these matters. Council speeches were followed with intense interest.

The most moving of them was the one by Bishop De Smedt on the religious-liberty chapter. Tracing the Church's views on the matter, he noted that, in the past, pontifical documents had treated "religious liberty in such words that this liberty appeared as something that had to be condemned." He cited, as an instance, the encyclical of Pope Pius IX, *Quanta Cura*, which called "erroneous" the view "that the freedom of conscience and of cults is the proper right of each man."

To show the world that the Catholic Church no longer subscribes to such views, Bishop De Smedt urged that the present statement on religious liberty be adopted. "The whole world is waiting for this decree," he said. "The voice of the Church on religious liberty is being waited for in universities, in national and international organizations, in Christian and non-Christian communities, in the papers, and in public opinion—and it is being waited for with urgent expectancy. We hope that it will be possible to complete the discussion and the approbation of this very brief, but very important, decree before the end of this session."

However, many prelates, particularly the powerful Curia leaders, did not share De Smedt's views. They strongly opposed religious liberty and, by a series of deceptive moves, succeeded in blocking passage of the text.

First, they had chapters four and five temporarily separated from the first three chapters on ecumenism. But, to relieve any fears, it was announced publicly, not once, but three times, that these separated chapters would be voted upon "within the next few days." On November 21 a preliminary vote unanimously favored the three-chapter document on ecumenism. However, during the remaining days of the session, the Curia leaders succeeded in preventing the promised vote on chapters four and five. Said one Catholic observer: "They outsmarted the majority and kept the statements on the Jews and religious liberty from a vote which could easily have been taken."

First Two Promulgations

But despite the bitter disappointments, the second session was not entirely without fruitage. The lengthy 12,000-word constitution on the liturgy finally was approved and promulgated by the pope. It provided for a measure of change, particularly in the mass. Provision was made for the use of vernacular languages and for certain active participation by the laity. However, application of the document's reforms is strictly reserved to a commission set up in Rome under the pope's direction.

The second promulgation was a short decree on communications, which considered the use of the press, radio and television. However, according to a statement of protest by some twenty-six bishops, this document "by no means reflects the wishes of the people, and especially of experts who work in the field." One Catholic prelate observed that the phraseology "undoubtedly leaves the door open for censorship."

So, at the midway point, the Council had accomplished little in the way of renewal and reform. Many prelates were bitterly disappointed.

The Third Session

On September 15, 1964, the third-session debates began with a consideration of

chapter seven of *De Ecclesia*, which touches on doctrinal matters. Some prelates argued for greater emphasis on the teaching of hellfire and purgatory, but this was not approved.

The next day most of the session was spent discussing the eighth and last chapter of *De Ecclesia*, the one devoted to Mary. The debate centered on the description of Mary as "mediatrix" for mankind, as if she had a share in man's redemption. Prelates steeped in Catholic tradition argued for unstinted glory of Mary, desiring that she be honored in this official document with such titles as "Mediatrix" and "Mother of the Church," even though the Bible does not call her such. But the majority of cardinals and bishops, in an effort to cut down on excessive worship of Mary, were able to have these designations ruled out of the decree.

During the following weeks a vast array of topics were reviewed, and some new ones introduced. Then on November 6 an incident worthy of note occurred. Because of interest in the proposed document on the Church's missions the pope, for the first time since the Council convened, attended to speak in behalf of a document. He pronounced it generally satisfactory, and left no doubt that he expected it would have overwhelming support. The assembled prelates, however, showed they had a mind of their own by rejecting it as inadequate and needing complete reworking. "We needed fire, and the commission gives us a candle," one Irish bishop of Rhodesia cried out. "We wanted a theological background for the preaching of the Gospel, and the commission has given us a few dry principles from a textbook."

Council Crisis

As the session neared its November 21 close there was a feeling among many prelates that the Council was going to achieve a substantial renewal in the Church after all. The *De Ecclesia* document, whose principle of collegiality was understood to diffuse the pope's authority and to give greater voice to bishops in church government, was ready for promulgation. Then, too, a vote had been promised on religious liberty, and it was certain to gain the approval of the majority of prelates. But then a bombshell was dropped.

On November 19, two days before the Council's close, the announcement was made: It seems proper "that this question [on religious liberty] should not be decided now. We will not proceed to a vote." In moments the Council was up in arms; bishops were livid with rage. Quickly a petition was drawn up, and some 1,400 prelates signed the appeal: "To the most Holy Father: Reverently but urgently, very urgently, most urgently, we ask that a vote on the declaration on religious freedom be called before the end of this session of the Council lest the confidence of the world, both Christian and non-Christian, be lost."

The pope, however, refused to listen to the bishops, and endorsed the decision of the handful of conservatives to postpone the vote. But this was not the only shock. The prelates found that, after they had approved the document on ecumenism in chapter-by-chapter votes, the pope made nineteen last-minute textual changes before promulgating it. Further, although the bishops had decided that Mary had already been honored to the point of idolatrous worship, the pope spent half of his closing speech eulogizing her, and bestowed upon her the very title rejected by the Council, "Mother of the Church." So in this matter the pope allowed no hint of renewal, even calling Mary in one of his speeches "our Heavenly Mother and Queen," a title like that given by the ancient pagans to their goddess!—Jer. 44:17-19.

Some observers felt that the pope was

perhaps smarting under the harsh rejection of his proposed mission's document two weeks before and wanted to impress upon the bishops his interpretation of this principle of collegiality. It is interesting to note the comments of the Catholic periodical *The Commonweal* of December 4, 1964:

"The promulgation of that Constitution [*De Ecclesia*] was accompanied by a speech of Pope Paul in which he undercut some of its strongest points. In particular, he seemed totally to set aside the principle of collegiality voted upon by the Fathers by unilaterally proclaiming Mary as mother of the Church, by making nineteen suggestions for textual changes in the decree on ecumenism, and by failing to support that large group of bishops who petitioned him to allow a vote on the proposed document on religious liberty. In each of these instances, he could well have responded to the majority of the Fathers, thus giving an immediate indication of the seriousness with which he took *De Ecclesia*. . . . It clearly means that the way a decree is read and implemented counts for much."

So although three more documents were promulgated at the end of this session—*De Ecclesia,* ecumenism and a short one on the Oriental Catholic Churches—it was seriously questioned how they will actually be applied. Admittedly, the careful wording of the decrees, achieved under the direction of Curia leaders, can often be interpreted in various ways. Thus, despite the great publicity about renewal and updating, the documents themselves are not proof that such will be realized.

The Final Session

The fourth and final session, which began last September and concluded December 8, 1965, was spent putting finishing touches upon and preparing the remaining eleven documents for promulgation. When this was accomplished it brought the number of official decrees of the Second Vatican Council to sixteen.

The first five of these were promulgated by the pope on October 28. They were decrees on the pastoral office of bishops, education, seminary training, religious orders —all of which dealt principally with internal church matters—and the much publicized declaration on the relation of the Catholic Church to non-Christian religions, particularly the Jews.

Interestingly, before the Council opened, Curia leaders, on learning that Pope John had asked a cardinal to prepare a statement on the Jews, immediately alerted various Arab nations. Their diplomats, in turn, put up such a fuss to the Holy See that for a time it was a question of whether the statement on the Jews would come before the Council. One American bishop noted in bewilderment: "I wouldn't have believed all this if I hadn't seen it." Another prelate, an American member of the Curia, laughed at his naïveté. "What do these bishops think this is? A Boy Scout jamboree?"

But despite vigorous opposition, a short and many times revised declaration on the Jews was finally promulgated. It repudiates the attitude held in the past by many Catholics toward Jews that resulted in such terrible persecution of them. The decree says: "True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. . . . The Church . . . decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

However, if this was meant to be a conciliatory gesture toward the Jews, a Jewish rabbi pointed up a real weakness of the draft. He asked: "How can a historic docu-

ment about Judaism possibly overlook the tragic record of Jewish persecution in which the church over the centuries was hardly neutral? It is in the absence of the remotest reference to this record that the section on the Jews assumes a doubly unfortunate note: (1) it is condescending; (2) [and] . . . presumes to redress on its own terms a wrong which it does not admit. There is not a hint of contrition or atonement."

The next two documents, on the lay apostolate and divine revelation, were promulgated by the pope on November 18: The laity decree is the first ever produced by a Roman Catholic ecumenical council that deals exclusively with the laity. It repudiates the common Catholic belief that the laity are merely to sit and listen, saying: "They are consecrated . . . that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world." Yet the decree leaves entirely uncertain what it means to "witness to Christ." No provisions are described for training the laity to do this work; nor is an explanation given on how it should be done. It is extremely doubtful, therefore, that this decree will result in any renewal whatsoever.

The decree on divine revelation is a masterstroke of ambiguity. Originally it was called "On the two sources of revelation," but, in time, the name was changed, as the two-source view was minimized. Finally, however, the pope insisted on the insertion of the idea that Scripture is not the only source of Catholic teaching; so the document reads: "Consequently it is not from sacred scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and sacred scripture are to be accepted and venerated with the same sense of loyalty and reverence." So, in the end, no real change was achieved.

Nevertheless, Catholics were definitely encouraged to read the Bible. That they generally do not, especially in Catholic countries, Bishop Arthur Elchinger noted: "In most Catholic homes, you don't find a Bible—or if you do, it doesn't have a place of honor." Yet the decree says: "Easy access to sacred scripture should be provided for all the Christian faithful. . . . The sacred synod also earnestly and especially urges all the Christian faithful, especially religious, to learn by frequent reading of the divine scriptures." How fine it would be if they would all do that, and thus personally become acquainted with the Word of God!

What About Religious Liberty?

This was still the big question right down to the final session—its fate yet being undecided. But then a last-minute maneuver by conservatives to shelve the document completely was thwarted and a majority vote was finally obtained in its support. On the Council's next to last day the pope promulgated it, along with decrees on the role of missionaries, the ordinary priest, and the huge document on the Church in the modern world, to complete the total of sixteen promulgations.

But why such opposition to granting non-Catholics freedom to practice their religion? Because, for one thing, it poses a dilemma in Catholic teaching. As noted by a Catholic priest writing in *The Commonweal* of October 15, 1965: "The minority [conservatives, particularly of the Curia] insisted that the declaration on religious liberty went against traditional Catholic teaching. They were quite right. Religious liberty as proposed in the last century as part of the ideal lay state was then totally rejected by the Catholic Church. The minority could quote many papal documents in support of their view."

Papal decrees by former popes were ob-

viously out of date. But if the Church came out unconditionally for religious liberty, it would be an admission that the official declarations by former supposedly infallible popes were in error. Also, many of the Church's foremost clergy held tenaciously to these pronouncements.

For instance, Michael Cardinal Browne, an Irish-born member of the Curia, argued: "The spreading of another religion in a Catholic state is a violation of public morality and harms the right which Catholics enjoy not to have their faith endangered." The Spanish Benjamin Cardinal Arriba y Castro asserted: "We must remember that only the Catholic Church has the right to preach the gospel. Proselytism in a Catholic state is bad and must be repressed." And Cardinal Ottaviani, the most powerful prelate next to the pope himself, expressed essentially the same opinion. In fact, *The Catholic World* of March 1965 said of him:

"His idea of religious tolerance may be stated briefly in this way: although truth and error as such cannot be said to involve rights, one must hold that persons professing the truth ought to be granted rights which are denied to those who profess error. On this basis, the Catholic Church will demand, when it is sufficiently strong, that the State give it a privileged position and restrict the activities of other religious groups. If, however, the Church is itself in a minority, it will either claim the freedom guaranteed by a liberal state or will protest, in the name of the rights of man, against oppression by a regime like the Communist State.

"It may seem that Cardinal Ottaviani's view scarcely differs from that of certain Catholics in the last century whose argument, in Montalembert's words, went according to this formula: 'When I am the weaker, I ask you for liberty because that is your principle, but when I am stronger, I take it from you, because such is my principle.' "

Nevertheless, in apparent repudiation of these views and of former papal pronouncements, the religious-liberty declaration says: "The social nature of man, however, itself requires that he should give external expression to his internal acts of religion: that he should share with others in matters religious: that he should profess his religion in community. Injury therefore is done to the human person and to the very order established by God for human life, if the free exercise of religion is denied in society, provided just public order is observed."

Is this not a renewal, a change in viewpoint of the Church? That depends on whether it is interpreted and applied in keeping with its apparent meaning. But this still remains to be seen, for in Catholic countries such as Spain and Portugal non-Catholics, particularly Jehovah's witnesses, are to this day bitterly persecuted and oppressed for talking about their faith to others.

The Church in the Modern World

The decree on the church in the modern world was especially awaited because it promised to touch on questions closely affecting the lives of people, including birth control, marriage and divorce and nuclear war. However, for many Catholics the document, for the most part, was a source of great disappointment.

The pope intervened on the question of birth control, doubtless because of the strength of the progressive force that threatened to approve revolutionary changes. Just a few years back a former pope, Pius XI, in an encyclical on Christian Marriage, asserted: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense

against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

Again, in this matter, approval of birth control would present a thorny problem to Catholic teaching of papal infallibility. So to the disappointment of many Roman Catholics, the official decree afforded no renewal. It simply stated: "Sons of the church may not undertake methods of birth control which are found blameworthy by the teaching authority of the church in its unfolding of the divine law."

When the matter of marriage and divorce was under consideration Monsignor Zoghby of Egypt pointed to Matthew 5:32 and 19:9, and asked: 'Does not that expression—"except it be for fornication" —indicate that the law of indissolubility of marriage admits an exception, when one of the mates hardens himself in adultery?' But the Italian magazine *Domenica del Corriere* (*Sunday Messenger*) of October 17, 1965, observed: "Proposals like that of Monsignor Zoghby are destined at present to fall in the air." They did.

Another question of great debate was that relative to modern war. Here again the document was unsatisfying. Observed *The Commonweal* of March 5, 1965: "The schema itself was disapproving [of war] but evasive . . . No effort was made in the schema to relate deterrence to the declaration against nuclear weapons."

The Catholic periodical then added: "The person's responsibility for his own actions in war and his right to conscientious objection have been neglected to the point of scandal in the recent teaching and history of the Church, from the submersion of the Catholic conscience in Hitler's war effort to its unquestioning role in Allied atrocities of Dresden and Hiroshima. The text of Schema 13 did little to fill this vacuum when, after condemning nuclear weapons, it gave no counsel to the Christian ordered to use such weapons. . . .

"The Council could reinforce an affirmation of the right of conscientious objection in the schema proper by directing Christians toward a rediscovery of the Scriptural roots for a personal witness to peace. These are not hard to find—they constitute an essential part of the Gospel . . . There would be nothing imprudent in the Council's support of a Christian dedication to total peace." But this the decree failed to provide.

When, on December 8, the pope brought to a close the four-session Second Vatican Council, many persons still held hopes for reforms in Catholic teaching and practice. Within the Church itself there was hope for implementing the principle of collegiality to give the bishops a greater share in church government. But in view of what took place during the Council, it is evident that in these and other matters, the extent of the renewal yet remains to be seen.

Spurious Text

● A recently released edition of the Christian Greek Scriptures, approved for use by Roman Catholics, makes an interesting comment on the spurious portion of 1 John 5:7 that has often been used in attempts to support the trinity doctrine. *The New Testament, Revised Standard Version, Catholic Edition*, omits from the main text the words: "There are three who give testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one." Commenting on this in Appendix 1, the Catholic edition states: "The 'Three Heavenly Witnesses,' as the first sentence is called, is first found in the Latin (fourth century) and does not appear in any Greek manuscript until the fifteenth century. It is probably a marginal gloss that found its way into the text."

WHAT TO DO WHEN ENTERTAINING Guests

HAVE you ever been invited to a friend's house for an evening of relaxation and, after a while, found yourself wishing you were back home or even somewhere else? That sometimes happens. What seems to be the problem?

When you arrived, things were pleasant enough. You were met at the door, invited in and introduced to those present. But after a while you felt as if adrift on a ship that had no place to go. The gathering seemed to lack direction.

Perhaps, more often than not, gatherings are naturally enlivened by one or two persons with outgoing personalities. Persons of that sort quickly relax, enjoy talking and often do well in drawing others into conversation.

However, where this does not happen, time can drag. Guests may slowly slip into neutral corners and there engage in "small talk." One of the group may suggest turning on the television. In semidarkness they will gather around and stare at the glow of the screen. Eventually someone will say, "I have to go home." Others will then quickly chime in and, before many moments have passed, all the guests will have politely retreated, after dutifully expressing their appreciation for the evening.

While these may be relaxing moments for some, still others confess that, for them, something satisfying and upbuilding appears to be lacking in an evening of this sort. They do not feel uplifted by it. Spirituality seems to be missing.

Many Ways to Entertain

Of course, there are a number of ways to relax and entertain guests. Sometimes simple conversation can be the most rewarding of all forms of entertainment. It can be most pleasant, upbuilding, spiritually enriching and memorable. Guests often delight in seeing colored slides or home movies, a half hour to an hour's showing usually being of ample length. Some have found the recording of voices and conversations on a tape recorder fascinating entertainment. It is amazing how few have heard their own voice as others hear it. It usually comes as a surprise. On occasions, even a few minutes of controlled television viewing can be refreshing.

There are also times when having a few members of your religious congregation over to share a meal is delightful. Times like these are most rewarding when we do not forget the words of Jesus Christ, recorded at Luke 14:12-14, and invite the poor, the crippled, the lame and the blind. Simply having a spiritual brother or a sister over to share a meal and a few evening hours may prove to be a rich blessing from God.

In some places, however, there are large numbers of members who do not associate with others in the congregation apart from

meetings and service, because they cannot afford to spread a meal for many guests. Even though they may not have much in a material way in the house, this is no reason why they should deny themselves the pleasure of the association of their spiritual brothers. Food and drink are not the big thing, for instance, with Christians. Real Christians prize the association of their brothers more than food. If those who do not have an abundance feel that they must serve refreshments, then be assured that a glass of lemonade or a cup of tea will do. It is good to be hospitable and share what one has; but when one does not have, one does not need to feel ashamed. If he has the spirit of God, that is what counts!

Advance Planning Sometimes Advisable

Some find that advance planning, not only of the meal, but also of other activity for the evening helps to make the get-together a success. On some occasions the host or hostess may want to inform the guests at the start as to the sort of evening that has been planned for them. This has a tendency to relieve a lot of uncertainty where there is a large crowd present. In the majority of instances, however, announcements and programs are not necessary, especially so when the group is small. If the host is having one, two or even three or four dinner guests over, often very little attention is devoted to planned entertainment.

Many get-togethers are successful without a great deal of planning, but the entertainment problem does tend to be greater with a larger group of people. If one invites many guests, advance planning is usually advisable. A program will provide that, at an appropriate time (such as when conversation lags), a Bible game be played, or some other profitable activity be initiated to occupy the time and attention of the guests.

A Balanced Approach Appreciated

Whether Bible games should be played or not is, of course, an individual matter. The host or hostess, no doubt, will want to take into consideration the guests present, whether they are the type that would enjoy it or not. If children are present, an adjustment may be made to include them. Present also may be those who have a very limited knowledge of the Bible, while, on the other hand, others may have a great amount of knowledge. So as not to embarrass anyone, these factors should be given consideration.

Everyone can be encouraged to play, but no one should be made to feel obligated. If some do not want to join in, take it for granted that they have valid reasons. A number of people find group participation difficult and embarrassing. Others are just bashful and need more time to get acquainted. So regardless of whether one plays or not, he should feel welcome and accepted.

When mistakes are made or incorrect answers given, be patient in pointing them out. If possible, make them a part of the fun. In this way those who keenly feel their inadequacies will not fear making mistakes. They will realize that errors are made by all and no one belittles one for making them.

Instead of seeing how many individuals sit on the sidelines for having failed, the aim of Bible games should be to keep all the players participating. Being isolated for giving an incorrect response or for some other failure not only is unpleasant but often causes embarrassment. A shy person put on the sideline may return to the same self-conscious shell from which he may have momentarily emerged. On the other hand, keeping score does not have

to be eliminated, and it can stimulate enthusiasm for the game.

Bible Games

Some have found playing Bible games a delightful experience. Especially is this true where the number of guests is relatively large. There are a number of games that can be played. Many enjoy playing *"Traveler, Where Are You Going?"* Someone in the group should select the name of a Bible character and a place to which he traveled. Then those in the group may ask questions to help them to guess the name of the traveler and his destination, but they are careful not to state the actual name of the character and his precise destination until they are sure.

For example, the audience will ask, "Traveler, where are you going?" One of the group, who has a name and a place in mind, will say, "I am going to visit a city." "Is it a walled city?" "Yes, it is a walled city." "Was the temple of God located there?" "No." "Was this the home of Rahab?" "Yes, it was." "Is your brother's name Aaron?" "No." "Are you the son of Nun?" "Yes, I am the son of Nun." "Then you must be Joshua headed for the city of Jericho!" This game obviously will test one's knowledge of places and people.

Another game often played is called *"What Is Wrong with This Story?"* The stories are of a few sentences and no more than one or two paragraphs long. The object of this game is to see how many errors can be detected by the audience as the story is related. Not only is the error to be uncovered, but the correction must also be given.

For example, someone in the group will relate this story: "The flood that God caused in Noah's day destroyed the wicked people of that time, including Noah's own bad son Ham. After the flood Noah fathered three more sons—Shem, Japheth and Nimrod." No doubt, a burst of hands will go up along with a volley of objections. The one relating the story will ask, "What is wrong with the story?" Someone may point out that none of Noah's sons died in the flood. Another may say that Noah had no sons after the flood; they were all born before that time. Also, Nimrod was not one of Noah's sons; he was one of his great-grandsons.

The book *"Things in Which It Is Impossible for God to Lie,"* especially chapter 3, is ideally suited for making up such Bible stories. Variations of this game may also be played by dividing up the group into teams.

Another game can be played with the Bible-study aid *"Make Sure of All Things; Hold Fast to What Is Fine."* Have the guests choose sides. Arrange a variety of questions beforehand. Ask the question and see which side is the first to locate the answer in the book. No other publication is to be used. The answers are to be read from *"Make Sure."*

For example, the one supervising the game may ask, "How many years was it between Adam's creation and the Flood?" Both sides will then plunge into the book to find the answer in the book. The one first to raise the hand will answer, but first he will tell the others where the answer is and wait until they find it. By the time ten or fifteen questions are considered, much will be learned, not only about true worship, but also about the advantages of having and using the book *"Make Sure of All Things; Hold Fast to What Is Fine."*

"What Is My Line?" is a game in which guests act out the *occupation* of the character they have in mind. Choose two teams. Let one team, or a person on that team who volunteers, act out the occupation of some Bible character. For instance, one may sit in the center of the room with

his legs crossed and be going through the motion of sewing. The other team will do the guessing to identify both the occupation and the name of the character. Immediately someone may recognize this to be the apostle Paul making tents, for he was a *tentmaker*. (Acts 18:3) Someone else may go through the motions of sawing and using a hammer. One of the group may quickly recognize this to be the trade of Joseph, the foster father of Jesus Christ. He was a *carpenter*.—Matt. 13:55.

Still another Bible game is *"I Am Thinking of a Bible Character,"* or *"Twenty Questions."* Using twenty questions or less, you are to ascertain who the character is, without using the character's name unless sure. Someone will say, "I am thinking of a Bible character." The audience will say, "Did he live before the Flood?" "No, he did not live before the Flood." "Did he live before Christ's earthly ministry?" "Yes, he did." "Was he ever a king of Israel?" "Yes, he was." "Was he a king that found favor in God's sight?" "Yes." "Did he have a son called Solomon?" "Yes." "Are you thinking of King David?" "Yes, I am thinking of King David."

Things to Bear in Mind

As you can see, there are a host of Bible games that can be played. And there are as many, if not more, variations of the games. Most, if not all, of these games can be stimulating and highly entertaining. There are no hard-and-fast rules as to how they are to be played. Be flexible and adapt to circumstances. The aim should be wholesome relaxation, upbuilding association and entertainment.

A word of caution: do not wear out your guests. You do not have to play every game you can think of in one night. One or two games a night are better than too many.

Alternatives

A change from playing games can also be refreshing. Some may enjoy musical entertainment. In some countries people enjoy singing folk songs. Christians also enjoy singing Kingdom songs.

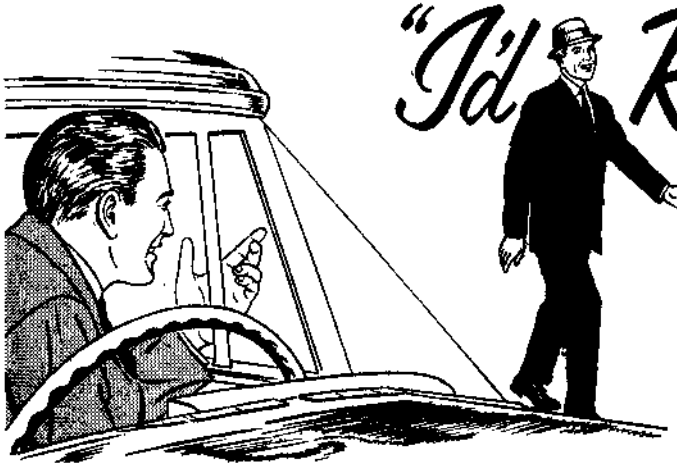
Some persons are very talented. They may know how to play a musical instrument or they may have lovely voices or other talents. These may be willing to contribute to the evening's program.

Have you ever been present at a get-together where someone was asked how he became one of Jehovah's witnesses? The stories are often thrilling to hear and are faith-strengthening. What an encouragement these experiences are to others present, and how beneficial for persons who have just recently begun to associate with the Christian congregation! They are good for the children to hear too. Two or three experiences will add variety and meaning to an evening of entertainment.

There are times when guests may feel modest or hesitant about relating their personal experience; then, perhaps, some other form of discussion may be apropos. For example, the conversation can tactfully be directed to a recent article in *The Watchtower* or *Awake!* or to a highlight of a recent assembly.

The apostle Paul counsels Christians as follows: "Show yourselves thankful. Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah. And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus, thanking God the Father through him." (Col. 3:15-17) When this sound, inspired advice governs the tone of the gathering, true Christians will feel deeply enriched and strengthened by such association with their brothers.

"I'd Rather Walk, Thank You"



By "Awake!" correspondent in New Zealand

WHEN was the last time, in response to an offer of a car ride to your proposed destination, you replied, "I'd rather walk, thank you"? If you are a member of a materially prosperous Western society and can remember such an occasion, you will probably recall that your reply evinced an attitude of incredulity on the part of your would-be effort saver.

In lands such as New Zealand, where there is a ratio of one automobile to three people, the attitude often is, "Why walk when you can ride? And if you can't ride, stay at home." Not uncommon as an excuse for failure to show up at a meeting is, "The car was being repaired." An outdoor, sport-loving people is what New Zealanders consider themselves to be, but, in this land down under, the beckoning of the wide-open spaces, superb ocean beaches and natural scenic wonders is more often answered on wheels than on legs.

That children are growing up with this disinclination for walking was recently driven home to one father, whose three-year-old daughter, upon hearing that he was about to travel on foot to a nearby shop, asked in wide-eyed sincerity, "Is the car broken, Daddy?" More and more common is the sight of the well-meaning mother kissing her schoolchildren good-bye, not at the doorstep, but in the car as they are dropped off at the school gate. Editorialized the Auckland *Star* of September 1, 1962: "Forty, thirty or even twenty years ago, a child who arrived at the school gates by car would have been thought sickly or pampered. Nowadays, no eyebrows are raised. The day may even come when children who walk any distance to school will become objects of curiosity."

Our Health at Stake

Many authorities agree that this growing attitude toward walking in our highly mechanized, motorized, televisionized age is a cause for alarm. In the United States, where there is the highest ratio of car and television ownership in the world, a report called for by the late President Kennedy revealed that a quarter of America's forty million schoolchildren could not pass a simple test of physical fitness.

Today, for our health's sake, we must learn anew to say and mean it: "I'd rather walk, thank you." This is a lesson parents do well to teach their children. Writing in the British Medical Association's magazine, *Family Doctor*, the September 1965 issue, Dr. Kenneth Vickery asks the question, "Do Coronaries Begin in the Classroom?" He points out that the coronary thrombosis we read about in headlines today is a premature and vicious

kind that reaches victims in their 30's and even 20's. The causes? They are thought to be not enough exercise and too much food! Riding has replaced walking. The advice Dr. Vickery gave to parents was, "Turn a deaf ear to the children's pleas and demands for transport—turn them out from the television set into the open air."

A similar suggestion was made by Dr. Paul Dudley White, personal physician to ex-President Eisenhower. Dr. White believes that children should usually walk or cycle to school instead of taking the bus, or riding in an automobile. "The more we get young people outdoors doing useful work, instead of just exercising in gymnasiums, the better it will be for them," Dr. White declared. For adults he recommended a similar remedy—a walk.

Overcoming the Weight Problem

Associated with much of our modern ill health is the problem of overweight. A contributing cause is believed to be lack of sufficient physical activity. To the anti-walkers, diet is the exclusive remedy. Exercise defeats its own purpose, we are told. "Why, it only makes you eat more and you immediately gain back the weight lost," is their convenient explanation. "You have to walk thirty-six miles to lose just one pound of fat!" they exclaim as they comfortably sit back.

Of a truth, diet is necessary. It has been said that the best exercise for conquering overweight is a rapid movement of the head from left to right when the second helping is being passed. However, this may be only half the story.

Extensive experiments by Dr. Jean Mayer at the Department of Nutrition of the Harvard School of Public Health show that exercise must accompany diet to combat overweight. For example, a 165-pound sedentary worker would gain at least 13 pounds in 5 years as a result of a daily dietary excess of 80 calories. However, these calories would be expended by leaving the car home and walking 15 minutes to and from the office. Thus, he would retain his trim 165 pounds.

Other Benefits

If not overweight, perhaps the common backache is your "thorn in the flesh." Did you know that this could be due to lack of exercise such as walking? An aching back frequently results when strength and flexibility of trunk and leg muscles drop below a certain level. One young man, who suffered from chronic backache while engaged in a chair-borne job, found that, when he changed his occupation to one that required a long brisk walk daily, his back trouble disappeared. This is not an isolated case. When an extensive medical survey was conducted among persons afflicted with "lower-back pain," it was learned that 80 percent had no disease or injury, just weak and/or stiff muscles due to lack of physical activity. Relief was found in exercise such as walking. For walking to be of real benefit in this regard, it must be more than an aimless wander. One should walk as if he is going somewhere and it should be a regular exercise.

Many are the physical benefits of exercise from physical activity such as walking. It makes one feel better and sleep better. It improves the appetite, improves personal appearance and increases strength and endurance. It makes for better elimination. In children it stimulates growth.

Although it is rated very highly as a form of exercise, do not conclude that walking is a cure-all. However, consider its numerous advantages over other forms of physical activity. It requires no special equipment. It is inexpensive, free as the air; in fact, it can save you money, if it is possible to walk when going to school, to work, or when doing a little shopping.

It brings one out into the fresh air. It can be done alone or in a group at any convenient time. It is not too strenuous in good weather. If you begin to get tired you can usually turn around and go home or stop and sit down. Walking has been described as the most flexible and natural of all exercises. And, very importantly, in most cases it can be participated in and enjoyed safely throughout life.

Along with the physical benefits that accrue from putting one foot in front of the other are the psychological rewards. Ours is an age that is noted for its harmful abnormal tensions. At times there is a need for a change in activity. This can often be had by taking a walk. Some business executives find it is an excellent means of "getting away for a while." A long walk can have the effect of bringing seemingly mountainous problems down to the molehill level.

A factor not to be overlooked is that walking is enjoyable or can easily be made enjoyable. There need be no boredom in walking, whether it be in the country or in the city. The secret to finding enjoyment is to be observant, interested. Look upon a walk in the country as a browse through the Creator's most absorbing "book of divine creation." Use all your senses—sight, smell, taste, touch and hearing—to take in the things around you. Added pleasure can come from walking if, at times, it is used as an opportunity for soul-satisfying meditation or prayer.

No, the use of the automobile and airplane is not being decried. Rapid transportation from place to place is often essential, calling for the use of a motor vehicle. However, if you want to enjoy getting there and if you want to experience both physical and spiritual rewards, why not say more often, "I'd rather walk, thank you"?

BENEFITING FROM BIBLE-STUDY AIDS

COLLEGE STUDENT HELPED

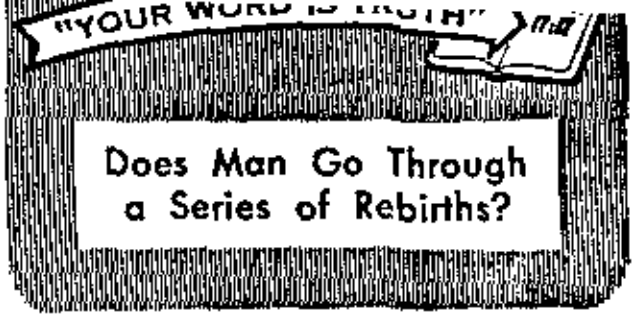
One of Jehovah's witnesses in Pennsylvania placed a copy of the Watch Tower Society's book *"All Scripture Is Inspired of God and Beneficial"* with a woman who said: "I believe that that book would help my daughter who is taking a course in religion at Lycoming College in Williamsport." The Witness said: "The next time I called she told me that her daughter was so pleased with the book; in fact, she had gotten all 'A's' for the entire first half of the semester, and she believed that the book had helped her to accomplish that."

AID TO BREAK FREE FROM "GREAT BABYLON"

A Witness in California relates that ever since 1956 he has spoken God's truth to a certain man: "One day I took the *'Babylon'* book to him, telling him of its value. He took the book. But it was not read for four months. Finally he decided to read it, and after one month, finished it. The last chapter left a forceful impression. He realized the need to break free from the world empire of false religion, 'Babylon the Great.' He made the decision, and was baptized at a recent circuit assembly."

READING TO A CHILD BENEFITS ADULT

The Watch Tower Society received a letter from a woman who wrote: "I opened my book *From Paradise Lost to Paradise Regained* tonight and read to my two-year-old daughter. I found myself thoroughly engrossed in the reading. So many facts that I had not understood became very clear to me. . . . Just living a good life and going to church doesn't seem to be enough. I have scanned the telephone book looking for a Kingdom Hall in my vicinity or someone who could come and read the Bible with me once a week or so. Could you kindly send me the address of the nearest Kingdom Hall?" The Society forwarded the letter to the nearest congregation, and a Bible study was started with this woman who has manifested deep appreciation for God's truth.



Does Man Go Through a Series of Rebirths?

THE idea that we have lived here on earth before and will yet return again and again in different guise is most appealing to many. In one form or another the idea crops up in a number of modern movements—movements that recruit support from members of Christendom's religions, and which have no objection to each one's also continuing his association with the religion of his birth. The Unity movement, for example, claims that "each human ego goes through many incarnations." The Rosicrucians, for their part, claim that "*heaven is here on earth and one achieves* heaven through a series of earthly incarnations." "When one reaches 'Christ perfection' through righteousness," say they, "*he will never die but will live in his final* body."

There are several factors that would seem to lend support to this doctrine of reincarnation. Its believers tell of instances *where visitors to faraway countries for the* first time have been so struck by the familiarity of some scene that they felt sure they must have been there in some previous existence. The religious teaching of the immortality of the human soul also prepares the ground for accepting the reincarnation idea. Besides, have not a goodly number of prominent philosophers and thinkers come out in favor of reincarnation —men such as Goethe, Thoreau, Nietzche, Gandhi, Schweitzer?

far as to claim that it is founded on Bible teaching and pointing to John 9:1-3, where Jesus' *disciples raised the question* about the man born blind and suggested the possibility that he was suffering for sins committed prior to his birth. Another clergyman declares: "I believe that reincarnation is *the fulfillment of the Gospel.*"

But would it not be well for us to consider briefly the origin of this teaching, and the value of its claim to being truth? The doctrine of transmigration of souls, according to the Hindu philosophies, teaches that the "soul" or "self" must undergo a long, indefinite series of existences in various bodies before attaining nirvana, the state of bliss that has been described as "a sort of unconscious consciousness." *The* conduct and actions of the creature in each existence are said to govern the kind of existence that will be had in the next incarnation. If the actions have been good, then the next existence is thought to be better; if bad, then it is claimed that the "soul" will enter into a lower type of human or an animal.

The Hindu is taught that desire motivates action, and that actions or deeds are what bring into operation the law of Karma, according to which the "self" must pay in another existence for wrong actions. Accordingly, *all desire, whether legitimate* or illegitimate, and excepting *only* the desire for nirvana, must be completely stifled before attainment of nirvana brings to an end the series of rebirths. So periods of meditation are prescribed during which the subject is expected to fix his mind on absolutely nothing, let it go blank. This is the Yoga system of attaining union with the deity, a system, by the way, that is now being popularized in Western lands as a means to health and strength.

The effects of this kind of teaching should not be overlooked. One may try to sidestep responsibility for one's actions with the argument that it is the body that is to blame and not the real "self." Also, a self-centered, unproductive, meditative way of life is favored. No distinction is made between right desire and wrong desire, and positive action is made to appear as a menace to one's highest welfare. Nor should it be forgotten that the blank mind is the mind that is most likely to be open to the invasion of superhuman, demon influences.—Matt. 12:43-45.

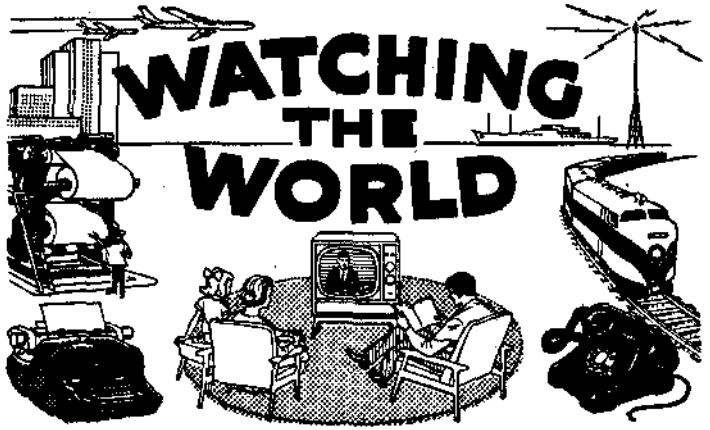
But what does God's Word the Bible say about this whole question of transmigration of souls? It informs us that when God breathed into the nostrils of the first man the breath of life, then "man came to be a living soul." (Gen. 2:7) Note that he did not get a soul put inside of him, but he *became* one. As long as he lived and moved he would be a living soul. But would he live forever? Not necessarily, for God had warned that the sin of disobedience would be punishable with death, the opposite of life. Did that mean that only the body would die? No; God's decree on the subject is: "The soul that is sinning—it itself will die." (Ezek. 18:4) But is there hope that some of the dead will live again? Yes, but not by way of a series of rebirths. Since the soul dies, it cannot migrate anywhere.

The Bible is most explicit about the condition of dead ones: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." "[Man's] spirit goes out, he goes back to his ground; in that day his thoughts do perish." "There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast."—Eccl. 9:5; Ps. 146:4; Eccl. 3:19.

While there is no superiority of man over beast in the manner of dying or in the condition of the dead, there is a vast difference with respect to hope of future life. The Word of truth teaches that Christ Jesus is the sole mediator between God and sinful men (not beasts), and that he died as a perfect human sacrifice so that repentant humans might gain the opportunity for everlasting life. (1 Tim. 2:5; Rom. 5:19; John 3:16) And, that sacrifice having fully met the requirements of a just and loving God, the way was opened for Jesus' work of salvation to proceed, including the tremendous program of raising multitudes from the death state in harmony with his own promise: "The hour is coming in which all those in the memorial tombs will hear [my] voice and come out."—John 5:28, 29.

The text at John 9:1-3, rather than supporting the doctrine of reincarnation, only offers evidence that there were persons among the Jews who were entertaining this erroneous idea. Rather than agreeing that the man was born blind as punishment for sins of a previous existence, Jesus plainly stated: "Neither this man sinned nor his parents, but it was in order that the works of God might be made manifest in his case." God's wonder-working power operating through Christ Jesus was indeed made manifest on that occasion, for the blind man was granted sight by a miracle.

God's Word of truth affords no support whatever to the doctrine of transmigration of human souls. Belief in future existence through a series of imagined rebirths is a cheap and shoddy substitute for the hope of everlasting life in happiness held forth by the loving Creator in his written Word. We should wisely acknowledge his wisdom and reject human philosophy.—Col. 2:8.



Pakistan Cyclone

◈ A report from Karachi, Pakistan, December 16, stated that between 10,000 and 15,000 persons are believed to have lost their lives in a cyclone and a tidal wave that smashed into East Pakistan on December 15. Seven months ago another cyclone struck the same province, killing more than 17,000 and injuring 600,000 and leaving at least five million homeless on the offshore island of Maiskhal, where 70 to 80 percent of the homes were flattened by the wind and waves. About 3,000 fishermen were believed to have died at sea in the recent cyclone.

Rendezvous in Space

◈ Gemini 6 and Gemini 7 astronauts rendezvoused in space on December 15 in a historic space feat for the United States. For a time the two spaceships flew nose to nose no more than ten feet apart. European scientists acclaimed the rendezvous as a major advance in space exploration. The main political committee of the United Nations General Assembly burst into applause at news of the rendezvous. But at present it is difficult to see how the expensive adventure will help the true welfare of mankind. Also, while the feat was memorable and deserving of applause, it was possible only by the use of brainpower, which God gave man.

Military Escalation

◈ The vital industrial complex around Hanoi and the key port city of Haiphong in North Vietnam began to come under attack by United States' aircraft in December. In one instance American F-105 Thunderchief jet fighter-bombers bombed the Uong Bi power plant, some fourteen miles northeast of Haiphong. Twelve tons of 3,000-pound bombs knocked out 23 percent of the electrical power to Hanoi and 33 percent of the power supply to Haiphong.

The Computer Era

◈ A giant IBM computer used to record checking-account deposits broke down at the huge Manufacturers Hanover Trust Company bank on November 29. In a single day the bank fell behind some $3,000,000,000 in its bookkeeping. With help from some competitors, the bank was able to get out its work about five hours later than usual. Like an old faithful employee who is not appreciated until he is out sick, the computer was warmly welcomed back to work.

What can be done with the aid of computers? They can, in a matter of seconds, make airline reservations for thousands of passengers on hundreds of planes in dozens of cities. They can write checks at the rate of 10,000 an hour, and read and sort 72,000 of them an hour. They can do these jobs and hundreds of others, 24 hours a day, 7 days a week, with no overtime pay, vacation or complaint. In 1951 there were fewer than 100 computers in operation in all the United States. Today there are an estimated 22,500 carrying out 3,000,000 operations in less time than it takes to read this sentence. The average electronic computer puts 35 persons out of work and changes the work for 105 other workers. The United States is making about 10,000 computers a year. The fear now is that the computer will become a monster and not a marvel.

Population Explosion

◈ The Indian Ocean island of Mauritius, shortly to receive its independence from Britain, will face some difficult problems. Figures just published by the Mauritius Family Welfare Association show that there are 1,040 persons per square mile on the island. In Australia the figure is 4 per square mile, in China it is 175, in France, 228, Pakistan, 270, and in India, 382. Twenty percent of all women on the island have a child every year. The population increases by 100,000 every five years and by the year 2000 it is estimated that 3,300,000 persons will have to find a place on this island of 720 square miles.

Church-State Battle

◈ The Orthodox Church is the state church in Greece and it is dependent on the state for financial support. The religious hierarchy elected new senior bishops to dioceses in November without governmental approval. In retaliation the Greek government drafted a bill to cut off the bishops' income and make them entirely dependent on state funds.

Impressed by Witnesses' Example

◈ Stanley Hodges, minister of Wickford Congregational Church, tried, for a few weeks, to copy the example of Jehovah's witnesses in the training of his congregation. Each week before Christmas he endeavored to hold three "minister's hours" from which he hoped church members would be able to improve their own ability to talk and also to explain what they believe. Hodges is quoted as having written: "Whatever you may think of Jehovah's Witnesses on the doorstep, I see no reason why we should not extend Christian charity and courtesy to them as much as anyone else. You cannot but be struck by the fact that they know what they believe and have a ready answer to almost any question." He went on to say: "This is in contrast to most of us who would often be hard put to it to give a simple reason for the faith that is in us. The Jehovah's Witnesses do not do it by accident; they have talked about what they believe and have discussed their answers among themselves until they are ready with what they have to say. Surely we should take a leaf out of their book."

Scientific Research

◈ A report prepared by Christopher Freeman of the National Institute of Economic and Social Research, in London, stated that the Soviet Union and the United States are putting forth about the same effort into scientific research. Western Europe was said to be far behind. In terms of manpower involved in research the United States employs a little more than a million men. Five European countries hire about 500,000 for the same purpose. The Soviet Union has engaged between 1 and 1½ million persons in scientific research.

De Gaulle Wins

◈ Charles de Gaulle of France won the runoff election on December 19, for the presidency of the nation. The general received 54.7 percent of the votes cast. His opponent, François Mitterand, polled 45.3 percent of the valid votes. General de Gaulle, who is 75 years old, was elected for a 7-year term. The runoff became necessary when the general did not win half the valid ballots, plus one, as required, when the election was first held December 5.

Christmas Background

◈ *Time* magazine for December 10 states that "Christmas never completely belonged to the church." "It began as a pagan festival," the magazine says, "and it has slowly been changing back into one for the past half-century. Long before the birth of Christ, Dec. 25 was celebrated in pagan societies as the day on which the sun began its yearly rebirth (astronomically they were only three days off). Peasants in northern Europe decorated their homes with evergreens as a tribute to nature's victory over the numbing winter, held lengthy feasts and processionals. The Romans celebrated the entire winter solstice season to honor Saturn, the god of agriculture. During the Saturnalia everyone ate, drank and exchanged presents in one long bacchanal. When the Christian missionaries began to comb the countryside for converts, they found that few were willing to give up their pagan rites. Figuring that pragmatism was called for, they combined the two holidays into the mixture of religious and secular customs that remains today." So Christmas is far from Christian. It is pagan. And that is why Jehovah's witnesses do not celebrate it.

Shoplifter's Season

◈ There is a prodigious amount of stealing during the Christmas season. Shoplifting increased 93 percent from 1959 to 1964, until it is now the fastest-growing form of larceny in America, according to the Federal Bureau of Investigation. Most shoplifters are women. Housewives sometimes draft their children as accomplices and loudly berate them for stealing if they are caught. Shoplifting is the product of a materialistic outlook on the part of people who fail to esteem honesty. In the 17th century the penalty sometimes was hanging. Jail sentences, fines and/or restitution are the punishment today.

Catholics Picket

◈ A group of fifty Roman Catholic college students picketed Cardinal Spellman's chancery in New York on December 4. They were protesting what they called the "muzzling" of three Jesuit priests who have been active in the antiwar movement relative to Vietnam. The students, most of whom attended Fordham University, carried signs with such slogans as "End Power Politics in the Church," "Honesty in the Church," "Exile and Constraint Are the Tools of Totalitarianism" and "St. Paul was a Rebel." Frank Carling, chairman of the ad hoc Fordham Student Committee for Religious Liberty, said priest Daniel Berrigan was sent to Mexico to keep him from participating further in the Clergy Concerned About Vietnam Committee. The other two priests assertedly were ordered to withdraw from the organization, and did so. But it was evident that there are sharp differences of opinion on this matter even among the Catholic clergy.

"Sick" Games

◈ There is little doubt that the world is sick. If one has need of convincing, perhaps, the growing trend toward "sick" parlor games might suffice. The inventor of the

games said "games like this probably release a lot of tensions." If not that, they at least create a lot of conversation. For example, a neatly boxed atomic war game can be played on a kitchen table. The idea, according to its inventor, is that "you wipe out most of your opponents." Another sick game is "Big Funeral." "In this game," he says, "you compete with other players for the largest funeral, with the best hearse, tombstone and plot." "You try to put the others out with cheap funerals." The loser has no funeral at all. It is pitiful when one must resort to morbidity for pleasure.

Blood Typing

◈ *Medical World News* for October 8 quotes Dallas researchers as saying that a water-soluble substance in the plasma of a quarter of all diabetic patients makes their blood typing subject to "error greater than can be tolerated in blood banking." Dr. Sol Haberman, at Baylor University Medical Center, pointed out that, in the past, standards for blood-typing serums have been based on the ability of antisera to agglutinate presumably healthy blood. "It appears," he said, "that nobody has bothered to test out blood of people with disease." Now that the peculiar characteristic has been found in the blood of diabetic patients, he said, "we don't know if there's any other disease that will give a false-negative reaction."

Organized Prostitution

◈ The Vancouver *Sun*, August 12, published an article from *Der Spiegel*, a leading West German news magazine. It said that "Solon, one of the seven sages of Greece, was the first man in the Occident who took taxes from prostitutes. With that money he built a temple." The account continues: "The income of West German prostitutes in recent years would be sufficient to build hundreds of temples. Experts estimate their income in 1964 to have been over one billion marks ($250 million). This is about as much as Bonn spent for the support of underdeveloped countries." The article pointed out that today there is no urge to abolish prostitution. A police official is quoted as having said: "We do not fight prostitution, we only fight its excesses." Willi Bauer from the Stuttgart detective force stated: "It is better to keep order among the prostitutes than to try, in vain, to abolish them." Rather than try to remove the prostitute from today's society, arrangements are made to make her degraded life acceptable. It is simply another evidence of the world's low moral level.

LOVE OF THE TRUTH

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Awake!

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Read SPECIAL REPORT

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FEBRUARY 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered* by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DO YOU *Really Want* TRUTHFUL ANSWERS?

WHEN you ask your marriage mate or a friend for an opinion, do you really want an honest reply? Will you give the opinion careful consideration, even though it differs from your own ideas? You are wise if you do.

Of course, we have all met persons devoid of principle who will, without hesitation, state untruths in order to please an inquirer. Some salesmen, when questioned by a prospective customer, will respond in any way they think necessary in order to sell their product. The victims of such dishonesty are understandably disgusted when they find out what has happened. They want to know the truth about products they are about to buy. But do they always want truthful answers?

Frankly, many questions are motivated by the desire to receive support for a decision already made. A matter has been considered and the course of action decided; then the person asks, 'Do you think I should do this?' For instance, the Bible says that, when King Ahab of ancient Israel determined to embark on a military offensive against Ramoth-gilead, he consulted four hundred false prophets as to the advisability of the campaign. Those servile impostors replied that he would have success. However, at the suggestion that Ahab inquire of Micaiah, a true prophet of Jehovah God, the king complained: "He does not prophesy good things concerning me but bad." —1 Ki. 22:8.

After Ahab finally asked Micaiah and received a prophecy of calamity, he whined: "Did I not say to you, 'He will prophesy concerning me, not good things, but bad'?" Obviously, that wicked king did not want a truthful answer! He had made up his mind as to what he was going to do and was just seeking support for his decision, though it later resulted in his death in battle.—1 Ki. 22:18, 34-37.

While some persons may feel that they would never demonstrate Ahab's attitude in such a life-and-death matter, they form the habit of doing just that with everyday affairs. For example, after they have made up their mind to engage in some activity that, while it is a matter for personal decision, reflects spiritual immaturity, they may seek justification for what they have already decided to do. Answers that disagree with their personal decision are brushed aside. Of course, the habit thus formed can be detrimental when they are faced with more crucial decisions.

The Jews in Judah once demonstrated another aspect of this failing. After the governor that the conquering Babylonians

had placed over them had been assassinated, the people asked Jeremiah to approach Jehovah and find out what he wanted them to do. God's answer was: "Keep dwelling in this land." Did the people accept that honest reply? "It is falsehood that you are speaking," they snarled at Jeremiah. Taking the prophet prisoner, the people fled to Egypt, only to meet disaster there for failing to heed the authoritative advice they had requested.—Jer. 42:1–43:7; 44:12; Ezek. 29:19.

Authoritative answers are often sought today, such as from the Bible or a dictionary. Will you accept the answers received from such sources instead of finding an excuse to reject them if they do not meet with your favor? Yes, do you really want truthful answers?

Other factors also motivate questions. When a man purchases a new car, or a woman a new dress, what frequently happens? 'What do you think of it?' acquaintances are asked. They may simply be delighted with their new possession and desire to share that delight with others. But, on the other hand, some may really be soliciting flattering compliments.

However, if you ask such a question of the proper persons, and have the correct motive, much good can result. A wife may want to know whether her husband thinks her new dress sufficiently modest, or whether he likes a new recipe enough for her to serve it again. If his reply is affirmative, not only does she know how to proceed, but also she receives the satisfaction of having pleased one whom she loves. If the honest answer is tactfully negative, though she may not be as delighted for the moment, future disappointment and dissatisfaction can be avoided.

There is good reason for the husband in such a situation to give a truthful answer. It may influence his wife's style of dress or selection of the menu for years to come. But if he falsely gave his approval to something he did not like, how much grief would result when his wife learned he actually disapproved of the results of her sincere efforts to please him! The sound guiding principle in the Bible is: "Speak truthfully with one another."—Zech. 8:16.

Especially when we ask about our conduct should we appreciate receiving straightforward answers. "Better is a *revealed reproof than a concealed love.*" (Prov. 27:5) Such honesty inspires trust and respect. It is a refreshing contrast to those who compliment outwardly and condemn inwardly. Indicating the mutual affection that can be built up between one who gives honest answers and one who appreciates receiving them, we are informed: "Lips will he kiss who is replying in a straightforward way."—Prov. 24:26.

This does not mean, though, that the answerer has no responsibility other than to be truthful. Tact and empathy are not ruled out. If one truthfully knows of something encouraging that can be said, it is much better to say it than to make some caustic, discouraging reply. Even if a negative or adverse opinion is necessary in order to be honest, or to aid the inquirer, loving discernment should be used so as not to cause unnecessary hurt feelings. Jehovah wisely had recorded the counsel: "A word causing pain makes anger to come up." "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing."—Prov. 15:1; 12:18.

So, the next time you start to ask for an opinion, stop and ponder: Am I only looking for flattery or for backing for a decision that has already been made, or do I really want a truthful reply? If you are honest with yourself, you will appreciate a truthful answer.

Worship according to ACCURATE KNOWLEDGE

There are many forms of religious practice. How can we know which God accepts?

THROUGHOUT the ages men have originated multitudes of religious practices, some that would be quite shocking to those living in this twentieth century. For example, at one time there were people who thought that the sacrificing of their children in fire, and even prostitution, would please God. These practices were actually included as part of several ancient national religions.

Today there are still scores, yes, hundreds of differing religious rituals, sacrifices and practices carried on in the world. This prompts many to ask: Are all these varying expressions of religion acceptable to God? How can we know for certain?

Such questions are not new. Almost 2,700 years ago the Bible writer Micah similarly inquired: "With what shall I confront Jehovah? With what shall I bow myself to God on high? Shall I confront him with whole burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my first-born son for my revolt, the fruitage of my belly for the sin of my soul?"—Mic. 6:6, 7.

Practices Differ Widely

The fact that the difference in practices between religions can be so wide gives even more force to the asking of such questions. It is interesting to note just a few of such practices in our day.

For instance, it would seem strange to some that man would use a dog to express his worship. Yet that is what some do in the land of Tibet. Small dogs are trained to turn prayer wheels. On the outside of the prayer wheels and on strips of paper inside, Tibetan Buddhists write prayers for the purpose of ensuring rebirth after death in a heaven ruled by 'the Buddha of eternal light.' Each time the dog turns the wheel these prayers are considered said. The more revolutions of the wheel, the more prayers. Other Buddhists have prayer wheels as large as eight feet, often turned night and day by men hired for the job.

In India, Hindus consider pilgrimages to certain bathing places as holy, a necessary part of worship. To follow the course of a river considered sacred, from its mouth to its source and back again, always keeping the stream on one's right hand, is also held to be highly meritorious. During one special occasion millions of Hindus gathered at the confluence of the rivers Jumna and Ganges to bathe in the waters, thus supposedly ensuring eternal happiness. But, in a wild stampede that ensued, at least 350 were killed and more than a thousand injured.

Adherents to the Moslem religion have as a pillar of their belief the obligation to make a pilgrimage to Mecca. Of this *The Encyclopedia Americana* states: "Through-

out the pilgrimage a seamless garment must be worn, although a new one is put on before entering Mecca. No person is allowed to shave, or cut his hair or nails, or shed blood, or uproot any plants. Arriving at Mecca, he must pass seven times around the sacred Kaaba [the building housing the black stone the angel Gabriel is said to have given Abraham] and seven times between two adjacent mounds. On the way to Mina, which is outside Mecca, in the name of Allah he throws seven stones at the devil at each of three pillars."

Some Oriental religions consider it holy to punish the body. Their devotees renounce earthly concerns, smear their bodies with ashes and wear a tiger skin and a necklace or rosary of berries considered sacred to their god. They allow their hair to grow long, and they subsist by begging.

Among those who profess Christianity, there are practices of a similar nature. For example, the rosary is not limited to the Hindus, Mohammedans and Buddhists, but it is also used by many in Christendom. Reciting the rosary involves fifty-three Hail Marys, six Paternosters, five Mysteries, five meditations on the Mysteries, five Glory Be's and one repeating of the "Apostles' Creed." The forty words in Hail Mary, repeated fifty-three times, means a total of 2,120 words, aside from the other repetitions involved.

In most of Christendom's churches their adherents consider their obligation to God fulfilled by attending a church service once a week, often even less. By their attending, listening to a short service, watching or performing a short ceremony, God is thought to be satisfied.

How to Judge Religious Practices

Of all such cerémonies, rituals and practices the question must be asked, Is this what God wants? Is the worship of God in an acceptable manner the carrying out of these practices?

In ancient Israel certain practices were authorized by God, and acceptable. Certain ones were not. But just as important, and not to be overlooked even when one was performing a practice approved by God, was the need to do something else, something so vital and fundamental that without it the performance of even approved rituals became meaningless, unacceptable to God.

The Bible writer Micah wrote of this. After raising questions concerning sacrifices, he stated: "He [God] has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" —Mic. 6:8.

These requirements involve an intelligent molding of a right heart attitude toward God and one's fellowman. There is the need (1) to exercise justice, to love what is right, fair, honest; (2) to love kindness, not to be hard, harsh, arrogant, but to treat others in a gentle and loving way; and (3) to be modest in walking with God, humbling oneself in God's sight.

To do these things requires accurate knowledge of God's standards of justice, kindness and modesty. A person can walk with God, go in God's direction, at his side as it were, only if he knows in which direction God wants him to go. To know such things the individual must constantly search so as to determine God's will. But where does one find this information? In the book that true worshipers have had to consult ever since God began its preparation by the prophet Moses. That book is the Holy Bible, the only Scriptures "inspired of God and beneficial." This accurate knowledge of God's Word is vital and fundamental to true worship.—2 Tim. 3: 16, 17.

When an individual, or a religion, departs from this Word of God and initiates rituals and practices and doctrines unauthorized by God, then God does not bless such worship. As 2 Chronicles 15:2 states: "Jehovah is with you as long as you prove to be with him; and if you search for him, he will let himself be found by you, but if you leave him he will leave you."

An example of this was in ancient Judah. In the time before King Josiah's reign, which began in 659 B.C.E., the kings and people had departed from God's laws as recorded in his Word handed down through Moses. As a result, their worship degenerated. It became mechanical, debased. They built graven images, high places and sacred poles as part of their worship. They pushed God's written Word aside, not consulting it. They departed from what was required by God. Thus their worship became unacceptable. God no longer walked with them, for they no longer walked with God.

Accurate Knowledge from God's Word Needed

How do we know their rituals and sacrifices were no longer acceptable to God? Because of what happened in connection with the Scriptures during the reign of King Josiah. Under his direction, the temple at Jerusalem was being repaired. During this work, "Hilkiah the priest found the book of Jehovah's law by the hand of Moses." Yes, God's Word that Moses had recorded under inspiration, which included the laws God's people were to keep, had been so long neglected that it was lost for a time! Now it had been found and was brought to the king. Josiah had it read to him. "And it came about that as soon as the king heard the words of the law, he immediately ripped his garments apart."

Why this expression of grief by Josiah? Because, when he compared the religious practices carried out in the land with the requirements of God's Word, he realized "the fact that our forefathers did not keep the word of Jehovah by doing according to all that is written in this book." Josiah knew that God's wrath against Judah and Jerusalem would be expressed. With humility and repentance he approached God, who told him: "For the reason that your heart was soft so that you humbled yourself . . . and ripped your garments apart and wept before me, I, even I, have heard, is the utterance of Jehovah. Here I am gathering you to your forefathers, and you will certainly be gathered to your graveyard in peace, and your eyes will not look upon all the calamity that I am bringing upon this place and its inhabitants."

Josiah next spoke to "all the people, the great as well as the small; and he began to read in their ears all the words of the book of the covenant, which had been found at the house of Jehovah." He then "proceeded to conclude the covenant before Jehovah to go following Jehovah and to keep his commandments and his testimonies and his regulations with all his heart and with all his soul, to perform the words of the covenant that were written in this book."—2 Chron. 34:14-33.

No question about it! Without God's Word as a guide, their religion had become corrupted. Only by consulting that written Word to learn what they must do, and then by doing it, did that generation once again walk modestly with God and receive his favor.

Same Principle for Christians

When we consult the Christian Greek Scriptures to determine what Jesus taught about walking with God, we find the same principle true: Worship not based on accurate knowledge of God by means of his written Word is not acceptable to him.

The religious leaders of Jesus' day performed many rituals and sacrifices re-

quired by God's law to Israel. Yet Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. . . . Blind guides, who strain out the gnat but gulp down the camel!" They had forgotten the very heart of God's commands. They ignored the most important parts of God's Word. Hence, Jesus condemned their worship as unacceptable to God.—Matt. 23:23, 24.

These examples show that God is not served by ceremony alone. And surely he is not served by any practice he does not authorize. When we search in God's Word, as Josiah did, we too note the vast difference between what is practiced in the world's religions today and what God requires. For instance, in his Word we search in vain for a command to degrade one's body, as is the practice in some religions. To the contrary, the apostle Paul stated that "a self-imposed form of worship and mock humility, a severe treatment of the body," is of no merit in God's eyes.—Col. 2:23.

Nor can we find Scriptural authorization for the use of a prayer wheel by humans, much less that turned by an unreasoning dog. Nor do we find sanction for repetitious prayers of any kind. Jesus said: "When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them." —Matt. 6:7, 8.

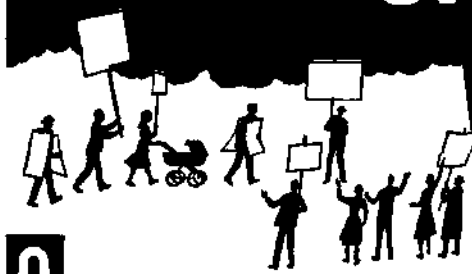
Neither are pilgrimages to certain cities or rivers required now, according to God's Word. The performing of these ceremonies is not according to God's will; therefore it cannot be said that those practicing them are walking with God. They do not worship according to accurate knowledge.

Church attendance that is not followed by daily Christian conduct is not the way of true worship either. As a matter of fact, the Bible writer James stated: "Faith without works is dead."—Jas. 2:26.

What must be cultivated is right worship, worship the way God wants it, not the way humans want it. Right worship means the right heart attitude and the right Christian practices, all based on accurate knowledge from the Scriptures, the Holy Bible. As in Josiah's day, we today cannot worship the right way without that knowledge. That is why Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Such accurate knowledge enables sincere persons to fulfill their obligations to God. It enables them to measure up to the two great commandments of which Jesus spoke: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," and, "You must love your neighbor as yourself."—Matt. 22:37, 39.

True worship is a way of life, not just a rite, ceremony or sacrifice. This worship must involve the mind as well as the heart. It must be based on the right knowledge of God, which knowledge comes only if one searches for it in God's written Word. "For all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever." —1 Chron. 28:9.

DEEP CONCERN over Vietnam



AFTER dousing himself with gasoline from the two-gallon can he carried, 22-year-old Roger LaPorte set himself afire in front of the United Nations building in New York City. A member of the Catholic Worker movement, he performed his act as a protest against the war in Vietnam.

His was not the only self-immolation in the United States during 1965. In March an 82-year-old Detroit woman fatally burned herself in similar protest, explaining before she died: "I wanted to burn myself like the monks in Vietnam." On November 2 a 31-year-old Quaker burned himself to death outside the Pentagon in Washington in objection to the Vietnam war. His widow said he gave his life "to express his concern over the great loss of life and human suffering caused by the war in Vietnam." Then on November 11 a 24-year-old mother who had stated that "all the world's problems are my problems" was found with her clothing aflame in front of her Indiana home. Her husband said she had been concerned about Vietnam.

While these human torches represent extreme examples of concern, they are by no means the only evidence of anguish over Vietnam that exists in the United States. Debates between critics of the United States government policy in Vietnam and its supporters have been carried on throughout the country month after month, in the press, over radio and television. Discussions on many college campuses have provoked heated arguments. Demonstrations, marches, draft-card burnings and other manifestations of distress over the war in Vietnam have taken place.

The depth of concern over government policy by some can be seen in the statement of a professor and writer. In an article printed in the New York *Times* of December 5, 1965, he stated: "From my own observation over the past few decades I would say that no other issue since the Second World War has created so much dismay, anguish and outrage among writers as the large-scale commitment of American troops to the undeclared war which brings about the indiscriminate killing of women and children in South Vietnam."

President Johnson, of course, is also gravely concerned. Of him one senator stated: "I know that foreign affairs bear down on him heavily. It's Vietnam that weighs most heavily. The President knows that the country is not in this war with enthusiasm." Taking note of those opposing his views, President Johnson issued a statement declaring, as *Time* of December 3 observed, "that dissent was a sign of political vigor and would help establish

that the basic U.S. policy in Viet Nam had been framed and tested in a climate of 'free discussion and openness.' "

The Issues

The issues all revolve about United States participation in the Vietnam war. Those who are opposed to involvement see in the rapidly growing United States commitment of men and arms an unnecessary intrusion in the affairs of a distant country. They say the conflict does not really concern the United States to the extent that thousands of American lives must be sacrificed, with the real possibility of the struggle escalating into a direct clash between the United States and Communist China, possibly even Russia. Many opposers are also concerned about the moral aspect, that of being partner to a situation where innocent civilians, Vietnamese men, women and children, are being killed. At times American and South Vietnamese aircraft have made errors and have even bombed certain South Vietnamese villages by mistake, resulting in large losses of life to the civilian population.

Those in favor of United States government policies are in the majority, however, and include most of those in positions of authority in government. They are just as emphatic as the critics, and they firmly contend that United States involvement in Vietnam is necessary to prevent the spread of communism and to back the American promise to support the government of South Vietnam.

But critics point out that South Vietnam has had a succession of unstable governments, none of which has found any real popular support with the mass of Vietnamese people. However, government supporters claim that, regardless of this lack of popularity, the United States must defend South Vietnam because the war was begun and backed by Communist elements, and that it is being sustained principally by the support of Communist countries such as North Vietnam and China.

Critics reply that the opposition and rebellion against the South Vietnamese government was made inevitable by the regime of Ngo Dinh Diem, which regime oppressed the people and refused to hold the elections called for by the Geneva conference of 1954. That conference of major powers ended the previous conflict fought in French Indochina between Communist-supported forces under Ho Chi Minh and the French army and its local supporters. At the Geneva conference it was agreed that Vietnam would be temporarily divided between north and south at the 17th parallel. Provision was made to hold a national election in 1956 to unify the country under one government. The American-backed Diem refused to hold these elections. This and the repressive nature of his regime, state the critics, are the main reasons for the violent opposition that broke out after 1956 and that has grown to the frightening proportions we see today.

Typical of the two different attitudes over Vietnam are two different full-page advertisements published in the New York *Times*. The headline of one, appearing on November 23, 1965, declared: "For Peace in Vietnam." The statement pointed out that the Johnson administration rejected peace talks with North Vietnam in the autumn of 1964, that the United States seems less interested in negotiations now that it has scored several victories over Communist forces. It notes that the election provision of the Geneva agreement of 1954 has been violated. The full-page advertisement charges that the fighting is a result of oppression by the Diem regime, and because North Vietnam realized that "a permanent, client state of the United States was being established [in South Vietnam] in violation of the Geneva ac-

cords and in contradiction to the war of independence against the French." The advertisement accuses the United States of condoning "the routine 'interrogation' of prisoners by means of torture," and notes other points of opposition to current policy. The advertisement concluded with a call for a "March on Washington for Peace in Vietnam." This march was organized by the National Committee for a Sane Nuclear Policy (SANE). Some 22,000 persons, representing about 140 different groups, went to Washington, D.C., and participated in the march on November 27 to publicize their views on Vietnam.

However, another advertisement in the same newspaper, on December 5, was headlined: "For Peace . . . With Freedom." It was a call for public action on the part of those supporting Administration policy. Its views were generally opposed to those of the previous advertisement. This statement declared: "Americans must make plain to the entire world their support of the United States commitment in Vietnam. This is no longer merely a question for domestic debate over national policy. Across the world, friend and foe alike are watching intently to gauge the strength of our national purpose. The consensus, which is clear to all experienced observers, must not be obscured by the behavior of a small segment of our population. They have the right to be heard, but they impose on the rest of us the obligation to make unmistakably clear the nation's firm commitment to these just purposes: —to help the people of South Vietnam resist subversion, hit-and-run terror, and foreign military intervention plotted, directed, and supplied from the North. —to demonstrate that the aggressors and subverters cannot win, that Communist doctrines of guerrilla warfare and 'wars of national liberation' will not succeed against a determined people with firm allies. —to seek the end of the war by negotiations or other honorable means not in conflict with our obligations. —to get on as rapidly as possible with more constructive tasks in Southeast Asia—healing the scars of war, laying foundations for a better future for all the people of the region, and building peace with freedom."

This declaration was sponsored by Freedom House in New York, and was endorsed by 118 leaders in various fields of activity.

Who the Critics Are

Those protesting current government policies are not just one voice, but represent a spectrum of opinions. They include people from all walks of life, of various professions, political allegiances, student groups and religious affiliations. They include many of the intellectually 'elite,' as well as hard-core leftist groups.

What has disturbed many government supporters is not the more demonstrative critics, but those who are not generally looked upon as irrational in thinking and acting, the usually respected professors, scholars, educators, doctors and others in the arts and sciences. These are not wild-eyed youths out for "kicks." These are sober, responsible persons genuinely distressed at what they see happening. One such, Hans J. Morgenthau, Professor of Political Science and Modern History at the University of Chicago, serves as a consultant to the State and Defense departments. His view is that the United States has let itself become engaged in a war it cannot win, and that it should withdraw. He stated: "President Eisenhower declared on February 10, 1954, that he 'could conceive of no greater tragedy than for the United States to become involved in an all-out war in Indochina.' General MacArthur, in the Congressional hearings concerning his dismissal and in personal conversation

with President Kennedy, emphatically warned against sending American foot soldiers to the Asian mainland to fight China."

Clergymen of different faiths are also included among the critics, although many others support government policy. In early December more than one hundred Roman Catholic priests and laymen published an advertisement in three Catholic periodicals deploring United States participation in the Vietnam conflict. The statement called the war "morally unjustifiable, an objective violation of the law of God and a betrayal of our national tradition of respect for democratic process." The signers condemned the "tactics both of the American forces and of the Vietcong," and declared their agreement and solidarity with men who "refuse to serve in wars which they judge unjust."

The National Council of Churches also has become involved. This group is a federation of most of the larger Protestant and Eastern Orthodox churches in the United States, with a combined membership of about 40,000,000 people. The council issued a statement to serve as a guide to its thirty member denominations in considering the moral aspects of the conflict in Vietnam. It proposed a halt in the bombing of North Vietnam long enough to create a favorable atmosphere for peace negotiations. In one of its concluding points, the council said: "We believe that if the United States follows a unilateral policy in Vietnam, no conceivable victory there can compensate for the distrust and hatred of the United States that is being generated each day throughout much of the world because we are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians."

Opposition by Americans is not confined to the shores of the United States. In New Delhi, India, on December 4, American students who oppose the war in Vietnam and visiting American congressmen who support it clashed in a debate outside the United States Embassy.

The Future

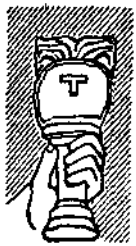
So the dispute over United States involvement in the Vietnamese war continues to rage. So does the war. Not only that, but the commitment increases daily. The United States continues to send additional tens of thousands of troops and there is talk of even hundreds of thousands more. This escalation is being met by the infiltration of thousands of soldiers from the regular North Vietnamese army.

Day by day, the world draws closer to what nobody seems to want, but what nobody as yet seems to be able to do anything about: a much wider war that could encompass all of southeast Asia, include the major powers, and possibly ignite another world conflagration, the terror of which can only be imagined.

How grateful Christians are at this critical time in world history to know that, while "men become faint out of fear and expectation of the things coming upon the inhabited earth," those who do God's will can 'raise themselves erect and lift their heads up, because their deliverance is getting near.' (Luke 21:26, 28) Yes, God himself has promised in his Word the Bible that he will put an end to war, and to the greed for power and the distrust that give rise to it, and he will do so by means of his kingdom, for which all Christians pray.

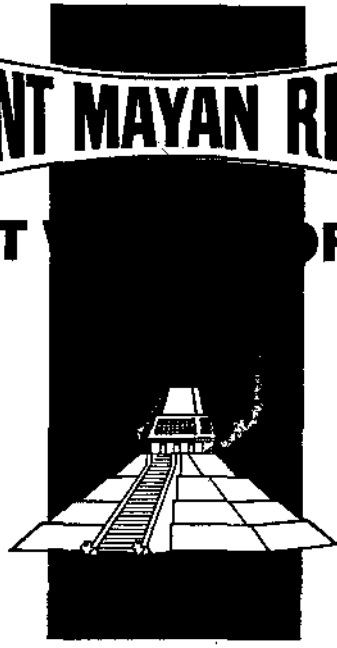
ARTICLES IN THE NEXT ISSUE

- The Ultimate Destiny of Man—What Is It?
- A Thirsty World Faces a Water Shortage.
- What to Know About the Badly Injured in Highway Accidents.



ANCIENT MAYAN RELIGION

WHAT [illegible] RIGIN?



SCATTERED throughout the southern part of Mexico and Central America lie the ruins of one hundred and fifteen ancient cities, some exposed by the archaeologist's spade, the majority overgrown by green jungle growth. These cities once formed the tribal and religious centers of the colorful Mayan civilization, a civilization whose beginnings extend back more than a thousand years before our Common Era. Archaeologists, ethnologists and linguists, all show intense interest in this unusual Indian civilization, yet today the average person knows little indeed about the Mayas and their remarkable achievements. Fewer still realize the light their history sheds on the origin of many modern religious practices and beliefs.

You may know that our present-day calendar was produced in the sixteenth century C.E. by Pope Gregory I. But did you know that well over a thousand years before him the Mayas devised a calendar that measured the solar year even more accurately and that would not lose a day in 374,400 years?

At least five centuries before either the Hindus or the Arabs began to make use of the zero in mathematical computations, the Mayas had invented a symbol for it and developed a system of dots and bars to represent mathematical qualities, as well as a system of numerical positions that increased their values by twenties, instead of by tens, as in our decimal system. By it they rivaled the Babylonians in measuring the movements of the sun, moon and Venus and even predicted solar eclipses with precision.

Mayan cities in some cases covered an area of twenty square miles and their temple-complexes included buildings towering up to 229 feet, the height of a modern twenty-story building. One of their highways was sixty feet wide and contained an estimated 700 million pounds of stone.

They also produced their own hieroglyphic system of writing and, with the exception of certain mathematical and calendrical texts, it has resisted full deciphering to this day.

The Intriguing Question

Because they represent a race so isolated geographically from the mainstream of human civilization in Asia, Africa and Europe, interest in the Central American Mayan people is especially great. The "cradle of civilization" is recognized to be in ancient Mesopotamia. What connection or influence does this Central American Mayan civilization, clear on the other side of the globe, show with that focal point of civilization, and what vital facts can we learn that will be of lasting benefit to us today?

Here, the Bible provides the key to un-

raveling the mystery, a key that the archaeologists and ethnologists often overlook. That key is found in the Bible's reference to "Babylon the Great," the world empire of false religion originating in ancient Babylon and foretold to outlast most of the major world empires and endure down to our day. (See Revelation chapters 17 and 18.) Did the Mayan people of Central America come under that religious world empire and did their religion have its roots in Babylon?

The Bible describes the start of "Babylon the Great," and secular history supplies further valuable information concerning its teachings. Compare, then, the following information and see the surprising evidence linking the Mayas with ancient Babylon.

Babylonian Background

The book of Genesis tells us that, following the flood of Noah's day, the human family multiplied and worked its way down from the Ararat mountains to the valley plain of Shinar in Mesopotamia. There an effort was made to consolidate the people around a projected city with a great tower and thus avoid their being "scattered over all the surface of the earth." (Gen. 8:4; 9:18, 19; 11:1-4) Who led in this? Chapter 10 of Genesis identifies the founder of the resulting city, called Babel, as Nimrod, "a mighty hunter in opposition to Jehovah." It shows that he aggressively fought to build up a kingdom and evidently desired to keep the people in that area in order to dominate them. This was in direct opposition to God's command given to Noah and his sons that they should "be fruitful and become many and *fill the earth.*" (Gen. 9:1) It resulted in God's taking swift action by confusing the language of the people and causing a diversity of tongues to be spoken. Their tower project came to a sudden halt and Jehovah "scattered them from there over all the surface of the earth."—Gen. 10:8-12; 11:5-9.

This marked the start of a world empire, not a political one but a religious one, for the false religion of Babylon was now carried throughout the earth as the different language groups spread in all directions. What were the principal doctrines and practices of this religious empire?

The Bible and history combine to show that its false worship centered around Nimrod, who was deified after his death and worshiped in Babylon under the name Tammuz; that his worship was associated with sun worship and had as its symbol the cross, originally in the form of a simple "T," and that this symbol stood for fertility and life to the Babylonian worshipers. (Ezek. 8:13, 14, 16) Other symbols prominently employed were the leopard, due to Nimrod's hunting exploits, and the serpent, since he was evidently held to be the "Seed" of the Edenic prophecy that was to crush the head of the Great Serpent (Satan).—Gen. 3:15.

Nimrod's mother also received deification and was worshiped as the goddess of fertility under various names, including Semiramis, Ishtar and Venus. The emphasis given to fertility led to "nature worship" and to phallicism, the worship of the sex organs, symbolized by such objects as "sacred poles." Sacrifices were offered to Tammuz, Ishtar and an ever-increasing number of other gods to ensure productivity in agriculture. Temples were built on the tops of "ziggurats," or multistaged towers similar to pyramids. A priesthood developed and came to dominate the entire life of the people. Astrology and the worship of sun, moon and stars were especially prominent in Babylon. Immortality of the human soul was a basic doctrine; also that of a "hell" of torment and gloom.

Babylon the Great Reaches Central America

Bible chronology shows that the events at Babylon took place from about 2239 B.C.E. If, as many archaeologists hold, the Mayan civilization began to take roots in Central America as early as 1500 B.C.E., this would allow some 700 years for the ancestors of the Mayas to make their way from Mesopotamia to the Western Hemisphere, possibly by way of the stepping-stone Diomedes Islands crossing the sixty-mile Bering Strait from Asia to North America. What, then, do we find to link these Mayas with ancient Babylon?

If such a thing as a Babylonian tourist had existed in the early centuries of our Common Era when the Mayan civilization was reaching its peak, he certainly would have found much to make him feel at home on entering a Mayan city, perhaps Chichén Itzá, the most sacred city of Mayadom. His gaze would have taken in a broad plaza covering many acres and flanked by numerous and lofty towers, built in the same familiar ziggurat style of Babylon and topped by temples serving as places of sacrifice and as observatories for astronomy. Here priests kept eternal fires burning and caused incense made from copal, a chunk of pale resin, to smoke. Other large buildings, including both monasteries and nunneries, were for officials and for the priesthood. All had elaborate carvings of the gods of the Mayas decorating them. In the plaza he would see phallic symbols of the male sex organ 'standing about like toadstools,' as one writer phrased it.

He would also find that the entire life of the agricultural Mayas was controlled by their religion and the priesthood. Every activity was regulated by the movement of the astral bodies, and the priests, who alone understood the sacred calendar, read their "horoscopes." Every day was, in effect, a "holy day" dedicated to a particular god. The people's greatest fear was the breaking of the natural or religious cycles that were supposed to bring them into perfect harmony with their destiny.

Were our "tourist" to visit the city of Palenque and enter its temple he would see a sight that was later to amaze the sixteenth-century Spanish *conquistadores*. What? A large stone cutting with a cross as its central theme. At Copán, in present-day Honduras, he would find the statue of the sun-god, holding a torch on which is engraved a large "T," and, extending out from the sides of his mouth, a serpent. The hieroglyphic symbol for the name of this sun-god also had a cross in it, as did the symbol for the planet Venus and many of the symbols that represented the sacred days and months of the Mayan calendar, a calendar based on the cycles of fertility. In another temple he could find a throne in the form of a life-sized statue of a jaguar (a leopardlike animal). There was also a goddess of fertility named Ixchel, and pilgrimages were made by Maya women to the island of Cozumel, off the coast of Mexico to sacrifice to her.

Babylonian Influence on Mayan Mythology

The imprint of "Babylon the Great," with its worship of Nimrod and Ishtar, is also stamped unmistakably on the beliefs and mythology of the Mayas. These are partially preserved today in the writings of persons from the time of the Spanish Conquest forward.

Consider the sacred account of the Quiché Maya Indians of Guatemala called the *Popol Vuh*. After first describing the creation of earth, animals and man, the account then tells of the destruction of men by a flood. Of this the Spanish bishop Las Casas says in his history: "[The Mayas] believed that certain persons who escaped the flood populated their lands, and that

they were called the great father and the great mother." A portion of the *Popol Vuh* text says: "There they were then, in great numbers, the black men and the white men, men of many classes, men of many tongues, that it was wonderful to hear them."

The account now relates the adventures of the god Hunahpu, who is identified by a translator of the *Popol Vuh* as the principal divinity of the Quiché Maya. Of him a footnote adds: "The name Hunahpu . . . is a word of the Maya tongue, *ahpu* in Maya meaning 'hunter' . . . Hunahpu would be, consequently, the universal hunter who provided man with food; *hun* in Maya also has the meaning of 'general' or 'universal.' " In the account he is accompanied by his brother called Xbalanque, a name meaning "small jaguar."

Just as the "mighty hunter" Nimrod died and then was deified by the Babylonians as an immortal god, so too the account tells of Hunahpu descending into Xibabla, the gloomy location of the nine hells presided over by the gods of the underworld, but from which place he escapes by defeating these gods.

This death and rebirth of their god was symbolized by the Mayas in later periods in a gruesome way. A young man was selected to represent their god and for a year was honored and feted. Then the time came for the sacrifice to be made. He was led up the steps to the top of the religious tower and was there stretched out on his back over a stone so that his chest or rib cage was pushed upward. While priests held his arms and legs, the high priests quickly slit the flesh below his ribs and tore out the still palpitating heart, which was then offered to the idol of their god as a symbol of the renewal of life. The offering of this "sacred heart" was to ensure the restoration of fertility to the land for another year.

Remarkable Similarities

Millions of Mayas still live today, but their civilization was already in a state of decay by the time of the Spanish Conquest. Their splendid cities and imposing towers were abandoned and, in many cases, became the sites for the construction of Catholic cathedrals and edifices by the Spanish conquerors.

Let it be noted, however, that the religious empire of "Babylon the Great" continued strong and suffered no setback from the Spanish Conquest and the forced conversion of the Mayas that went with it. True, one kind of temple was replaced by another kind, one priesthood replaced another; crosses of different styles, a different calendar with its own "saints' days," new images and ceremonies were brought in, and the "sacred heart" was worshiped only in picture form, but all these things bore the same unmistakable imprint of ancient Babylon.

That is why tourists, visiting these lands today, may yet see the Mayas burning their sacred copal incense on the steps and even inside Catholic churches, as in Chichicastenango, Guatemala; as well as see these Mayas do the same thing before remains of ancient altars where they make prayers and sacrifices to Chac, the rain-god. Thus, while the ancestors of the Mayas evidently traveled eastward from Mesopotamia and the ancestors of the Spaniards traveled westward, they both carried with them the religion of Babylon and they met in Central America.

Carefully compare these Babylonish practices and teachings with what you see in modern religious organizations today. Remember, too, the urgent call God gives at Revelation 18:4: "Get out of her [Babylon the Great], my people, if you do not want to share with her in her sins." Along with the surviving Mayas, the lives of all of us depend on heeding that call.

SPECIAL REPORT

PORTUGAL Continues to Persecute JEHOVAH'S WITNESSES

AWAKE! magazine in its May 22, 1964, issue released shocking information regarding Portugal's suppression of religious freedom. This article described the deplorable action of police officers in hounding, threatening, brutally mistreating and jailing members of the religious group known as Jehovah's witnesses. Readers of this magazine were invited to write to responsible government authorities in Portugal asking for relief from such unnecessary police-state methods used against these Christians. Fair-minded people around the world had hoped there would be at least an investigation to suspend such strong-arm tactics.

Our August 22, 1964, issue reproduced a letter received from the Portuguese Embassy in the United States, which attempted to explain the situation of Jehovah's witnesses in their country. This same issue printed our open letter of reply to the Portuguese Embassy, since their letter completely failed to clarify matters. The Portuguese government has seen fit to deny any mistreatment whatsoever against Jehovah's witnesses. Everyone is asked to believe wholeheartedly that Portugal upholds its Constitution, which so nobly guarantees religious freedom.

Jehovah's witnesses in Portugal would indeed be happy to see the principles of such a fine Constitution honored and upheld. We would be glad to tell the world that Portugal is now a good example of defending religious freedom, which its subjects so dearly cherish. Unfortunately, though, the present situation does not reflect such a flattering picture. The facts show that constitutional rights do not really exist for Jehovah's witnesses. At the present time the Portuguese government is permitting disgraceful treatment of these Christians in an attempt to slander and intimidate their honorable ministry. We feel obliged to present the facts and let them tell the story.

Consider the following governmental action: During October 1964 an extremely prejudiced bulletin was submitted to the Minister of Interior summarizing the purposes and activity of Jehovah's witnesses in Portugal. On October 17, 1964, this government minister signed the following statement: "I agree with this information, copies of which under the heading 'Confidential' should be sent to the Civil Governors, General Commanders of the Republican National Guard, of the Public Security Police and to the Director of the International Police and Defense of State." Signed —"Santos Junior, Minister of Interior." This confidential dispatch, which was hereby approved for distribution to all law-

enforcing agencies in the land, levels some of the most absurd accusations against Jehovah's witnesses. The concluding part of this dispatch states:

". . . In addition to all this, it must be rigorously understood that the sect of 'Jehovah's witnesses' is not a religious sect, because their purposes, at least in the first aspect, are purely material: extinction of the governments, of authorities and of the churches and existing cults as preparing the way for the installation of Universal Theocracy. The use of the Bible is nothing more than mere technique of propaganda and of defense before the authorities, of a movement of *ambitious political ends* [italics theirs] that in many respects is similar to other totalitarian movements.

"From the above, the activity of Jehovah's witnesses must be considered as violating the law since they preach collective disobedience to the laws of public order and to the legitimate *orders of the authorities.*

"Such activity is outlined in Article 174 of the Penal Code and a simple religious cloak cannot transform a crime into an act of worship."

From this we must conclude that the Portuguese government does not view Jehovah's witnesses as a religious group, but as a movement with "ambitious political ends." Here the activity of Jehovah's witnesses is classified as being subject to the sanctions of Article 174 of the Penal Code, which Article declares:

"The instigation or provocation of collective disobedience to the laws of public order or the fulfilling of inherent duties toward public functions, or an attempt to perturb, by any means, the order or public peace, is punishable if not by a more serious penalty, by imprisonment up to six months with corresponding fine."

Armed with the backing of this "Confidential" dispatch, the police began to organize daily raids on the homes of Jehovah's witnesses in Lisbon and other large cities throughout the country. Especially during the ensuing month of November 1964, many private homes were searched by agents of the P.I.D.E. (International Police and Defense of State). These visits seemed to have as their main objective confiscating all religious literature belonging to members of Jehovah's witnesses, including personal copies of the Bible. The customary conclusion of these raids has been to make a carefully calculated threat of imprisonment if such literature is found on any future occasion. Very interestingly, it has been observed that this invading of the homes of Jehovah's witnesses never goes farther than an adroitly planned effort to intimidate Jehovah's witnesses and seize their personal Bible literature. No charges are laid and no prosecution is brought before the courts of the land. But Jehovah's witnesses continue to be subject to this constant harassment by P.I.D.E. agents who unlawfully invade the privacy of their homes and seize their Bibles.

Witnesses Imprisoned

On Sunday morning, December 6, 1964, Maria Helena da Silva, age thirteen, and Maria de Lourdes Oliveira, age twenty-three, were preaching the message of God's kingdom from house to house in Lisbon. A policeman stopped them for questioning and then took them to the local police station. The police then returned to the same area, suspecting that other Witnesses would also be engaged in preaching activity. This time, Fernanda Maria, age sixteen, and José Manuel Carneiro das Neves, age twenty, were arrested and taken to the police station. When the mother of Maria Helena da Silva appeared at the police station to inquire about her daughter, she also was put under arrest and detained, although the daughter was then released. These four Christians were taken to P.I.D.E. headquarters and finally transferred to the well-known Lisbon prison, Fort Caxias.

A lawyer intervened to plead the case of these Christians and determine what charges were being laid. No satisfaction of any kind was obtained. No charge was

brought forth, no accusation was officially presented, and yet day after day these peaceful Christians, three women and one young man, were held prisoners. Finally on January 9, 1965, after more than a month in prison, the three women were released. José Carneiro das Neves was then transferred to a military prison in Trafaria. A writ of habeas corpus was eventually presented on January 23, 1965, on behalf of this imprisoned Christian. Then, suddenly, on February 7 he was released from prison.

In what way had these Christian witnesses violated the law? Can it be said that by preaching the Bible message of God's kingdom these people were guilty of infringing Article 174 of the Penal Code, thus "instigating or provoking collective disobedience to the laws of public order"? By what stretch of the imagination can their ministerial activity be classified as "having ambitious political ends"? Why did the authorities hold back from legal prosecution in the courts? Why were these Witnesses all held for over a month in prison and then suddenly released with no explanation? Is this to be considered an example of Portuguese justice? Yes, it would indeed be interesting to know how Portugal justifies such actions, especially when one of the imprisoned girls was a minor, only sixteen years of age. We find it impossible to harmonize these acts with Portugal's denial that no reprisals have been taken against Jehovah's witnesses.

Interview with Minister of Foreign Affairs

The State Department of the United States in Washington has been informed of these injustices regarding Jehovah's witnesses. In an effort to clarify the position of this religious group in Portugal, an interview was arranged for a foreign delegation of three Witnesses to speak with Dr. Franco Nogueira, Minister of Foreign Affairs. The foreign delegation traveled to Lisbon and on February 25, 1965, they clearly explained to him the position of strict neutrality taken by Jehovah's witnesses toward political matters. The purposes of Jehovah's witnesses were outlined as being entirely religious and in no way obstructing or hindering Portugal's political program or policy in connection with its overseas provinces. It was most emphatically stressed that the authorities could be absolutely sure that no Witness would conspire or join forces to aid terrorists, for such conduct would be in complete repudiation of the Christian principles we teach.

Our protest was heard regarding denial of the Constitutional right of freedom of worship. The Minister was informed of the facts concerning recent cases of P.I.D.E. interference involving Jehovah's witnesses, and he manifested some surprise that such things were taking place. The delegation felt that a fair hearing had been granted and the promise was made to look into the situation, as it was stated there was no apparent reason for denying Jehovah's witnesses religious freedom.

On March 14, 1965, a group of fourteen Witnesses left the city of Castelo Branco to visit some fellow members of their faith in the town of Covilhã. They also intended to participate in preaching the good news of God's kingdom in this town. As they shared their Bible knowledge with friendly householders, the police systematically began to round up the entire group. Finally they were all taken to police headquarters for questioning by P.S.P. (Public Security Police). Interrogation lasted until 3 a.m. of the following day. During all this time the Witnesses, several being young teenage girls, were most disgracefully treated, being subjected to language in no way becoming to officers of the law. The men were

then locked in one cell and the women put in a room. This detention was organized by the chief of P.S.P. of that district, Lieutenant Henrique de Almeida, with the collaboration of Sub-Chief António Nunes de Oliveira and António Barbosa Leão. At 2 p.m. on March 15 the group was taken to court. They remained there until 7 p.m.

In the meantime relatives of the Witnesses succeeded in arranging for a local attorney to represent the group. In the courthouse it was learned that the accusation filed by the police had entirely misrepresented the Witnesses, declaring their activities to be of a political nature. The evidence of the Witnesses was then considered. Finally the judges decided to drop the whole matter, and the group was dismissed. This incident received wide publicity in Portugal's overseas provinces such as Moçambique and Angola, as well as in Spain.

Under the heading "POLICE HELD SOME MEMBERS OF THE JEHOVAH'S WITNESSES SECT," a local Covilhã newspaper reported the following:

"On the 14th of this month [March], the P.S.P. of this city, acting on superior orders, arrested various members of the sect called Jehovah's witnesses.' This was mainly a preventive measure, subject to further investigation, as the action of this religious group appears to be in an illegal position in relation to the political-religious principles of the National Constitution. Of those arrested only two are of this city, Covilhã. The others came from Guarda and Castelo Branco."

On March 28 four Witnesses engaged in ministerial activity in Covilhã were once again picked up by the authorities and detained at the police station. The following day they were taken to court and, as happened on the previous occasion, they were finally dismissed. On April 11 Maria Emília Soares da Costa, a full-time pioneer minister, who was involved in both previous incidents, along with Olívia da Luz, was bodily escorted by P.S.P. agents to the train station and invited to leave the city of Covilhã. They were threatened that the next time they returned, there would be much worse treatment.

Physical Abuse

On July 9, 1965, Luiz António de Silva Camilhas, of Laranjeiro, Almada, received a summons to appear for questioning at 2 p.m. by the P.I.D.E. Upon appearing, he was taken to a room for interrogation by two police agents acting on orders from Lieutenant Jorge Manuel Natividade Jacob. Questioning lasted about two hours, and what then happened is described by Luiz António himself:

"Having previously shut all the windows and doors, they began striking me on every part of my body. Especially a blow in the stomach knocked me to the floor. Another left me with a black eye. As I was limping greatly on one leg in an effort to stand up, they picked me up by my ears and once again began beating me. These men did not have the appearance of humans as they handled me like a dog."

Much of the interrogation focused attention on his view of military service, defense of the State and patriotism. Upon his release, Lieutenant Jorge Manuel Natividade Jacob threatened him with worse treatment should he again be found preaching the Bible message of God's kingdom as taught by Jehovah's witnesses.

This is not the only case of disgraceful treatment by P.I.D.E. agents. The record of the past several years contains other cases similar to what was just described. On July 17, 1965, in the very heart of Lisbon, Manuel Vaz, seventy-two years of age, an overseer of the Alcantara Congregation of Jehovah's Witnesses, was required to appear for questioning before P.I.D.E. agents. For three hours he was interrogated and time and again this elderly man was rudely insulted. His religious

convictions were ridiculed and he was treated in a most disrespectful manner. No sooner was he released than another summons was delivered for him to appear again, on July 22, for further interrogation. This time agents of the P.I.D.E. held the interrogation session for five hours, and at one point the P.I.D.E. agent said to Mr. Vaz:

"The true religion is the Catholic religion. She has preserved the Bible and is following Jesus Christ and the apostles. It is not for you, who are without appropriate instruction, to teach the Bible. It is only for those who are authorized. But you would like your religion to be free, wouldn't you? This will never be! No never!"

For the entire five hours Mr. Vaz, an elderly man, seventy-two years of age, was not even permitted to sit down, but ordered to remain in a standing position.

Consider the case of Sebastiana Cabral, Rossio ao Sul do Tejo, Abrantes. On June 29, 1965, this lady was confronted by an agent of the P.S.P. while peacefully walking to the home of a friend to discuss the Bible. She was requested to follow the agent to the local police station. From here she was taken to police headquarters, where she was interrogated and detained for twenty-four hours. Her personal copy of the Bible was confiscated as well as other Bible publications. During this time no food was offered her. Finally she was released, with no charges being laid. A few days later this same Christian lady was again summoned to appear at police headquarters. On this occasion Sebastiana Cabral was detained for thirty-two hours and was subjected to a most severe interrogation about her religious beliefs. Once again, no food whatsoever was given her during this entire period, and she is a person seventy years of age! Then, as on the previous occasion, she was released without any explanation.

Government Members Advised

During the latter part of September 1965, a Portuguese delegation of three of Jehovah's witnesses asked for an interview with the Minister of Foreign Affairs and the Minister of Interior. Due to pressing governmental matters, the delegation was advised that an interview would be impossible. This reply, though, was no surprise to the Portuguese Witnesses, since they have never been granted a hearing before governmental ministers, although such requests have been made several times in recent years.

On September 27, 1965, a detailed account of religious persecution against Jehovah's witnesses was prepared and, several days later, personally handed to a plenipotentiary representative of the Ministry of Foreign Affairs. On this same date an additional detailed, fifteen-page statement squarely presenting the case of Jehovah's witnesses in Portugal was delivered to the Ministry of the Interior, with copies being sent to both the President of the Republic and the President of the Council. This lengthy appeal to the Minister of Interior refuted the false accusations raised in the "Confidential" dispatch of October 17, 1964, issued by the Minister of Interior. We quote directly from portions of this exposition so you may see the straightforward manner in which matters were explained:

". . . The dispatch also states that Jehovah's witnesses combat the State and preach collective disobedience to the laws of public order and all legitimate governmental authority. We are compelled to say that the information presented to Your Excellency on this matter is not in accord with the facts. The Christian witnesses of Jehovah have never taught disobedience to established authority. To the contrary, they recognize the need to obey all laws that operate in favor of an orderly and quiet life. A Christian conscience prevents them from practicing what is wrong. . . . In consequence

of this, prisons and courts are not filled with Jehovah's witnesses because their conduct has violated the laws of public order and respect. Rather, their Christian life serves as a good example for other citizens . . .

"The private and public life of Jehovah's witnesses the world over proves they are a law-abiding people. All their literature follows a program of teaching based on the just principles of the Bible. Jehovah's witnesses not only preach the necessity of adhering to rules of conduct as outlined in the Bible, but their very lives produce the most eloquent testimony that this religious group practices what it preaches.

"Wherever we live, we follow the Bible teaching to be in subjection to governmental authorities. The Bible command urges Christians to be subject and obedient to governments and authorities as rulers. For observing and respecting the laws that maintain good order and the well-being of the public, Jehovah's witnesses in many lands have received the praise of public authorities. In view of all this, we sincerely ask how the accusation can be sustained that Jehovah's witnesses are anti-social, against the well-being of public order?

"The dispatch further mentions that Jehovah's witnesses represent a grave danger with 'ambitious political ends.' Jehovah's witnesses have no interest either for or against any political party. Their neutrality in this matter is clearly manifest in every country and in relation to any government in power. Jehovah's witnesses simply do not become involved in politics. They do not rise up in rebellion against the authorities, neither do they engage in subversive activities. Even when governments persecute them, as they are actually doing in all communist countries, they do not react by instigating fifth column movements. Under no circumstances whatsoever (please have the kindness to observe this declaration, Mr. Minister) do Jehovah's witnesses prevent governments from engaging in conflicts of defense or do they foment insurrections or revolts. . . . The Portuguese Government can be tranquil, knowing that this religious group would never be involved in any procedure which puts in danger the security of the State, Portuguese society or the moral concept of pure Christianity.

"In presenting this information to Your Excellency, we well understand that our position of strict neutrality can be misunderstood. The fact that Jehovah's witnesses want to put God in first place in their lives, still does not make them anti-social. In the same way that we 'give to Caesar what belongs to Caesar' we want to give 'to God what belongs to God' . . . When early Christians faced a conflict between the law of God and that of men, they had no other choice but to 'obey God as ruler rather than men.' (Acts 5:29) But even here our country recognizes this principle in conceding supremacy to God, for we have a motto which says: 'God, Country and the Family.' This Portuguese motto appears to present the legitimate order of things. Actually, the superiority of God and his commandments is unquestionable. What enlightened nation or legislative body would take the position to force its subjects to violate a conscience educated according to God's principles? The first duty of man is toward his Creator. Certainly no commandment of God would function or operate for the detriment of man.

"Further: It is said that Jehovah's witnesses preach against military service and endeavor to inculcate disrespect for military discipline in the minds of young recruits. In regard to this matter, our literature has openly declared that we do not oppose the desire of any person to serve in the armed forces of any nation. Much less do Jehovah's witnesses oppose the efforts of any nation to constitute an army by military conscription. We clearly understand it would be an error for any of our members to oppose, influence or condemn the efforts of any individual to render military service, much less state, as the dispatch affirms, that soldiers are enemies of God. Even among Jehovah's witnesses, each one must decide for himself what position he will take in such questions, since he will not suffer any interference or coercion by another member. If a government desires to rightly discipline someone for refusing military service, in an effort to control any possible insubordination, we believe it acts within its competence and right. But, we cannot understand why someone, even in this matter, needs to be brutally beaten, manhandled and struck in such a way that it is even shameful to relate. . . .

"Appreciating the genuine interest of Your Excellency in justice and the dignity of the Portuguese people, we present this appeal, in respect of your high governmental position, that these facts be brought to the attention of Government members. Our request is that Jehovah's witnesses be granted religious liberty

to exercise their faith. We also appeal to Your Excellency that the inhuman and unjustified treatment to which Jehovah's witnesses are presently subjected by the Police be suspended."

Police Raids

To date these appeals for justice and religious freedom have fallen on deaf ears. On October 23, 1965, in broad daylight, the Campolide Kingdom Hall in Lisbon was raided. The hall was left bare, as everything was confiscated: chairs, speaker's stand, all religious literature, money voluntarily contributed to pay for the hall's rent, coatrack, and so forth. No charges were laid, no prosecution in the courts is being pressed and the hall itself has not been closed down by police order. Jehovah's witnesses of this congregation protested this unlawful action by P.I.D.E. agents by writing letters of appeal for justice to the Minister of Interior. No reply of any kind has been given to this day.

On November 8, at 9 a.m., P.I.D.E. agents visited the home of Mrs. Mariana Ribeiro Marcelino, resident of Calçada da Boa-Hora, 65-r/c, Esq., Lisbon. After entry, they asked this housewife to open all drawers of every piece of furniture in order to be searched. Meticulously, they searched the entire home, including clothes closets, feeling the pockets of coats and jackets, looking for sóme unnamed object. They searched under mattresses, in food storage boxes in the kitchen, in short, rummaged through every corner of this private home. After they found a religious booklet, the agents rejoiced and then threatened this Christian woman with possible sentence in prison. Finally they said that perhaps nothing would be done, as she has two small children of tender age in her care. Upon leaving, they advised her she would receive a summons from the police to appear for further questioning and at that time she would be required to "tell all she knew."

On November 9, 1965, at 9 p.m., a small group of about ten Jehovah's witnesses of the Conde Redondo Congregation in Lisbon were preparing for a weekly Bible study in the residence of Mrs. Saudade do Rosário, living on Rua Gonçalves Crespo, 45-cave, Esq., Lisbon. Suddenly a group of twelve agents of the P.I.D.E. invaded the home. Everyone present was ordered to turn over all religious literature, Bibles, booklets and whatever other literature they possibly had in their possession. Although the people of the home were not personally present (being out of town, they had given the key of their apartment for the holding of this Bible study), all pictures and religious calendars in the room were confiscated. After the search, the elderly women and sick, as well as minors, were authorized to leave, with the exception of a young lady who just recently had been operated on and hence was in convalescence, which fact was brought to the attention of the agents. However, she, Ermelinda Maria, together with four male members were taken to prison. The names of the four Christian men detained were: Fernando Monteiro Barreiro, António Ferreira Ângelo, Alberto Mendes Bouça and Izidro Felisberto Canelas. About one o'clock in the morning the police consented to granting freedom to the convalescent, Ermelinda Maria.

The four imprisoned men were then taken to Fort Caxias, where they remained all night. The following day was spent in interrogation, and one of these Christian men, António Ferreira Ângelo, was struck twice during the interrogation. At the end of the day these men were released with the express order never to meet again. If they were found together for the purpose of studying the Bible, they would be judged in high court and could be con-

demned to prison for from two months up to two years—so stated the police agents.

A few days after this case, on November 14, at 4:30 p.m., two agents of the P.I.D.E. and one P.S.P. agent interrupted a Bible study of seventeen invited people at the home of António Manuel Cordeiro, resident at Largo 5 de Outubro, 1 and 2, Rossio ao Sul do Tejo. The police confiscated all Bibles of those present as well as other religious literature and then decided to remove all equipment in the room. The G.N.R. (Republican National Guard) undertook this, and curious onlookers were invited by the police to lend a hand. This invitation from the police let loose an outburst of ridicule and defamatory language against the Witnesses. Quickly the crowd began to assume mob characteristics. Over twenty-five chairs were finally removed along with a table.

After the police identified all who were present, Mr. Cordeiro, a full-time pioneer minister, was taken prisoner to the P.S.P. Post and the others were ordered to appear at 7 p.m. for questioning. The group obediently conformed to this request. They were then transferred to the P.I.D.E. headquarters, where the authorities demanded 2.000$00 Escudos bail (about $70 U.S.A. currency) for each of the eleven men detained. The following day all the women were called to the police station to post bail to the same amount. In view of the fact that so few could arrange the stipulated sum, police authorities permitted all to be released after signing a Declaration of Responsibility statement.

Until the present date António Manuel Cordeiro and Tiago Jesus da Silva are still imprisoned, as they are considered the principal members responsible for the group. P.I.D.E. Chief Mário Duarte Andrex and Rogério de Jesus Batista have demanded bail of 20.000$00 Escudos ($700 U.S.A.) for each of these men. The wife of Mr. Cordeiro was not even permitted to speak with her husband for several days as he was held incommunicado. It has since been learned that this Christian man received several blows during interrogation sessions. The accused do not have such an exorbitant sum of money and hence they remain in jail, despite legal arguments of an attorney to have the bail reduced.

Overseas Province

Jehovah's witnesses in the province of Angola are being subjected to the same treatment. Every attempt has been made to damage the good name of this Christian group before the general public by accusing Jehovah's witnesses of instigating and collaborating with terrorists. The Governor General of Angola, Mr. Silvino Silvério Marques, on October 22, 1963, in dispatch No. 76, declared that Jehovah's witnesses in Angola be considered a subversive sect and all its members subversive agents, as well as their publications, especially *The Watchtower* and *Awake!*, be classified illegal for circulation. A copy of this dispatch was ordered to be circulated in that province to the International Police and Defense of State, the Public Security Police and to all District Governors, with a copy sent to the Minister of Overseas Provinces and the military cabinet of the Commander in Chief of Armed Forces in Angola.

Especially in 1961, when the flames of terrorism broke out in Angola, Jehovah's witnesses were imprisoned there. Two prominent Witnesses, João Mancoca and Sãla Ramos Filemón, along with others received a three-year prison sentence. Although their prison term has long since expired, these Christian men have been denied freedom. Reports have been received from released prisoners bearing messages

that these men continue strong in their faith, even finding ways to celebrate the Memorial, or Last Supper, in commemoration of Christ's death. Word was received that some time ago, upon completion of their prison sentence, both of these men were called before the authorities and told they would be granted freedom if they denied their religion and signed a statement to this effect. Mancoca and Filemon said they would prefer to die rather than renounce their faith in God. To this day, according to our knowledge, they are still imprisoned at Baia dos Tigres, Angola.

A similar incident occurred to Manuel Goncalves Vieira. In November of 1963 he received a notice to present himself at the headquarters of the P.I.D.E. There the chief of the brigade, Mr. Varatojo, told him that the governor of Angola, Silvino Silvério Marques, did not want Jehovah's witnesses in Angola and had ordered them to be swept from the province. They would be expelled if they were Europeans or interned in work camps if they were Africans. Manuel Goncalves Vieira was told to sign a declaration renouncing all affiliation with Jehovah's witnesses. If he did not sign, he was told, he would not leave the headquarters, but would be put in prison. Since he did not sign, he was put in prison. Some days later he was called before the brigade chief Varatojo and again told to renounce his religious beliefs. If not, he was told, he could remain in prison as long as six months, after which the term might be repeated indefinitely. Then, on February 21 he received an order of expulsion from Angola.

On September 1, 1965, Abílio Faria, married, with two daughters, a prominent member of Jehovah's witnesses in Luanda, was imprisoned by agents of the P.I.D.E. Three months later he was released, without any charges having been made.

Fair-minded People

It would be a great injustice to conclude that all Portuguese people have such a prejudiced attitude against Jehovah's witnesses. While engaging in their preaching work, or meeting with influential businessmen in their secular employment from day to day, Jehovah's witnesses receive many favorable comments expressing praise for their Christian example in actually living the Bible principles they preach. It is also reported that some P.I.D.E. agents are very courteous and polite when dealing with Jehovah's witnesses. On a number of occasions P.I.D.E. agents have sincerely inquired as to the beliefs and teachings of the Bible, listening attentively for several hours to an explanation of God's purposes for righteous mankind. At the present time over 3,400 people in Portugal have willingly opened their homes to Jehovah's witnesses and are happily studying the Bible weekly in order to learn more about Christianity and its message of peace for "men of good will."

In the country's second-largest city, Porto, on May 10, 1964, a judge of the Second Correctional Court acquitted members of Jehovah's witnesses involved in three court cases. Two of these trials were in connection with congregation meetings, while the other case dealt with the legality of a Bible study held in a private residence with the consent of the householder. The Public Minister appealed all three cases. On December 2, 1965, the Court of Appeal in Porto produced its judgment of acquittal in connection with the case involving the right of Jehovah's witnesses to discuss the Bible in the homes of interested persons. This judgment by the Court of Appeal rightly upheld the original decision of the lower court and proved unfounded the accusation that the Bible study in question expounded doctrines contrary to the prin-

ciples of the established social order. Since it was private worship, with the sole objective of reading and studying the Bible, no preceding permission was necessary from any public authority. It is indeed encouraging to have this legal precedent upholding the Constitutional right of Jehovah's witnesses to preach the Bible message of God's kingdom in the homes of the people. It is commendable to see a Court of Justice clearly speak out in defense of freedom of worship.

Additionally, recent events indicate that the government has been investigating the brutal treatment some of Jehovah's witnesses have received. This has resulted in better treatment at the hands of police officers in recent cases. It is hoped that this measure of relief, resulting apparently from the actions of fair-minded government officials, continues.

State Produces Accusation

At the present time, it appears that a very significant trial is shortly to be heard before a full court in the capital city, Lisbon. The history of this case began on June 10, 1965, about 10 p.m., during a weekly meeting of the Feijó Congregation of Jehovah's Witnesses held at the home of Afonso Mendes, Rua D. Carlos I, 12-1º, Esq., Laranjeiro. Police action headed by Lieutenant Jorge Manuel Natividade Jacob, along with six soldiers of the Republican National Guard, broke up the religious meeting being held. As a result two ministers of Jehovah's witnesses were imprisoned: Arriaga Cardoso, congregation overseer, and José Fernandes Lourenço. On June 12 these two men were handed over to the P.I.D.E. and placed in the Fort Caxias prison.

Immediately an attempt was made to secure legal aid, but the necessary papers requesting an attorney's authorization were held by prison authorities. An appeal was submitted to the Order of Lawyers in Lisbon to intervene. On July 2, 1965, the President of the Order of Lawyers, Mr. Pedro Pitta, wrote a protest to the Minister of Justice asking for immediate action to be taken on behalf of Arriaga Cardoso. A belated reply came from the Cabinet of the Minister of Justice on August 19 stating there was no denial, but only a delay in authorizing legal defense due to an inobservance of some unstated prisoner regulations.

In spite of these difficulties, the wife of Arriaga Cardoso proceeded legally to plead the case of her husband and a writ of habeas corpus was presented. On July 28, 1965, the Supreme Court of Justice brought forth its judgment, signed by five judges, stating that the P.I.D.E. had full right and competence to maintain the accused in prison without making charges. The reason given: strong suspicion of subversive activities against the security of the State. The concluding part of the judgment passed on the plea of habeus corpus for Arriaga Cardoso states:

". . . It is to be seriously *suspected* [italics theirs] that with the expansion of an interpretative doctrine of the powers of the 'God Jehovah,' and perhaps in some way connected with the Bible, we cannot but pronounce this to be a system truly injurious to the basic interests of constituted society even having characteristics deeply subversive . . .

"This means to say:

"The P.I.D.E. acts within its due competence detaining whoever might launch an attack of such grave implication.

"So if the case under consideration contains the very patterns of a meeting that has, after all, as its objectives an organization (that which the process gives the character of sect) that in its respective program has equations to alter the very security of the State, then the

suspicion maintained by the P.I.D.E. is founded in keeping in legal prison, without charges laid, the said plaintiff."

The court records of this trial have produced yet another interesting summary regarding Jehovah's witnesses. The Sub-Director of the P.I.D.E. submitted an eight-page statement, numbered Dispatch 2.534/65-1ª Div., explaining the motive for holding, without charges, Arriaga Cardoso and José Fernandes Lourenço. It was this document of the P.I.D.E. that reproduced verbatum the "Confidential" dispatch approved for distribution by the Minister of Interior, which was presented at the outset of this report.

On October 29, 1965, after four months and twenty days in prison, Arriaga Cardoso and José Fernandes Lourenço were finally released on bail of 5.000$00 Escudos ($175 U.S.A.) and 3.000$00 Escudos ($105 U.S.A.) respectively. The magistrate of the Public Ministry produced the accusation, on October 25, also incriminating forty-seven members of the Feijó Congregation who had been at the meeting on the night of June 10, 1965. Bail was set at 2.000$00 Escudos ($70 U.S.A.) for each of these forty-seven Witnesses. As most of them come from the working class and hence are without this amount of money, property was accepted as bond for the entire group.

The accusation in part states:

". . . I pronounce all of the accused as material authors of a crime against the security of the State, of instigation to collective disobedience, foreseen and punishable under Article 174 of the Penal Code. . . . They constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses and especially the youths of popular age."

When this case comes up for trial it may very well define the position of the Portuguese government toward Jehovah's witnesses.

Why the Persecution?

But you may ask: Why does Portugal consider Jehovah's witnesses subversive, their doctrine as being against the established social order, their work as agitating the popular masses, their entire organization as purely political? Partly because, in the background, powerful religious voices can be heard spreading an abundance of lies and slander across the land about Jehovah's witnesses. From August 3 to September 7, 1963, Catholic priest João de Sousa presented a series of TV programs in Lisbon "exposing" Jehovah's witnesses. In May 1964 this same priest published a 378-page book, with the imprimatur of Lisbon's Cardinal-Patriarch, entitled "Tomorrow Is Sunday," in which a major portion is dedicated to twisting the minds of people regarding Jehovah's witnesses. Parochial papers also containing this type of information have been widely distributed in such cities as Porto, Aveiro and Braga, and the islands of the Azores.

Another important factor to remember is that Portugal is a nation at war. For several years now, national objectives and resources have been mobilized to defend the overseas provinces, especially Angola and Moçambique. Portugal is relentless in demanding absolute and unwavering obedience of its subjects.

On December 1, 1965, there was delivered another eight-page letter of appeal to the Ministry of Interior, reporting the latest incidents of persecution. After stating that Jehovah's witnesses were anxiously awaiting a reply to their appeal of September 27, the spokesman for Jehovah's witnesses was bluntly told: "You must expect this kind of treatment from the Portuguese government since you have placed your-

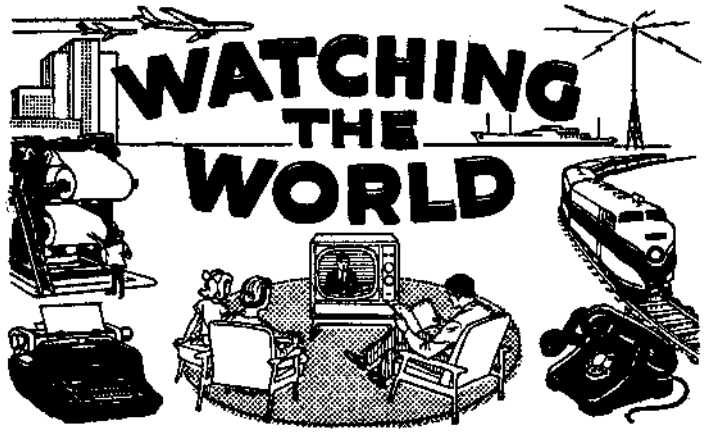
selves in such a hostile position toward the Government and your activity is viewed as unlawful. Although we certainly do not agree with such brutal manhandling of our citizens, an investigation has been ordered into the cases you cite. However, as yet we have not received reports on all the incidents you mention. But what I am now telling you constitutes the answer of the Government to your letters of appeal."

So the fact that Jehovah's witnesses want to put God first in their lives makes them undesirable, according to Portugal's claim. The crux of the matter seems to be that the religious beliefs of this organization are viewed strictly as a personal offense against the pride and dignity of the centuries-old Portuguese nation. Jehovah's witnesses are not purposely exercising any reprisal against the Portuguese nation. Portugal would do well to open her eyes and examine the facts. The position of Jehovah's witnesses is exactly the same in every nation. As an organization, we take a neutral stand toward the affairs of this world and adhere strictly to the peaceful principles set out at Isaiah 2:2-4. Jehovah's witnesses in Portugal request only freedom of worship to serve God according to Bible principles. The record speaks for itself. It is not Jehovah's witnesses who have become vindictive in an effort to return evil for the evil done to them.

The questions that remain unanswered are: Why has Portugal taken such a bitter position toward these Christians? Why has Portugal stubbornly embarked on a campaign to persecute Jehovah's witnesses? Why was a "Confidential" dispatch issued to all law-enforcing agencies declaring the activity of these Christians subversive? What civilized country today permits its police unlawfully to enter homes and loot personal religious literature? How can Portugal honestly expect people to believe she is Christian when its citizens are forced to turn over personal copies of the Bible to its P.I.D.E. agents? Why have Jehovah's witnesses in Portugal never been granted a hearing before government ministers? Yes, why are these Christians jailed for weeks at a time and then suddenly released, without any charges being made? Is it not shocking that a person be invited to sign a statement denying his faith in God in order to be released from prison? Is it necessary brutally to beat and harass Christians because of conscientious religious convictions? What is to be gained by intimidating people to abandon their faith? How is justice in the case of Jehovah's witnesses to be decided in Portugal? The attention of fair-minded people the world over will be focused on Portugal's decision toward this minority religious group. The results of the pending court cases will be eagerly awaited and a future issue of this magazine will publish the answer.

Bible Accuracy in Incidental Details

According to the Bible record at Exodus 5:6-8, the Israelites used straw to make bricks while in bondage to Egypt. Bricks of this kind, made of straw and clay, have been found by archaeologists. A picture of one is shown on page 93 of Werner Keller's book *The Bible as History in Pictures* (New York; 1964), the writer commenting: "The accuracy of the biblical record, even in apparently unimportant details, can be attested by this silent witness. It is a brick, made out of clay from the Nile, into which pieces of straw have been kneaded—exactly what the Israelites had to produce in their bond-service. The stamp on the surface leaves us in no doubt as to the time when this Egyptian brick was made nor as to who was responsible for its creation—it bears the sovereign seal of Pharaoh Ramesses II."



India's Shastri Dies

◈ Sixty-one-year-old Prime Minister Lal Bahadur Shastri of India died of a heart attack on January 11. Only hours before, at Tashkent in the U.S.S.R., he had signed a declaration with President Mohammed Ayub Khan of Pakistan calling for withdrawal of troops from positions won last fall. It was hoped that this would improve relations between India and Pakistan. In New Delhi, Gulzarilal Nanda, India's Home Minister, was sworn in as caretaker Prime Minister.

Transit Strike

◈ John Vliet Lindsay, 44, took the oath of office as Mayor of New York City on December 31. At 5 a.m. on New Year's Day all subways and nearly all bus traffic in New York City were halted by a strike. The strike left 6,000,000 riders without public transportation. Normally, some 6,820 subway cars daily roll over 720 miles of track that crisscross the city. The strikers wanted a shorter workweek, more money and other benefits. For twelve days the city was forced to seek other means of transport or to walk. Some observers saw in the strike, not only a quest for benefits for the workers, but a political power struggle.

Ignoring God

◈ J. B. Clarkson, the principal of a Roman Catholic high school in Victoria, Canada, said that 75 to 80 percent of the students in his Grade 12 class admit that God has little or no meaning to them. He said they are not denying God or the existence of God, but ignoring Him. A Catholic student stated that high-school religious instruction made little or no impression on them.

Little Change

◈ The United Nations Secretary-General U Thant said, on January 9, that the causes for conflict in the world have remained about the same over the past twenty years. The world, he said, is still faced with "the political differences between great powers, still the awful implications of nuclear armament, still the intolerable inequality in the distribution among the people of the world of the benefits of scientific and technological development and still, indeed, man's inhumanity to man." One change, he said, is that more people today look to the United Nations for action in helping the world right its wrongs. Thant stated that mankind is "asking for peace—not only the cessation of firing on the immediate battleground of Viet Nam or other areas of conflict, but also security for man himself and the generations to come against the threat of war anywhere and at any time." But is the world today more peaceful than it was when the U.N. was formed? These great accomplishments await God's kingdom government.

Resist Cheating

◈ In the state of Virginia, high school students held a conference on January 8 to determine how they might reduce cheating and promote honesty in the schools. The problem of cheating in American schools is reported to be widespread, especially so in the secondary schools. During the conference an honor code was adopted for Virginia's high schools. Students found cheating were to be reported. Last year some 200 Virginia high schools were polled by mail. A hundred replies were received stating that cheating was a problem in two-thirds of the surveyed schools. The poll also showed that 21 percent of the students felt that there was nothing wrong with cheating. Only 36 percent of the students felt strongly enough about cheating to do something about it. Sixty-two percent of those polled said that students cheated because of pressure from parents and colleges for higher grades. Fourteen percent said cheating was easier than working. But it was believed that, if the majority of students supported the idea of honesty, cheating would nearly stop if for no other reason than for lack of popular support.

Comet Break

◈ Comet Ikeya-Seki, discovered September 18 and named after its two Japanese observers, split into three pieces. Speculation is that the huge tidal forces set up because of its close approach to the sun were responsible for the three-piece break. The comet came within 300,000 miles of the sun.

Japan's Growing Army

◈ The Japanese defense build-up has made swift progress. The nation's armed forces have been modernized and its defense industry enlarged. The Japanese have two army missile battalions and soon that number will be increased to eight. The past twenty years have dulled the memory of the second world war.

Food for the Hungry

◈ Studies by the United Nations Food and Agriculture Organization and the World Health Organization have concluded that protein hunger is the most pressing human problem of the century. Over 80 percent of the world's population does not receive sufficient daily protein, while 60 percent of the world's population is on the verge of actual protein starvation. Recently a fine fish flour has been perfected to feed the hungry millions of the world. The product appears to be a partial answer to the world's food crisis. Experts of the Interior Department's Bureau of Commercial Fisheries have perfected a new process for producing a clinically pure fish concentrate with a protein content of 80 percent. It is claimed that eventually the concentrate could end "protein starvation" for about two-thirds of the human race. The product may be produced at a base production cost of half a cent a person a day. The product is almost odorless and tasteless and has the appearance of a light-gray flour. It is intended as a food supplement or additive.

Vandalism and Tragedy

◈ Vandals in Britain have seriously disrupted the public telephone service. Last year more than half the nation's 75,000 pay telephones were wrecked. The coin boxes of 5,000 out of 12,000 public telephones in London were stolen. Besides property damage, there is also a toll in human tragedy involved. A young girl died when her father was unable to summon a doctor from a public telephone damaged by vandals.

The Migrant Worker

◈ Recent reports show that there are upward of 4,000,000 migrant workers in Europe. For the most part, these come from the Mediterranean countries. Now, in addition to the Italians, the Spaniards, the Greeks and Portuguese, the Turks and Yugoslavs are moving into France, Switzerland and West Germany as laborers. They are lured by jobs and propelled by need. Their aim is to make the maximim amount of money in the minimum amount of time. The spectacular growth is shown in the following figures: In West Germany the number of Italians grew from 6,500 in 1954 to 144,000 in 1960 and an estimated total of 372,000 in 1965. There are almost 450,000 Italian workers in Switzerland. Turkey supplied no workers to West Germany before 1960; there are 120,000 Turks there now. Yugoslavia has supplied 64,000 workers. France has more foreign workers than any other country, some 1,800,000, including 600,000 from North Africa. Their wives and children account for an additional million inhabitants.

Hard to Disappear

◈ Almost 1,000,000 Americans do the disappearing act every year, but the vast majority of them do not stay hidden for long. According to organizations engaged in tracing lost persons, people who are loved or hated by someone are soon found. Seven out of 10 are quickly located. But why do people want to get lost? In America money or mother-in-law troubles are the main reasons. One report says: "Only two out of every 100 vanishing husbands take off with other women—but 60 out of every 100 lived within five miles of their in-laws. And only four American women disappear for every 1,000 men."

Floods Strike Rio

◈ Parts of Rio de Janeiro, Brazil, were crushed by landslides when the region was hit by the worst recorded storm of its history in January. More than 300 persons perished. Huge landslides, avalanches of mud, buried buildings and crumpled apartments. Reportedly some twelve inches of rain fell every twenty-four hours during mid-January when N. H. Knorr, president of the Watch Tower Society, was in the country making preparations for the 1967 international assembly of Jehovah's witnesses to be held in Brazil. The floods have driven more than 30,000 persons to improvised shelters. With the city in mourning, there is also talk of postponement of the famous annual carnival celebration scheduled on February 19. The four-day carnival would be put off to the end of March.

Hurricane Havoc

◈ The Eastern African region of Lourenco Marques, Mozambique, was hit by the worst floods in 30 years. Some 150,000 persons were homeless. Scores of persons were believed dead, which included seven killed on January 8 when a helicopter crashed while taking part in rescue operations. The havoc was caused by hurricane Claude, which whipped winds up to 110 miles an hour, lashing the coastal region.

Death Takes No Holiday

◈ Death reaped the biggest toll ever on America's highways during the three-day Christmas weekend. The number of persons killed in traffic accidents was 717. Adverse weather was a big factor. The National Safety Council estimated that 33,000 people were injured in the same period.

Marriage and Sex Symbols

◈ On December 29 Dr. I. A. Burch, a divorce court psychologist, said that many American marriages fail because girls are trained to be sex symbols and not much else. "Our young girls," he said, "think if they know how to apply lipstick, wear a bigger brassiere and have the right-shaped hips, that's all they have to know." When problems arise in marriage, these girls have very little ability to cope with them. Employment being what it is today, men are bound to run into trouble sometime in earning a living. "Women then become terrified; they become more demanding. When her husband needs her most, she fails," Burch said. Men and women need to develop an appreciation of Christian values.

Juvenile Drinkers

◈ Dr. Marvin A. Block, a spokesman for the American Medical Association, said: "Despite all the laws, the average child today drinks at age 14." He went on to say that in many suburbs 85 percent of the children drink at that age. Is there any wonder why alcoholism and crime abound among youths?

Smokers Beware

◈ Starting January 1, all cigarette packages that roll off the production lines in America must carry the warning that smoking is hazardous to health. Despite findings that cigarette smoking is directly related to lung disease, cancer and heart disease, the announcements to this effect have made little or no impression on the smoking public. In fact, smoking is on the rise in the United States. In 1965 smoking was up by more than 4 percent over the previous year. Indications are that 1965 was the biggest smoking year in history. According to the Public Health Service, each day some 4,000 youngsters between the ages of 13 and 18 try smoking for the first time. How foolish to endanger their health and shorten their lives in this way!

Youthful Population

◈ According to the Population Reference Bureau, the current population of the world is about 3,200,000,000 persons. About 62 percent of the world population is under 30 years of age, and about 46 percent is under 20 years of age.

Violent Crimes

◈ Authorities say that youngsters in Japan under the age of 20 account for the heavy demand for stimulating drugs of all kinds throughout the nation. These youths are responsible for approximately half the violent crimes in the land, according to a Justice Ministry report issued in 1965.

Does your hope have a sure foundation? What basis is there for believing the promises of God found in the Bible? To have a hope that is a sure anchor for the soul we must have some knowledge of the Bible and a keen appreciation for it as a storehouse of spiritual treasure. You can have such knowledge of the inspired Scriptures by obtaining and reading

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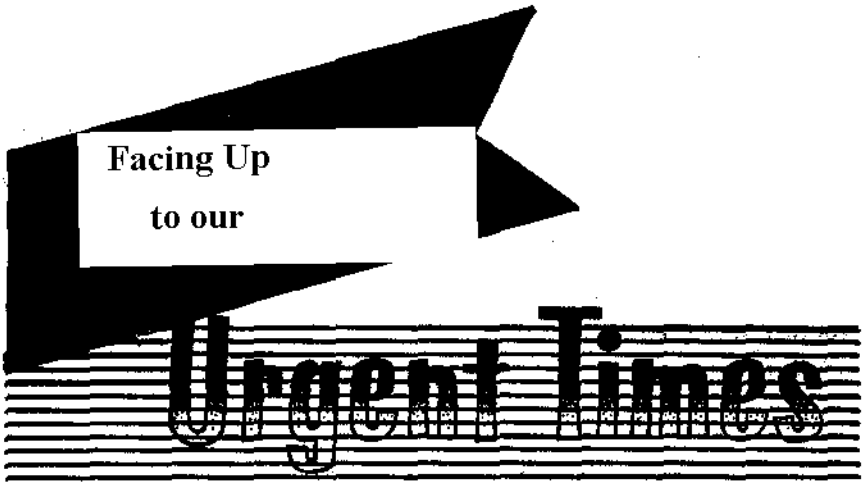

Do you really believe that our times are urgent? The constant increase in crime, the uncontrolled student riots, the increasing racial violence, the unceasing revolutionary changes in national governments, the persistent threat of world war—do you believe that these are unprecedented dangers, peculiar to our times? Do you believe that selfishness is on the increase, that morality is on the decrease, that lack of self-control is growing, that love of goodness is gradually fading out? Just get out your Bible and turn to 2 Timothy 3:1-5. Read it. That is how urgent the Bible says our times are. Protect yourself and your family. Read

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Awake!

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Transit Strike Cripples New York

PAGE 21

MARCH 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do you *fear* God as well as *love* him?

THAT we are to love God the Creator of heaven and earth is time and again commanded in his Word, the Bible. And that we should love him is easy to understand and appreciate when we consider who he is and all that he has done for his earthly creatures.—Mark 12:29, 30; Acts 17:28.

However, the Bible commands us not only to love God but also to fear him. Thus the prophet Moses, in his farewell discourse to his people Israel, warned them that "Jehovah your God is the God of gods and the Lord of lords, the God great, mighty and fear-inspiring." Many years later the inspired psalmist wrote: "Let all those of the earth be in fear of Jehovah." Centuries after that the apostle Peter wrote: "Be in fear of God."—Deut. 10:17; Ps. 33:8; 1 Pet. 2:17.

How can we reconcile the commands to love God with those to fear him? By reasoning on the subject, in the light of the rest of the Scriptures. First of all, let us note that the fear we are to have of God is not a morbid terror, such as one would feel if he suddenly came face to face with a shark while swimming or with a python when walking through a forest. Rather, it is similar to the fear that the auto driver feels when he sees a traffic police car or motorcycle on the highway. It is a wholesome fear that helps him to keep from exceeding the speed limit, if he were tempted to do so.

Not that that is all there is to it. This fear of God goes much farther. It is also the fear of displeasing someone we love, which fear, in turn, is based on our love for him, even as a dutiful child who has a good father fears to incur his displeasure apart from any punishment, although not necessarily so.

So we might say that this fear of God is primarily based on our love for him, for who he is and what he has done for us and what he has promised yet to do for us. But it is also based, as the Scriptures so clearly show, upon our instinct of self-preservation, or our love of life. God himself appeals to this instinct in us, saying: "Turn back, turn back from your bad ways, for why is it that you should die?" So we should fear to displease God also because his displeasure means the loss of eternal life, even as Jesus made so plain: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."—Ezek. 33:11; Matt. 10:28.

So we see that the dictionary definition

of fear as "a painful feeling of impending harm or danger" cannot be ruled out in considering the fear of God and that the dictionary goes farther than its own definition of the fear of God, which is "profound reverence and awe." That is why God's Word states that the fear of God Jehovah is the beginning of wisdom, because this fear causes one to act in a certain way. (Prov. 9:10) Consistent therewith we read: "The fear of Jehovah means the hating of bad." "The fear of Jehovah is a well of life, to turn away from the snares of death." That is why God's Word warns Christians who sin willfully: "It is a fearful thing to fall into the hands of the living God," "for our God is also a consuming fire."—Prov. 8:13; 14:27; Heb. 10:31; 12:29.

Illustrating how the fear of Jehovah causes us to hate what is bad and thus is true wisdom, is an incident in the life of the Hebrew patriarch Joseph. Though a slave, he was put in charge of all the affairs of Potiphar, one of Pharaoh's officials. Because of his fine qualities as well as the vigor of early manhood, Joseph found himself the object of the attentions of his master's wife. The fact that she was infatuated with him did not flatter him but he steadfastly resisted her importunities. Why was he able to do so?

Because of his fear of God, even as he himself told her: "My master . . . has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and *actually sin against God?*"—Gen. 39:8, 9.

Yes, Joseph feared to incur God's displeasure, for Joseph knew God was seeing what was happening upon the earth. True, Joseph was falsely accused by that woman and as a result was thrown into prison; but with what a happy outcome! Succeeding events were maneuvered by Jehovah God in such a way that Joseph's imprisonment served as a stepping-stone to his becoming prime minister of Egypt. Would God have so greatly blessed Joseph had he yielded to that temptation? Feeling the fear of God actually caused him to hate what is bad and so proved to be wisdom for him. —Gen. 40:1–41:57.

If you would have the fear of Jehovah God, you must, of course, first of all become acquainted with him, learn of his attributes of power, wisdom, justice and love and what his righteous laws and principles are by which we must govern our lives. Read the Bible, not merely out of curiosity or for entertainment, but as the Word of God, which it actually is; and as you become acquainted with its great Author, learn not only to love him but also to fear to displease him, fear to go contrary to his righteous principles and laws. As you read the lives of faithful servants of Jehovah God, such as Noah, Joseph, Moses and others, who showed "godly fear," let your heart glow in admiration of their upright course and resolve to follow their example. —Heb. 11:7.

Then, as little issues or problems come up from day to day, let yourself be guided by those principles, those examples, and you will find yourself becoming more and more aware of God; and more and more concerned not to incur his displeasure. Then should some great temptation or test come across your way, as it did with Joseph, you will be able to stand firm, take a wise course, and so keep free from bitter regrets. Yes, the fear of Jehovah means turning away from what is bad, so we do well to fear as well as love Him!

THE ULTIMATE DESTINY OF MAN

What is it ?

Do you know? It is vital that you have a reliable answer.

IT IS a common saying that all religions are merely different paths leading to the same goal. But what is that goal? What is man's ultimate destiny? Does anyone know? What do some of the world's major religions teach on the matter? Let us examine and see.

A belief common to almost every major religion is that man consists of body and soul, and that at the death of the body the soul continues to live on in a spirit world. While the souls of the wicked are believed to suffer some form of punishment in a hellfire, those of the righteous are thought to enjoy eternal existence in a state of happiness, in the heavenly presence of God, or by absorption into the "Universal Spirit."

Religions that teach transmigration of the soul at the death of the body, notably Buddhism and Hinduism, speak of man's ultimate destiny as Nirvana. By Nirvana is meant the absorption of individuality into the divine spirit with extinction of personal desires and passions. Commenting on this, *The Encyclopedia Americana,* 1956 Edition, Volume 14, page 196, says:

"Buddhism . . . propagates self-development by intellectual means of knowledge (*jñāna*). Viewing the world as a transitory, changeable sphere, it strives after the constant Eternal which lies beyond the range of name and form (*nāma-rūpa*). It sees constant peace and bliss only in final absorption in the super-personal receptacle of Nirvana—a concept not unlike the Brahmanic postulate of re-absorption into the all-embracing Brahman."

In Hinduism the famed school of Vedantic thought, the Monistic, teaches that the highest ideal that can be attained by man is a realization of complete and utter identity with God. Vedantic philosophy teaches that "man is, in reality, the finite and eternal spirit, and, as such, is different and separate from the body and mind as we, in our present state of ignorance, know them. The world of matter, which to our ordinary perception, is apparently unconscious, is also, in reality, the spirit. . . . the primary purpose of this life is the full discovery and manifestation of his innate divinity."*

Roman Catholic Teaching

The Roman Catholic Church, interestingly, has notable similarities in its teaching regarding man's ultimate destiny. A question in an official Roman Catholic catechism asks: "Why did God create man?" It answers: "God created man to know Him, to love Him, and to serve Him, so that after death man might, by possession of God in the beatific vision, be happy with Him for ever in Paradise."†

According to this catechism: "The be-

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* *What Is the Church of Universal Philosophy and Religion?* Published by the Vedanta Society of Northern California.

† *The Catholic Catechism,* by Cardinal Gasparri, pages 77, 78.

atific vision of God consists in the vision of the very essence of God, who manifests Himself directly, clearly and openly to the soul, which, however, is only able to exercise this vision by the help of the light of glory; from this vision and possession man gains true, full and never-failing happiness—that is eternal life."

The Catholic Encyclopedia under "Heaven" observes: "We are born for higher things, for the possession of God. This earth can satisfy no man, least of all the wise. . . . God made us for holiness, for a complete and final triumph over passion . . . But his happy goal is not reached on earth, but in the next life." Then it notes: "The beatific vision is a mystery. Of course reason cannot prove the impossibility of such a vision. For why should God, in His omnipotence, be unable to draw so near and adapt Himself so fully to our intellect, that the soul may, as it were, directly feel Him and lay hold of Him and look on Him and *become entirely immersed in Him?*"

So the teaching of the Roman Catholic Church, as well as the teaching of the major Eastern religions, is that true happiness can be realized only as a result of the uniting or immersing, in some way, of one's soul with God. But if, as *The Catholic Encyclopedia* says, "this earth can satisfy no man," why did Almighty God create the first man Adam and place him in a paradise garden here on earth? Was this not meant to be the permanent home for him and his offspring?

The Roman Catholic Church answers this way: "The Christian revelation teaches that Adam was created, not in a state of pure nature, but in what is called the state of original justice; that is to say, from the beginning his soul was endowed gratuitously by God with habitual or sanctifying grace, which raised him to a plane altogether beyond the human. Man by nature tends to God as his last end, as the creature tends to the Creator; but sanctifying grace made him a partner of the divine nature, and gave him a supernatural end, namely, to see God as He is, face to face, and ultimately to be united to him as to an all-loving Father."*

This Catholic teaching regarding man's ultimate destiny raises questions: If God created man to be united eventually with Him, what activity is man to enjoy after realizing this uniting? Does the soul after being immersed in God cease to have individuality, as is implied in the beliefs of Buddhism and Hinduism? Apparently there was some borrowing by Catholic theologians from the views of the older Eastern religions.

Heavenly Glory for Some

In contrast with the teaching of the world's major religions, the Holy Bible does not teach that man has an immortal soul that continues to live on in a spirit realm at the death of the body. Plainly the Bible says: "The soul that is sinning—it itself will die." (Ezek. 18:4) While not once are the words immortal, everlasting or never-dying used in connection with the word soul in the Bible, there are literally scores of instances showing that man himself is a soul, and that with the death of a person, the soul dies.

Then why did God create man? As was noted earlier, the Roman Catholic catechism answers: "So that after death man might, by possession of God in the beatific vision, be happy with Him for ever in Paradise." However, the Bible does not teach that God created man to die, and then enter a heavenly paradise to be with Him. God put man in an earthly paradise to live there, enjoying forever the grand blessings He had prepared for him. God

* *The Teaching of the Catholic Church—A Summary of Catholic Doctrine*, arranged and edited by Canon George D. Smith, Second Edition, reprinted 1963, page 239.

specifically stated that only if man sinned would he die. Sin leading to death would result in the *loss* of paradise, not the *gaining* of it.—Gen. 2:17; Rom. 6:23; 5:12.

When the first human pair sinned and were ejected from the paradise garden, it did not mean that God's purpose regarding mankind had failed and would not be carried out. No, for God, motivated by perfect love, sent his heavenly Son to earth as the man Jesus Christ to die as a ransom sacrifice to recover mankind's right to earthly life.—Matt. 20:28.

At the same time, provision was made to purchase from among humankind a body of associates who would join the resurrected Jesus Christ in heaven. This would not be accomplished by disembodied souls' surviving the death of human bodies and ascending to be united with or immersed in God. No, but like Jesus Christ, these anointed Christians die in the flesh as humans, and are resurrected as invisible spirit creatures. (1 Pet. 3:18) At their resurrection they become spirit persons, just as God is a Spirit, and the Bible says: They "shall be like him, because [they] shall see him just as he is."—1 John 3:2.

These persons resurrected to heavenly glory compose a relatively small number, as the Bible at Revelation 14:1, 3 shows: "And I saw, and, look! the Lamb [Jesus Christ] standing upon the [heavenly] Mount Zion, and with him a hundred and forty-four thousand . . . who have been bought from the earth." Yes, only 144,000 persons all together will finally be taken from the earth to heaven. And rather than be bodily united with or immersed in God, they will enjoy a purposeful existence as corulers in the heavenly Kingdom with Jesus Christ. This is explained in another scripture, which says: "You [Jesus Christ] made them to be a kingdom and priests to our God, and they will rule as kings over the earth."—Rev. 5:10.

The Earth Is Man's Home

Since Jesus Christ and those associated with him in heavenly glory will be ruling over the earth, people obviously will be living here on earth enjoying the benefits of that righteous rule. Who? Why, the great mass of humankind, including those who will be raised from their tombs. While on earth, Jesus Christ promised: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29.

We can have confidence in this promise, for, while on earth, Jesus demonstrated his power to restore the dead to life—resurrecting Lazarus, the son of the widow of Nain and Jarius' daughter. (John 11:39-44; Luke 7:11-17; 8:49-56) And soon, after this present wicked system of things is swept away in God's righteous war of Armageddon, the heavenly King Jesus Christ will resurrect all those under the benefit of his ransom sacrifice. Foretelling the annihilation of the wicked from the earth and the making of it into an everlasting paradise home for restored mankind, the Scriptures say:

"Evildoers themselves will be cut off, . . . But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:9-11, 29.

Almighty God created the earth as man's home, for him to live here and enjoy life. And in keeping with His original purpose, this earth will be restored to exquisite beauty, and will become the eternal, peaceful home of righteous humankind. Apart from the small number who will rule as kings with Christ in heaven, everlasting life in a paradise earth is man's ultimate destiny.—Rev. 21:3, 4.

A Thirsty World for WATER SHORTAGE

WATER shortage? There must be a mistake, some persons might think. People in Japan, Chile and Austria might recall the recent floods in their lands and feel that, instead of there being a shortage, there is too much water. Similar thoughts might be expressed by those who observed the destructive rain-swollen rivers in Italy, South Korea and the southern and midwestern sections of the United States.

In spite of this seeming abundance of fresh water in certain locations temporarily, the fact remains that many places in the world are experiencing prolonged water shortages. The problem was so severe in the northeastern United States this past year that numerous restrictions were placed on private use of water. Restaurant owners in New York City, for example, were ordered to serve water only when customers specifically requested it. On the other side of the globe, a scarcity of water forced the British Crown Colony of Hong Kong to overlook its political preferences and buy water from Communist China. War threatens to break out between Israel and its Arab neighbors over the water rights in the Jordan River area.

Where Is the Water?

The increasing magnitude of the water shortage problem is not caused by a substantial decrease in the supply of fresh water on the earth; that remains fairly constant. Man does not create new water—he only reuses the water already here. In fact, since there is no such thing as brand-new water, the next glass of water you drink may contain molecules that were in the Jordan River when Jesus was baptized. If there is no less water now than in past centuries, it is reasonable to ask, Where is the water?

In a broad sense, man has at his disposal some 326,071,300 cubic miles* of water. However, 97.2 percent of it is salty ocean water, unfit to drink in its present state and unsuitable for most irrigation. Another 2 percent is held in permanent deepfreeze in glaciers and icecaps. So, in reality, man is left with less than 1 percent of the world's total water supply that he can readily use. Fortunately, the sun daily draws out of the oceans billions of gallons of fresh water and makes a gift of it to the land in the form of rain and snow, replacing the water that is used and that flows into the oceans. This natural pump works night and day, bringing life-giving moisture to plants and sufficient water to fill all man's needs, if he will use it wisely. —Eccl. 1:7.

However, man's needs for water, or at least his demands, are far in excess of the approximately three quarts a day per person said to be required by the human body in order to function properly. With the increase in technology man uses a growing flood of water for washing, sanitation, cooking and comforts such as air-condi-

* One cubic mile equals 1,101,112,814,095 gallons.

tioners and swimming pools. A typical British town is estimated to use between 120 and 200 quarts of water for each person every day. In some cities, notably in the United States, the use of water per person has soared well beyond 800 quarts a day. Even so, such personal and household application of water constitutes only a small percentage of the total amount used. In the United States it is less than 10 percent.

Nearly half the water used in America is devoured by industry. Though the figures vary according to the efficiency of the company, up to 7.5 gallons of water are used to make one pound of soap; 667 gallons for a ton of glass bottles; 16,000 gallons to produce one automobile.

The remaining 45 percent of the water used in the United States goes for agriculture. Why so much? you might wonder. In addition to the water plants themselves use, they release into the atmosphere tremendous quantities of water each day; an average tree about 50 gallons; an acre of corn some 4,000 gallons.

More and more, people are being awakened to the water problem. The liquid they so long received in unlimited quantities at a low cost is, in an increasing number of places, becoming more costly to obtain. What they took for granted has become a commodity in limited supply and carrying a price tag. Stewart L. Udall, Secretary of Interior of the United States, commented on the swelling thirst for water: "Look at any statistics, ponder any tables, and you can't escape the conclusion that our No. 1 resource problem is water."

A Man-made Problem

It should not be concluded, though, that there just is not enough water to meet the demand; that is not so. Mr. Udall identified the problem as "rather a case of infinitely poor management."

A major difficulty in the supply of suitable water for many areas is the fact that the water that is available is polluted. The water is there, but man has spoiled it, contaminated it to the extent that it is unpleasant and unhealthful to drink without first being put through a costly purification treatment. For example, while New York City struggles with a water shortage, the mighty Hudson River flows along its side. Every second a million gallons of water sweep past the city into the Atlantic Ocean. But the Hudson's high degree of contamination has discouraged its use by New York City as a source of fresh water.

In ancient times towns and villages were often built by rivers so a supply of water would be readily available. With growth and progress the towns and cities became cleaner and more sanitary at the expense of the waterways. Sewage slowly polluted the water supply. Once Londoners could fish for salmon in the Thames River. By 1823 pollution had forced the salmon to abandon the river; yet it continued to be used as a source of drinking water. Little wonder that London suffered a number of severe cholera epidemics. This contamination of rivers by sewage has continued to be a problem down to our day, causing many cities to abandon nearby rivers as sources of their fresh water.

While sewage is a contributer to the pollution, and thus to the water shortage, we cannot overlook industrial and agricultural pollution. Many industries discharge into nearby waterways tons of chemicals and industrial wastes. In addition they pump out of the rivers fresh water and return it as heated, contaminated water destructive to life. A UNESCO report observed: "Even one thirtieth of an ounce of oil products can make 200 gallons of water sufficiently poisonous to kill aquatic life and unfit for domestic uses." Agriculture

shares responsibility for pollution as pesticides are washed into the rivers. The contamination thus caused is so pronounced that even the seas around Britain and European countries are being affected.

What Is Being Done?

The problem is not hopeless! The waterways and water supplies of the world can be restored to a condition where they will help ease the water shortage. This has been successfully demonstrated in the populous, industrialized Ruhr area in Germany. Even though the Ruhr River is threatened by the sewage of millions of people and the wastes from coal mines, steel mills and other industries, it is the cleanest major waterway in West Germany.

The key to success in the Ruhr is an association called the *Ruhrverband.* Every industry and community using Ruhr water must be a member. Simply stated, the principle on which the organization operates is: If you pollute the water, you must pay to purify it. The more you pollute, the more you pay! Understandably, in order to minimize their use of water, many factories have recirculation systems, using water over again instead of quickly pumping it back into the river. Consequently, some mills that once used 130 cubic yards of water to produce a ton of steel now use only 2.6 cubic yards. Because of this campaign against pollution, the Ruhr River supplies drinking water for some three million people.

Encouraging steps are also being taken in some areas to eliminate the contamination resulting from sewage. For years many communities shirked their responsibility to keep the water supplies pure because they felt that the problem was not theirs. They reasoned, 'Why should we go to the expense of installing efficient sewage-treatment plants when the other towns on the river do not?' As a result, the garbage from one city floated to the doorstep of the next one down the stream. With the growing awareness of the potential water supply available from rivers, communities are taking action. More and more of them are installing or improving their plants for the treatment of sewage.

In addition to being a method of eliminating pollution in the rivers, proper treatment of human wastes can help relieve the water shortage in another way. Since sewage is mainly water, why not reclaim the water and put it to use? At first the idea might seem repugnant, but so is the thought of having no water. One water expert commented: "Sewage actually is 99 percent plain water. All the pollutants in it amount to less than 1 percent. . . . We have the processes for removing that 1 percent—leaving water purer than when it came from nature."

Demonstrating the feasibility of this process, one arid town in the United States puts to use the liquid effluent of a standard sewage treatment. After being given further chemical purification and then filtered, the water is used to fill public ponds. The people of the community happily swim and fish in this reclaimed water. After their normal water supply failed, 10,000 residents of another town lived for several months on such reclaimed water.

Even if the water from a sewage plant is not purified to the extent that it is safe to drink, it can be put to good use. In an experiment at one university, instead of pumping the effluent into a pond or stream, the water was sprayed over trees and land. What was the result? The minerally rich water increased the yield from corn and hay crops 300 percent. Another benefit gained from this use of reclaimed water was that it substantially decreased the yearly drop in the local water table, the underground water supply in the earth.

One major city is lessening its water

shortage problem by using the ground as both a filter and a storage area. Water from its sewage disposal plants and excess water available during the winter is allowed to seep into the earth. This purifies the reclaimed water and holds it until it is needed; then the clean water is simply pumped out. In effect the ground becomes a water bank.

What else is being done? Scientists, realizing that some farms use over a million gallons of water to irrigate each acre of land for a growing season, have been seeking to decrease the amount of fresh water used for agriculture. Water that is not good to drink may be fine for irrigation. In Israel an experimental garden has been grown using only seawater. Other experiments have shown that certain vegetables, such as beets, kale and spinach, can be grown on brackish water. Of course, such water would not be suitable for all crops.

Even the past is helping the present in its water crisis. In his book *Rivers in the Desert* archaeologist Nelson Glueck stated about the ancient Nabataeans: "They sought out drops of moisture with the same eagerness that hunters display when stalking game. . . . Their endless effort, crowned more often than not by success, was to make wheat or barley or grapevines grow where none had even been planted before and to tap or to collect supplies of water where none was known previously to exist." Today farmers in Israel employ Nabataean methods, such as conserving 'run off' water, to grow crops successfully in normally desert areas.

Much has been said recently that might give persons the idea that the solution to the water shortage problem rests in developing economical methods of desalting ocean water. For example, one proposed atomic-powered desalination plant would turn out up to 150 million gallons of fresh water a day, enough to supply a city of 750,000. But a noted water scientist at Harvard University remarked: "If the oceans were all *fresh* water, it still wouldn't solve the problem." There would remain the difficulty of transporting it to distant inland areas. Pumping costs alone would render such sources as prohibitive for large-scale irrigation. So while desalination might be a partial answer for places having little or no potable water, for the majority of lands the cheapest solution rests in conservative and sensible use of existing water.

Personal Steps

There is a saying, 'Tall oaks from little acorns grow.' In principle that also applies to the water problem. While the water one individual or one family saves will not solve a country's water problem, it is a step in the right direction. Besides, it is a good lesson in economy. For instance, think of how much water would be conserved if persons did not let the faucet water run until it got cold. Why not, instead, keep a container of water in the refrigerator? Do you fill the glass with water even when you want only a sip?

After you finish washing vegetables, could you use the water on some nearby potted plants or the flowers outside the window? Do you leave the water running while you wash each dish individually, or fill a container and use the same water for many dishes? A great quantity of water could be saved if each person exercised more care in his daily use of this precious commodity.

Just as the water shortage has different causes in different places, so it is that there is no one universal solution to the problem. The Creator has seen to it that there is an abundance of fresh water available for mankind, but men must see to it that they treat with respect this liquid treasure from God.

What to know about THE BADLY INJURED in HIGHWAY A

By "Awake!" correspondent in France

THE student rode joyfully along on his scooter with his girl friend seated behind him. It was only about 4 p.m., and they both wanted to enjoy to the full the remainder of this bright and warm Sunday afternoon, so typical of the region of Marseilles in southern France.

Unfortunately, as the scooter jolted over an open gutter in the road, the girl fell off the back. However, she did not seem badly hurt—just a little injury on the face and another on the knee. She also noted a slight pain in the nape of the neck, but it seemed nothing to worry about. After having a dressing applied to the injuries in a nearby drugstore, she got back on the scooter and her companion took her home.

During the evening, the girl complained of a sensation in her lower limbs, like that produced by pins and needles, and also of violent neck pains. An hour later, she was running a temperature of 102° and was breathing with difficulty. She was rushed to a hospital. But when she arrived, her arms and legs were completely paralyzed and her temperature had risen to 106°. At 11 p.m., seven hours after the accident, she died.

Such a tragedy brings to mind many questions. Why did this girl die in view of the fact that her injuries seemed so slight? Was her death avoidable? What should have been done for her? These questions are of immediate importance because many highway accidents happen daily, and their number is increasing rapidly. In France, during 1963, there were about 250,000 persons injured in highway accidents. In the United States the number was about 1,600,000 in 1964, with the death toll 47,800! The trend in such accidents on the road strongly suggests that the increase will continue, since the number of motor vehicles in use throughout the world grows.

An analysis of the accident death toll in France reveals the following facts: 10 percent of the victims are killed outright; 20 percent die within four hours of the accident; 35 percent die within forty-eight hours. Hence, apart from those not killed immediately, 55 percent die within forty-eight hours of the accident. This shows that the rapidity and effectiveness of the treatment these receive is truly a matter of life and death for them.

Features of Injuries

For some time it has been noticed that the injuries to victims of road accidents follow a particular pattern. They are often internal, therefore unseen. By the time

these internal injuries are discovered it is often too late. They prove fatal.

In most cases of death due to internal injuries, the injuries are produced by a sudden deceleration. It has been estimated that in the case of the sudden stopping of a vehicle in a collision, the force and pressure of impact equal half the weight of the victim multiplied by the square of the speed at which the automobile was traveling. Thus, higher speeds cause the pressure of impact to soar.

A few examples will help us to understand what this force of deceleration is. When a vehicle stops suddenly, passengers are thrown forward. The violence of that forward movement is directly related to the speed of the vehicle. If, in a train, someone pulls the alarm signal and the train stops suddenly, passengers and luggage are thrown forward pell-mell. The force of deceleration has catapulted them in the direction in which the train was traveling. This force is such that the sudden stopping of an automobile traveling at thirty miles per hour corresponds to a fall of thirty feet. At fifty miles per hour, however, the force is equivalent to a fall of seventy-two feet. And at sixty miles per hour, the force corresponds to a fall of one hundred and thirty feet, about the same as a fall from the top of a fifteen-story building. It has been calculated that a man weighing 155 pounds and traveling at forty miles per hour develops a force of about nine and a half tons! This is sufficient to bend steel bars at the time of impact.

The same thing that happens to the luggage in the luggage rack of a train happens to the internal organs of the human body, which organs are more or less mobile in their natural cavities. The effect of the sudden stopping of a vehicle traveling at fifty miles per hour is said to give an apparent weight of sixty-three pounds to the brain, which actually weighs only a little over three pounds. The liver, which weighs almost four pounds, acquires an apparent weight of eighty-four pounds, while the heart, which weighs less than a pound, acquires an apparent weight of fifteen pounds.

All these vital organs crash against the front wall of their natural cavity with a force more than ten times their normal weight. The violent impact causes considerable internal damage, which is very difficult to detect right away. Professor Arnaud of the Marseilles Medical Faculty says that in a bad road accident the bronchial tubes of the victim can break open, the spleen and the duodenum burst, the smaller blood vessels be torn, the spinal cord stretched, the spine dislocated and the tissues cracked and crushed. These injuries are typical of those produced by road accidents. They are extremely hard to detect and yet they cause most of the deaths.

Another common cause of death in such accidents is the brain's being deprived of oxygen, particularly the base of the brain, which governs the activity of the heart and lungs. In fact, badly injured victims of highway accidents often die of asphyxia when the base of the brain is deprived of oxygen either because of serious hemorrhage or because of injuries to vital organs caused by rapid deceleration. It follows that in such injuries the breathing of the victim must be maintained. This is, in fact, one of the principal rules that apply to medical assistance given injured ones.

Other Injuries

Unfortunately, the injuries caused by deceleration are not the only ones to which the victims of traffic accidents are liable. Two other kinds of injuries also occur, sometimes simultaneously. The second type is directly due to the crash against an

obstacle: steering wheel, windshield or dashboard. These injuries include fractures of the skull and other bones, and hemorrhages, often serious ones.

A third kind of injury is an indirect result of the same impact. Under the weight of the head, the spine is violently bent at the neck, in the back, or in the lumbar region. These indirect shocks can cause fractures of the spine and serious complications in the form of injuries to the spinal cord.

So victims of traffic accidents suffer three kinds of injuries, those of the internal organs caused by sudden deceleration, those caused by the direct crash against the body of the car, and those caused by indirect shocks, such as the bending of the spine.

The terrible state of some injured seriously makes any treatment quite useless, for they have suffered irreparable injuries to the skull, brain, heart, blood vessels or other vital parts of the body. Autopsies conducted in the United States have brought such irreparable injuries to light in one-third of the cases.

Where injuries are not irreparable, everything depends on the rapidity and effectiveness of the assistance given.

What to Do—What Not to Do

Two principles should guide the actions of those witnessing a road accident. They should (1) alert those who specialize in rendering first aid, and (2) be sure not to undertake any action liable to harm the injured victims further.

The first point is not always as simple as it may seem. The person witnessing an accident, especially if it occurs at dusk or at night, does not always know whom he must call or how to get in touch with the police. In France, only a few of the national highways are equipped with telephones at regular intervals directly connected with police stations. The French Academy of Surgeons has therefore recommended the establishing of a single telephone number over the whole country for the police and surgical centers, also the setting up of signs indicating where the nearest police and first-aid centers are located. In most cases, the specialized first-aid personnel do not arrive on the spot until 15 or 20 minutes after an accident.

Frequently voluntary helpers on the scene of an accident do things that worsen the state of the injured. Two famous cases illustrate this point. The first is that of Prince Ali Kahn, whose spine was seriously injured in the cervical region due to the effect of sudden deceleration. He should have been lifted out of his automobile with great caution and held perfectly straight from the head to the pelvis. He should then have been placed on a hard, flat surface and taken to the hospital by ambulance. However, those on the scene of the accident took no such precautions, and he was taken to a hospital in a sitting position by private car. When he arrived he was dead, his spinal cord not having been able to stand up to this handling.

During a *Tour de France,* the racing cyclist Roger Rivière had a bad fall into a ravine. The person who went to his help lifted him up by holding the upper portion of his body and also his legs, thus bending his body. This position caused an injury to the spinal cord at the spot where the spine was fractured. Rivière's legs were immediately paralyzed.

As to what a person should do in a positive way, one point must always be taken into consideration: what the law of the land allows. A person would do well to find out from his doctor, the police or other law-enforcement officials what the local law permits in the way of assistance.

In rendering assistance to the victims

of highway accidents the following points should be kept in mind:

(1) Do not move the victim unless he is in immediate danger of further injury. Never urge an injured person to sit up, stand, or walk until proper assistance arrives. If he must be moved, do so with the greatest care, with the body (skull-neck-trunk) always maintained absolutely straight. To avoid worsening any existing injuries, it should never be bent or twisted.

(2) The victim should be laid out flat with the head low and the feet slightly higher, even if he does not appear to be seriously injured. In the case of the student mentioned at the beginning of this article, she might well have recovered if she had been laid out flat after her accident and not moved until an ambulance arrived.

(3) Make sure the victim is breathing, or else all other aid will prove futile. If unconscious, his mouth could be opened to see if he has swallowed his tongue. If so, it can be pulled out to prevent suffocation. Where artificial respiration seems necessary the mouth-to-mouth procedure should be used if one is at all familiar with it. Other artificial respiration methods that require applying pressure to parts of the body should never be used. If the spine is broken, these movements and pressures could prove fatal.

(4) If breathing is satisfactory, look carefully for any visible signs of bleeding and apply a pad of some kind firmly against the wound. This is usually effective and preferable to a tourniquet, which can prove harmful. The tourniquet could render impossible, later on, the grafting of a vein or an artery. It has been responsible for the amputation of limbs.

(5) You should have already sent someone to call for medical aid. But if you have been alone, then at this point, with the breathing and bleeding of the victim attended to, tell him, if he is conscious, that you are going for help, and do so immediately. But why not, if you are alone, go for help before this? Because if the patient cannot breathe or is bleeding seriously he may die before aid comes. These two vital points must be taken care of. But usually, at the scene of an accident, there are others that you can send for help as you begin to administer assistance.

A few other points to note also: Loosen tight clothing without moving the victim. If he vomits or seems likely to, gently turn his head to one side so he does not swallow the contents of his stomach and impair his breathing. Do not give an unconscious person anything to drink. Keep him quiet, warm and as comfortable as possible until help arrives.

Basically, what these suggestions mean is to take minimum steps until competent help arrives. But if you are in serious doubt as to what to do, it is better to do nothing, for many have died simply because of the incompetence of the aid rendered, whereas just a quarter of an hour later specialized first-aid workers could have acted much more efficiently. Also, if you do not know whom to call, just dial the telephone operator, tell her exactly where the accident is, and she will direct aid to you.

Of course, prevention is far better than any cure. Operators of motor vehicles will want to exercise prudence and self-control. Respect the law of the land. Watch out for the other fellow. Just because you are in the right does not mean you cannot be involved in an accident. Almost half of those killed in accidents have been in the right, being struck by those in the wrong. Respect your life and the life of your fellowman. Exercise the utmost care in your handling of a motor vehicle, for it can be an instrument of transportation and pleasure, or a projectile of injury and death.

MAJESTY of MOUNTAINS

DISTANT mountain ranges have a power of attraction that seems to beckon us to come and investigate. As we draw nearer our sense of awe and wonderment increases as we find ourselves being dwarfed by their overwhelming size.

Often the topmost peak is shrouded in mist and cloud. Some peaks wear a huge cap of frozen snow the year around. Below this they may be draped in wintertime by robes of shimmering fresh snow, and in summer by garments of greenery. Here and there perhaps a beautiful blue mountain lake may peep out and waterfalls cascade over steep precipices. There is truly a majesty about mountains that is breathtaking.

Every continent can offer mountain scenery as a pleasant contrast to the plains. Africa and Australia, it is true, have comparatively small areas of high altitude; but Asia, on the other hand, has tremendous areas in which mountain ranges push their sharp peaks to the sky. In an area almost half the size of Australia, stretching northward from India, there is hardly any altitude lower than 10,000 feet above sea level. Out of this plateau rise thousands of peaks that reach an additional 10,000 feet or more into the sky. The giant of them all, Mount Everest, reaches a record height of 29,028 feet. No wonder this portion of earth's surface has been called "the roof of the world."

These higher elevations, whether in Europe, Asia or the Americas, are permanently cloaked with snow and ice right down to what is termed the snow line. This is the point at which the summer's warmest temperatures can no longer affect the snow and ice sufficiently to thaw it out. The result is that above the snow line the fresh snows of each season pile up over previous layers, adding more and more pressure upon the lower layers, which are thereby transformed into millions of crystals of ice.

When this pressure from above occurs in some shallow basin high up on the mountain's shoulder, the ice crystals tend to become plastic and by their own mass and weight begin to overflow the basin and spill downward along the path of a valley. Several of these spills may unite and form a veritable river of ice, a glacier. The surface of some glaciers can be walked on with safety. Others are broken here and there by deep and dangerous crevasses. Where the path of the glacier is not steep, its progress slows to an imperceptible crawl. Nevertheless, its onward march is irresistible. Trees that stand in the way are uprooted and smashed like matchsticks, and large boulders are swept along as if they were but pebbles. These rivers of ice are known to attain a width of several miles and a length of over one hundred miles.

Mountain Variety

Some mountains stand out like lonely sentinels on a vast plain. Others, such as

those on the Tibetan plateau, seem to have been called together in assembly. Still others, notably the Rockies and the Andes ranges of the Western Hemisphere, occur in long narrow chains. Some ranges are almost hidden from view; such are the ones located far below the ice sheets of Antarctica, and those that, except for a few widely spread islands, do not rise quite high enough from the ocean floor to raise their masses above water. There are mountains, too, that share their mass between ocean and upper air. For example, Mauna Kea, one of Hawaii's volcanic peaks, shows only 13,784 feet above sea level, but its flanks slope down 17,000 feet more, deep into the Pacific.

From appearance some mountain ranges seem to be huge sections of earth's surface that have split and been thrown up at a sharp angle, conveniently displaying the various substrata of our planet's outer layer. Peaks of volcanic origin are often recognizable from their smooth cone-shaped symmetry. This effect was produced by the flow of lava and the rain of ash and cinder that fell down their sides at the time of eruption.

Mount Fuji in Japan has preserved its conical shape. The distant viewer is usually impressed by the graceful downward curve and the pale bluish color of its flanks. A closer view reveals a surprise: that the mountainside is largely composed of coarse black ash and cinder. Mount Erebus, in Antarctica, presents another paradox. Rising 13,200 feet above the ice on nearby McMurdo Sound, and encased in snow and ice as it is, it lazily emits steam from its crater.

Other mountains are unique because of their location. For example, Mount Kilimanjaro's snowy top rises 19,340 feet amid the tropical heat of Africa. Its nearest neighbor, two hundred miles to the south, Mount Kenya, is practically on the equator; and yet on its crown, 17,058 feet right up from the steamy plains, it can boast the presence of a glacier. So, on its flanks may be found every variety of climate, from equatorial heat to something like Arctic cold.

Lofty Scenery

When we go up through mountain country there are so many things that come home to us as unaccustomed experiences. The air at those heights is so bracing! And there is such a variety of mineral, plant and animal specimens that we seldom see. The higher we go the clearer everything seems to stand out due to the rarer atmosphere. Finally, looking down from some lofty lookout point, we have before us a panorama that gives the eye free range—a restful change after the limitations imposed by walls and fences and other close-up objects.

As the trail leads upward grassy meadows give way to forest land, where a sprinkling of evergreens contrasts with the lighter shades of hardwoods. Underneath, grass yields to ferns. Gradually the hardy conifers crowd out the other trees, and then, as we explore higher, the trees become scrubby and are soon replaced by tough, low-spreading bushes, with clearings here and there brightened by colorful flowers. Perhaps, then, we will note the lichen, clinging as it does to the rocky terrain up there near the snow line. Each plant has its own proper requirements as to oxygen, moisture, temperature and exposure to wind, and will flourish only where the right mixture is available.

Perhaps at this stage you are wondering, as you gaze out on some magnificent view, just how far that distant horizon really is. It has been calculated that when the eyes are at six feet above sea level the farthest horizon will be about three miles away. At one hundred feet of elevation the

view will be extended ten more miles. At one thousand feet, if there are no obstructions to the view, we should be able to scan a horizon that is some forty-two miles away.

From Alaska's Mount McKinley, 20,320 feet above sea level, one can take in about 100,000 square miles of northern scenery. From atop snowy Mount Hermon in Syria, at a height that is more than nine times that of the Eiffel Tower in Paris, one can see the whole of the northern part of ancient Canaanland, the sea of Galilee, the distant hills of Bashan east of Jordan, the seacoast locations of old Tyre and Sidon to the west, and the island of Cyprus far out on the Mediterranean. Even from Sinai's summit, about 7,000 feet, can be seen a vast portion of the Peninsula of Sinai, both arms of the Red Sea as it is split by the Peninsula, and the high mountains of Egypt and Arabia.

Benefits from Mountains

In addition to furnishing breathtaking views and a grand procession of animal and plant life, mountains also confer some very practical benefits upon those who live on the plains below. Some have grassy slopes that afford excellent pasturage for animal herds. Where forests clothe the slopes, there is provision, not only of lumber for construction, but also of a marvelous braking device that slows the flow of rain from the mountainside, so spreading its beneficial action over a prolonged period. The thawing of snow and ice at the lower altitudes also arranges for gradual watering of the surrounding plain. Thereby also mountain streams are fed, some of these growing to be mighty rivers that irrigate whole continents.

In fact, mountains have a great deal to do with rainfall in the first place. It is noticeable that at least one side of a mighty mountain range benefits from the fact that low, moisture-laden clouds endeavoring to rise over the summit are forced to discharge much of their precious cargo, waters vitally needed for man's crops and industries.

In mountain ranges, by means of which molten materials from deep underground have been heaved to the surface in solidified form, the greatest share of the world's mineral wealth is found. The exposed strata have pointed the way to many rich deposits that might not have been discovered until a much later date.

Generously spread across the face of our planet, mountains have proved to be a blessing to man. About one-fifth of the entire land surface is occupied by mountains. Their massive outlines often form most beautiful backgrounds to fertile plains or shimmering lakes. Man-made structures, though themselves marvelous, are surely dwarfed by the immensity of these towering masses. The Great Pyramid of Egypt stands 451 feet high on the desert sands, yet it would take more than sixty-four of these piled up one atop the other to reach the top of Everest. And Hawaii's Mauna Kea, from ocean base to snowclad peak, is almost twenty-one times the height of the Empire State Building in New York City.

Superstitious reverence for mountains has been and still is felt by many peoples. However, we are awed and impressed by those mountains because we recognize them as part of the loving Creator's provision for the happiness and welfare of his creatures. Further, in their massive stature they powerfully though silently tell forth the praises of their Creator. So, if we let them, the majestic mountains will remind us of the greater majesty that belongs alone to the Maker of all things.

By "Awake!" correspondent in the Republic of Congo

IN ANY country of central Africa it is not surprising to see a mud-spattered pickup truck arrive into a town with its occupants tired and hungry after a long, dusty voyage in the bush. But the arrival of this truck in our small Congo River town in northeastern Congo was different. Its occupants were hungry all right, but they demanded that food be given to them as support for the rebel forces. Mostly young boys, aged ten to sixteen, with a couple of older men dressed in monkey skins, these new arrivals carried spears, machetes and rifles.

It was this mud-spattered truck that we found parked across from our home and Kingdom Hall when I returned from the field ministry with two others of Jehovah's witnesses. An interrogation was going on in an effort to locate any persons belonging to the police force, army, local or central government. Such persons were marked for arrest and execution. So it was that this relatively quiet town became a scene of bloodspilling and mourning.

Having heard that a policeman lived in the same complex of buildings that served as our home and Kingdom Hall, the rebels immediately approached us. They demanded that we turn this man over to their executional forces. We explained that the man was no longer a policeman; also that he had left the house earlier in the day and was not expected to return for some time. We were then met with the abrupt alternative that the two older Witnesses and myself must die in his place.

It became evident that it would be hard to reason with these people. So we declared very simply that, if they were to kill us here this day and for this reason, it would be a very serious offense because we were ministers of the Most High God, Jehovah. Further, we were confident of a resurrection in the new order under God's kingdom by Jesus Christ. At this statement the rebel forces were taken by surprise. They were evidently so used to having people cringe in terror that they could hardly imagine anyone's being free from the fear of death. The three soldiers who were doing most of the talking then began asking questions about Jehovah and our ministerial work.

This gave us the occasion to explain the preaching work of Jehovah's witnesses and about their complete neutrality on political matters. Finally, the soldier who appeared to be in charge said, "Your God wouldn't want you to die here today." And with that he ordered all to leave our compound, and we had our freedom.

Questioned About Politics

The next day, upon hearing reports that insurgent forces were approaching the city, the three of us decided to leave and travel to a small village about twenty miles away, where the rest of the congregation had gone. However, even before we got out of town we were stopped by another group of rebel forces, two men armed with spears and a boy of fourteen or fifteen with a rifle. They checked our identity cards to see our place of origin. Normally, if one is from the lower Congo, as I was, that would be reason enough to be suspected of being a supporter of the central

government and thus reason to be put to death.

One began to question us to determine whether we were in any way engaged in politics. Upon hearing that we were Jehovah's witnesses and that our only interest in this territory was that of declaring the good news, one said rather sneeringly: "Religious ministers? What proof do you have?" At that, two of us pulled from our pockets well-used Bibles, which they took and looked at very closely, turning them over and looking inquisitively inside. "But, that's not proof enough; you could have bought them or even stolen them."

So we opened to Matthew 6:9, 10 and started explaining to them the Lord's prayer and about the kingdom of Jehovah God by his Son, Jesus Christ. A small crowd of onlookers was listening, but not for long, for the boy with the rifle began clamoring for bloodshed, saying: "Kill them! We're not here to save people; we're here to kill them!"

But the man who seemed to be in charge prevailed when he said, "No, these men are truly ministers of God and not politicians." Yet, because we had not supported their political movement, we were beaten and left in the road.

Afterward we were able to continue to our destination. When we arrived, sore from the beating, we found a group of brothers, which was very encouraging to us. After relating our experiences, we all agreed on the need to continue our regular meetings as a source of spiritual strength.

A month and a half had passed since the first insurgent forces entered the territory; and now we received word that they were looking for me. We also knew that government forces were advancing, and the rebels were under orders to eliminate all capable persons not in close collaboration with their political movement, and especially those strangers from other parts of the Congo.

On the fifth of October, some insurgent forces arrived in our village to check identity cards. Strangely enough, despite the fact that my card was clearly marked that I was from the lower Congo, the man checking the card did not notice it; and he told me that I was free to go.

Again, the night of the ninth, more soldiers arrived; this time they went next door. During the night, there was crying, pleading and then gunshots.

A small group of Witnesses stayed in the same house where I lived and we all felt that it would be better to spend the night in the forest. Most of the brothers left. Some sisters remained, since, at this time, women were not being bothered by the rebels.

We spent several days in the forest and, during that time, we could hear artillery bombardment of the larger city. Shortly afterward we received word that the rebels had been forced out of the town and that it was once again under control of the national army. With this news, I took my wife and family and some of the brothers and returned to town.

Upon our arrival at what had been our home and Kingdom Hall, we found that it had been ransacked and wrecked, with almost all things of value taken by looters. But those possessions of the highest value, our publications containing God's words of life, were still there. Our Christian brothers are still able to use these publications in the ministry.

Despite many days and even months without direct contact with God's visible organization, we still have his spirit and the principles of his Word to guide us. Truly, adhering to the principle of strict Christian neutrality in these days of warring political factions has proved essential. —John 17:16; Jas. 1:27; 4:4.

TRANSIT STRIKE CRIPPLES New York

THE first day of the year 1966 will long be remembered by New Yorkers. That was the day when a strike closed down city-wide public transit for the first time in thirty-nine years. Practically all the vast metropolitan transportation system lay idle for twelve days, while millions of citizens had to either take to walking or risk getting involved in an unprecedented traffic jam by taking their private autos into the congested Manhattan area.

Starting Monday morning, long lines of pedestrians could be seen on all main thoroughfares and bridges leading to Manhattan. All kinds of people were trying to get to work, young and old, manual workers and office workers, most of them unaccustomed to a strenuous walk of several miles. It was surely many years since the wooden footpath of Brooklyn Bridge had echoed to the tramp of so many feet.

City Hall appealed to citizens to stay home and stay away from the downtown areas unless engaged in essential work of some kind. Those who decided to come were asked to leave their autos at home and walk, and, if cars had to be used, then they were urged to fill them with passengers. A major traffic problem was anticipated, and city authorities were doing all in their power to ward it off.

As the days passed by and there was still no indication of an early end to the strike, more and more citizens got out their cars and joined the daily crawl through crowded streets and traffic snarls. Police were switched from eight-hour to twelve-hour shifts in an effort to cope with the increased traffic funneling into Manhattan from suburban areas. Motorists found themselves enmeshed in a mass of stalled traffic for hours at a time—traffic that stretched for miles and packed the streets from sidewalk to sidewalk. Peak rush hours morning and evening were lengthened to periods of four to six hours. In fact, pedestrians often were making just as good time.

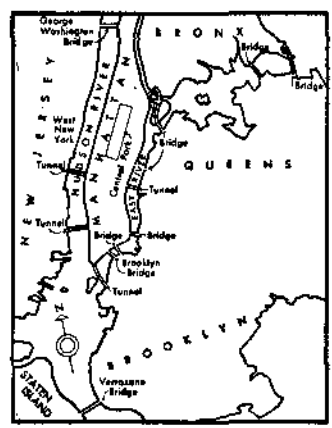
Problem of Getting to Work

To most New Yorkers the strike came as a sudden jolt despite the fact there had been warning of it for many weeks. After all, there had been transit strike threats before, and on each occasion the situation had been saved by last-minute agreement, and business had gone on as usual. It seemed that a transit strike just could not happen in this largest city of the United States, an area affecting some 16,000,000 population in three different states.

But now the strike was a reality, and the big question was, How can we get to work? To stay home in harmony with the appeal by newly elected Mayor Lindsay might be all right for a day or two, but how could working people stand the loss of even a few days' pay with no letup in the demands for cash for food and rent? It was quite obvious that most employers were not going to start paying workers for time off. The ordinary citizen just had to accustom himself to the idea that he

was going to have to make the best of a very bad mess for which he was in no sense responsible, yet for which he was going to have to pay in added worries and inconveniences.

Thousands in the suburban areas decided to switch to the railroads in this emergency. The first problem, however, was to get to a station where the trains would stop. Trains were not stopping at stations normally served by the subway during rush hours, for the rail unions were in sympathy with the strikers. And, even when a train could be boarded, the commuter's troubles had just begun. Coaches were packed to capacity and exit from the downtown stations was often slow. Worst of all was the situation to be met at the close of the work day, when vast throngs literally besieged the railroad stations, struggling to get to the platforms and onto the trains.



Other means of travel were also tried. Hitchhikers holding up signs indicating their destinations could be seen on many streets. To those who did not mind the cost, the taxi seemed to offer a solution. But taxis were in great demand, and the total of 11,772 licensed cabs in the metropolitan area could do little about a movement of several million commuters. A resourceful few pulled out their old bicycles, dusted them off and pressed them into service. The rapid buildup of auto traffic, however, rendered bicycle travel increasingly hazardous. On downtown streets and sidewalks it was not uncommon to see men and women on roller skates.

Helicopters and river launches were used by growing numbers of executives as a fast way to reach offices in Lower Manhattan. Some Brooklyn residents chose to cross the Verrazano Bridge to Staten Island and then take the ferry to the southern tip of Manhattan. Bronx residents found that they could get downtown by a roundabout route—across the George Washington Bridge and south to West New York, where they had a choice of crossing the Hudson by train or ferry. A few who could afford it simply drove out to the airports and connected with helicopter service to downtown.

But the main movement into Manhattan was still by auto or on foot. Auto traffic increased to as much as 34 percent above normal. On the seventh day of the strike it was estimated that car traffic into Manhattan south of 59th Street rose from the normal of 600,000 to 850,000 automobiles.

Parking also became an urgent problem. To meet it the usual parking regulations were modified. City-owned lots were bulldozed into shape and made available for free parking. One-side parking in the driveways of Central Park was permitted, and other park areas such as Battery Park were opened to motorists. Still in some sections movement of traffic was greatly impeded by car owners who found it necessary to double-park.

The influx of private cars kept increasing from day to day, so much so that approaches to bridges and tunnels crossing the East River regularly became the scenes of huge traffic tie-ups. Authorities had to step in and alter the pattern of bridge and tunnel traffic, in some instances having these crossings handling one-way traffic only. Of course, this had the effect

of quickly transferring the traffic jam from one side of the river to the other. Some evenings it was noted that it took nearly a dozen traffic officers to sort out the tangle of traffic coming off the Brooklyn Bridge.

Many citizens sought to cooperate fully with suggestions offered by the mayor. One conscientious husband phoned to inquire if it would be all right to use his car to take his wife to the hospital. An elderly woman, suffering from a chronic heart ailment, was encountered on a Brooklyn street trying to make her way on foot to a clinic some three miles from her home. When picked up by a kindly motorist, she was on the verge of collapse.

Normal Life Impossible

Literally millions of people had their daily schedule of living drastically altered by the strike. Many had to rise in the morning and start for work one or two hours earlier than usual. Those who did manage to reach their places of work had to take on additional duties in behalf of fellow workers who could not make it through the jammed streets. Few could expect to get home for their evening meal before seven or eight o'clock. In fact, there were very few of New York's workers who could count on being at any particular place at a given time.

Families having schoolchildren had their added problems. On the first two weekdays of the strike it was impossible for many youngsters to reach school. Thereafter, many had to get there on foot, at times through unfamiliar routes. Later, the school authorities directed that high-school students experiencing difficulties could simply attend the nearest high school, even though not enrolled there. A considerable amount of confusion and loss of school hours resulted. Interference with class study made it necessary for special extra-tuition arrangements to be set up so that students might be readied for forthcoming examinations.

Effects on Business and the City

City, State and Federal officials were all deeply concerned about the crippling effects of the strike. It is estimated that wage earners and employers alike have never been so hard hit since the depression years. Department stores and small business houses reported a serious drop in sales—as much as $35 to $40 million a day. Some firms had to close their doors for a few days and others curtailed their business hours because of the difficulty workers were experiencing in getting to and from the city. So grave was the position of many smaller firms that President Johnson responded to an appeal by Governor Rockefeller and made special low-interest loans available.

The drain upon the city's resources was also serious. Not only did City Hall lose an estimated $2 million each day in sales-tax revenue, but it was faced with the expenditure of $2 million each week of the strike in overtime wages for the police. The city's Transit Authority claimed that its daily cost during the strike was $322,000, and that the original close-down of the system had cost about $100,000. Even though closed to the public, the subway system has to be kept in a state of readiness, lighted and maintained by non-striking personnel. Additionally, daily loss of revenue must have been prodigious. The image of New York City as a desirable location for new industry and business was also vitally damaged by this costly strike, coming as it did upon the heels of the newspaper strike and power failure of last year.

Members of the striking unions themselves had to tighten their belts, for the unions involved did not issue any strike

pay. Other unions, though rallying to their support, were also getting quite worried about the rise of popular feeling against unions due to the many frustrations suffered by working-class people in the main.

The Dispute and Its Result

The striking unions, representing about 35,000 transit workers, demanded a better two-year contract with higher wages, a more comprehensive vacation-with-pay provision, and retirement with half pay after twenty-five years of service. They also aimed at securing a four-day, thirty-two–hour workweek, as well as greater contributions from the employing Authority toward health and welfare funds.

The Transit Authority, for its part, was faced with a dilemma. Even as matters stood before the strike it expected to conclude its business year on June 30 next with a deficit of at least $43 million. On the other hand, city officials and public alike have been very much against any increase in the 15-cent subway and bus fare. The Authority refused to treat seriously an opening bid by the unions, which, it claimed, would have meant an extra cost to the city of $680 million over the next two years. Instead, it offered the unions $25 million. The union officials termed this offer "peanuts" and walked out of the negotiations, precipitating the strike.

On Friday, December 31, the Authority had appealed to the courts and had obtained an injunction against the calling of the strike, so that subsequent action of the unions was, in fact, a violation of the law. Charged with civil contempt of court, nine officials of the transit unions were jailed. Other union officers continued to meet with the Authority's negotiators and mediation officers in week-long, off-and-on bargaining. The pace, to the onlooking public, seemed snaillike.

Finally, in the early hours of January 13 the news flashed out that agreement had been reached at last. Within but a few hours the city's transportation system was rolling, and citizens were warmly welcoming the bus and subway drivers back to their jobs. Now things could get back to normal, and the whole wide metropolitan area was within reach of the ordinary citizen. The final settlement was variously estimated to be between $52 and $70 million spread over the next two years—at any event, a 15-percent wage boost for transit workers, to be arrived at by stages not later than July 1967. President Johnson deplored the fact that his Administration's suggested guideposts for wage increases had been ignored. Governor Rockefeller undertook to ask the New York State Legislature to grant an advance to New York City of $100 million to aid in maintaining the 15-cent transit fare and to meet the many urgent expenditures with which the beleaguered city was faced.

Loss to the city's business firms was eventually placed at somewhere in the neighborhood of $800 million—truly a crippling blow. Well knowing that this could be but the precursor of other costly strikes around the country, Federal officers embarked on a fact-finding investigation with a view to introducing adequate legislation to prevent recurrence of strikes that so immediately affect the welfare of vast populations. Whether a law that is fair and just to all concerned can be produced remains to be seen.

Meantime New Yorkers swiftly got back to normal schedule. Many had aching limbs to remind them of the ordeal, while others suffered long afterward from the tensions induced by twelve days of exasperating traffic experience. And a question still rankles in millions of minds: Is a crippling strike the only way to obtain reasonable wage and work demands?

THE world is filled with professed Christians. Europe has 500 million of them, North and South America 343 million, Asia 55 million, Africa 40 million, and Oceania 12 million, making a total of nearly one billion "Christians" world wide.* No matter where you may live, it is relatively easy to find a person who, if asked, will say he is a Christian. However, there is a big difference between claiming to be a Christian and actually practicing Christianity.

To practice Christianity means to live a clean, moral life in harmony with the teachings of Jesus Christ. But it involves more. It also means doing the same work Jesus performed. And what was that? On one occasion he explained: "Also to other cities I must declare the good news of the kingdom of God, because *for this I was sent forth.*" Yes, Jesus' primary activity was speaking to others about the kingdom of his Father, Jehovah God. He made this clear when he said to his followers: "Let us go somewhere else, into the village towns nearby, that I may preach there also, for *it is for this purpose I have gone out.*"—Luke 4:43; Mark 1:38; 1 Pet. 2:21.

Are there on earth today real Christians who are doing this same work? Can ordinary people—housewives, schoolchildren, workingmen with families to support, elderly persons and even infirm ones—actually practice Christianity? Is it possible for them to follow closely in Jesus' footsteps and declare the good news of God's kingdom as he did?

Christianity was originally spread by just such dedicated followers of Christ. They were ordinary persons who often had family responsibilities to care for; nevertheless, they set aside time from their other activities and zealously preached to others about God's name and purposes. In these "last days" the same kind of persons are doing the Kingdom preaching that God's Son foretold would be accomplished, when he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Zealous Modern-Day Christians

Such zealous preachers of God's kingdom are today found among the dedicated Christian witnesses of Jehovah. Last year over a million of them devoted 171,247,644 hours to preaching and teaching the Bible to others. On an average, that is over 170 hours each. Not all were able to spend the same amount of time, of course, but 47,853, on an average, world wide were able to serve as "pioneers," devoting at least 100 hours or more to the actual preaching work each month. This does not mean that the others are lacking in sufficient zeal. To the contrary, as in the first century, the greater bulk of the Kingdom

* *1965 Encyclopædia Britannica Yearbook*, page 710.

preaching is being accomplished by Jehovah's witnesses whose circumstances limit the amount of time they can spend preaching to others.

Of great interest is the response of these Christians to the opportunity to serve as "vacation pioneers," which is a provision for serving in the full-time preaching work for shorter periods of time, such as two weeks or a month. In the United States alone 25,448 Witnesses last year arranged their affairs to engage in the vacation pioneer ministry in the month of April alone, and at other times, too, many of them shared in this full-time preaching during their vacation from secular employment. These zealous Christian preachers realized many joys and were greatly blessed.

ARTICLES IN THE NEXT ISSUE

- Practice Not Your Righteousness Before Men.
- What Employers Look For in Job Seekers.
- The Marvel of the Setting Sun.
- The Fascinating Story of the Elements.

Making Necessary Arrangements

Sometimes whole families arrange their affairs to share together in the vacation pioneer ministry. For instance, last April one of Jehovah's witnesses in New York City who had a temporary leave from his secular employment was able to join his Christian wife and two teen-age sons in this service. They had a delightful time. "We thank our God, Jehovah, for his wonderful blessing," the father writes. As a family they placed hundreds of pieces of Bible literature in the homes of those whom they visited, made 112 return visits on interested persons and conducted nine weekly Bible studies in various homes.

In another household in Chicago, Illinois, family members had to schedule their time carefully to share in the vacation pioneer ministry. There are seven children in the family, and the father is not one of Jehovah's witnesses. The mother explains how arrangements were made when the three teen-age sons decided they wanted to vacation pioneer:

"Realizing that children need supervision, I decided to put Jehovah to the test and just see if I could vacation pioneer with them. All of us turned in our applications to vacation pioneer, and then the question was, How? The answer, of course, was a workable and flexible schedule, or I should say four schedules. My husband works evenings, sleeping until ten or eleven in the morning, so I would have to arrange to be at home every day from 11 a.m. to 3 p.m. There was also an immense amount of laundry, cooking and housework to do, besides four young children for whom to care.

"We all worked on our schedules simultaneously and arranged it so that one of us could be at home at all times with the younger children. . . . It was just marvelous how it worked out! We were not only able to make the required hours, but with all of us working together more was accomplished at home. Besides that, all seven of the children and myself were able to attend all the meetings at the Kingdom Hall. It was the grandest experience I have ever had. Next summer when school is out we plan to do it again."

In Hawaii last April, 266 of Jehovah's witnesses vacation pioneered, representing 12 percent of the Kingdom ministers on those islands. In one congregation sixty-eight shared in this activity, which was nearly 60 percent of the publishers. Special arrangements were needed to make this possible. For example, to help many of the mothers with small children, some women in the congregation opened their homes as nurseries and provided

baby-sitting assistance. Thus, those with family responsibilities enjoyed a greater share in the Christian ministry.

With good organization Christians are able to spend much time speaking to their neighbors about God's kingdom. One mother living along the Amazon River in Brazil found that she could arrange her affairs to vacation pioneer. She got up early each morning, did her work in the home, and then took her children along and traveled by canoe for two or more hours to reach her preaching territory. She so much enjoyed the full-time ministry that she plans to vacation pioneer again this year.

Even in Communist lands zealous Christians arrange their time to share in the vacation pioneer ministry. How so? In Poland, for instance, groups of Kingdom ministers will go on a camping trip, and then will use their camp as a base from which to cover the whole neighborhood with their preaching. So just as official restrictions did not stop the spread of the Christian message in the first century, neither are they doing so today.

The Young, Elderly and Infirm

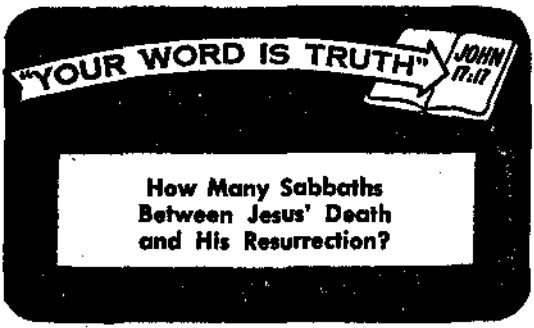
Persons of all ages and physical conditions are enjoying a full share in the ministry, including many youthful ministers. These, like the young first-century disciple Timothy, put God's service first in their lives. (1 Tim. 4:12) The following expression by a young minister of school age in Hong Kong is typical of their zeal:

"Last year was my busiest year, preparing for the School Certificate Examination. I was determined to attend all congregation meetings and reach all my goals in the ministry. I arranged a weekly schedule to care for my schoolwork, meetings and service, and I stuck to it. As a result, I have not missed any spiritual food, and twice during the year I did vacation pioneering. And, what is more, I was successful in my school examinations." Thousands of youthful ministers around the world have this same zeal for God's service, and share each year in the vacation pioneer work.

On the other end of the age scale, there are many elderly and infirm persons who zealously use their limited strength in Kingdom preaching. For example, one seventy-eight-year-old minister in Arizona planned to vacation pioneer, but later found she would be without transportation during that month. What would she do? "It was either walk from house to house in that hot Arizona sun or cancel my assignment," she writes. "I had badly swollen feet caused from arthritis in a broken arch, and I was just sure that I could not make it. But I prayed for strength and went ahead." With what results?

She continues: "I felt so bad when I started, but as I went on I began to feel better. Each day I had sufficient strength to do the preaching. My swollen feet even went down from walking in the heat. I felt well. And during the month I placed thirty-two bound books explaining God's kingdom, and 125 copies of *The Watchtower* and *Awake!*"

This zeal is typical of hundreds of thousands of Christian witnesses that are today declaring the good news of God's kingdom in 197 lands of the earth. Not only do Jehovah's witnesses claim to be Christians, but they practice Christianity, conducting themselves as Christians. Like Jesus Christ, they individually "declare the good news of the kingdom of God." (Luke 4:43) Yes, there are zealous Christians on earth today! And they are the ones who are fulfilling Jesus' prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.



AMONG the incidents in the life of Jesus Christ about which there is a difference of opinion among Bible students is that concerning whether the two sabbaths that fell between his death and resurrection came on the same day or followed each other.

Two sabbaths? Yes, there were two sabbaths that week. How so? In that, in addition to the seventh day of each week being a sabbath, the first day of each of the three yearly week-long festivals—of unfermented cakes or unleavened bread, of weeks, and of booths—was also a sabbath. The first of these, when no leaven was permitted to remain in the house, began right after the Passover celebration. Accordingly, it follows that, since the Passover celebration came on Nisan 14, every Nisan 15 was a sabbath or holy day of rest to Jehovah on which no secular work was permitted.—Lev. 23:6, 7.

If, now, Nisan 15 of that year 33 C.E. was also the seventh day of the week, then that day would have been a double sabbath; and Jesus could have been dead during the two sabbaths, since they both fell on the same day, and yet be raised on the third day, being dead from Friday afternoon to early Sunday morning. But if the weekly sabbath came a day later, on Nisan 16, then, since his disciples had to wait until the end of the sabbaths before they could do such work as further anoint Jesus' body with spices, he would have been dead from Thursday afternoon until early Sunday morning and therefore would have been raised on the fourth day.

What difference does it make? Quite a difference, for if there were two separate and distinct sabbath days while Jesus lay dead, then he was not raised on the third day but on the fourth day and those who say this make the Bible appear to contradict itself.

Among those holding that Jesus was raised on the fourth day is the Bible translator Ferrar Fenton. In his translation of John 20:1, which reads in part: "Now on the first day following the Sabbaths, while it was early," he has a footnote in which he states: "This is literally according to the Greek text; . . . The Crucifixion took place on Thursday, not on a Friday, as is popularly supposed. This allows for the Lord Jesus having been held in the grip of death three full days and three nights."

However, Fenton errs in stating that his translation is a literal one, for he added the word "following." That is why Robert Young's *Translation of the Holy Bible,* noted for its literalness, reads, "And on the first day of the sabbaths." What is meant by the "first day of the sabbaths"? Obviously the first day of the week. The Greek word here is *sabbátōn,* which word can be rendered as "sabbath," or "sabbaths," or as "week."* An instance in which *sabbátōn* is rendered "week" is at 1 Corinthians 16:2 (*AV*): "Upon the first day of the week let every one of you lay by him in store." Compare *Douay, Catholic Confraternity, Msgr. Knox, Revised Standard Version, Weymouth,* etc.

Therefore the simple fact that the Greek word *sabbátōn* appears at Matthew 28:1 (also at John 20:1, 19) does not prove that there were two separate sabbaths between Jesus' death and resurrection and that Je-

* See such authorities of Biblical Greek as Liddell and Scott, Westcott and Hort, Bagster and W. E. Vine.

sus was raised the fourth day, especially not in view of the fact that the word can be properly rendered not only in the singular as "sabbath" but also as "week."

That there could have been only one sabbath *day* between Jesus' death and his resurrection and that Jesus did die on what is now known as Friday and was resurrected on what is now known as Sunday is clear from many other scriptures. Thus repeatedly Jesus and his apostles speak of his being raised on the third day.—See Matthew 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4.

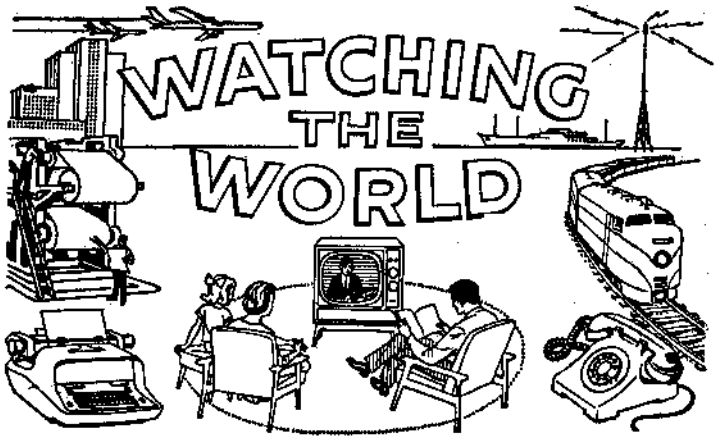
But perhaps someone will object, saying, Do we not find Jesus and others speaking of his resurrection taking place "in three days" or "after three days"? (Matt. 26:61; 27:63; John 2:19, 20) Yes, we do, but these expressions could not mean that he was raised on the fourth day, for they would contradict what is stated at least ten times about his being raised on the "third day." But such expressions as "in three days" could mean "within three days"; and "after three days" could mean after parts of three separate and distinct days, but not necessarily after seventy-two hours.

That this is, in fact, the case and that such expressions were idiomatic can be seen from the Scripture record at Matthew 27:63, 64. There we read of how the religious leaders complained to Pilate that Jesus had said that he would be raised *"after* three days," and so they asked Pilate to furnish a guard so that Jesus' disciples could not steal the body and claim that Jesus was raised from the dead. Now, did they ask for a guard to secure the grave or tomb until the fourth day, which would have been necessary if they had understood Jesus to mean that he would be raised after three full days of twenty-four hours each? No, but they merely asked: "Therefore command the grave to be made *secure until the third day,* that his disciples may never come and steal him."

This idiomatic use of "three days" meaning only parts of three days but not necessarily seventy-two hours is found, not only in the Christian Greek Scriptures, but also in the Hebrew Scriptures. Thus we read that Joseph put his brothers "in custody *for three days.*" Was this for seventy-two hours? No, for he released them on the *third* day. (Gen. 42:17, 18) Thus also when Israel appealed to King Rehoboam for tax relief, he told them, "Go away for three days and return." But did they return on the fourth day, after three days of twenty-four hours each? No, they returned on the *third* day. (1 Ki. 12:5, 12) Likewise when Queen Esther asked her people to fast along with her for three days prior to her appearing unbidden before her husband, when did she appear before him? On the fourth day, after three full days? No, but she went in to him on the *third* day.—Esther 4:16; 5:1.

In the same way, therefore, Jesus' words must be understood in regard to his likening his stay "in the heart of the earth" to that of Jonah's in the belly of a huge fish for three days and three nights. This was merely an idiomatic way of emphasizing that parts of three separate and distinct days would be involved, not necessarily or actually seventy-two hours. —Matt. 12:39, 40.

So by taking into consideration the meaning of the original Greek words and the various ways they are used, as well as the exact meaning of ancient idiomatic expressions, we see that the Bible does not contradict itself. Jesus Christ was put to death on Nisan 14; the next day was a double sabbath, the seventh day of the week and the first day of the week-long festival of unleavened bread; and he was raised on Nisan 16, the third day.



Polluting the Sea

◈ Already men have polluted the atmosphere in many places. They have polluted many of earth's rivers and lakes and now there is evidence that they are destroying large areas of the sea with their waste. A 54-nation Intergovernmental Oceanographic Commission sponsored by UNESCO in Paris, France, said man's waste has killed fish, endangered birds and se life and spoiled beaches an shorelines. Man has alway thought the sea limitless and that anything could be dumped into it. But now scientists are finding that waves and currents in the ocean diffuse such items as crude oil, radioactive wastes, heavy metals and other material much more slowly than originally thought.

Destination Rome

◈ It was announced on January 13 that the head of the Church of England, Dr. Michael Ramsey, Archbishop of Canterbury, will be going to Rome to attend a unity meeting with Pope Paul VI at the Vatican on March 23. The archbishop will be the second head of the English church to visit a pope since the Church of England broke with the Roman Catholic Church some four hundred years ago. The first visit was made by Geoffrey Fisher, Ramsey's predecessor, who met with Pope John in 1960. It was Rome's oppressive religious domination that led to the present split. Have the British people forgotten? One wonders. A Roman Catholic priest will preach at Westminster Abbey in January for the first time in 400 years. His theme will be "Unity." But is it unity or is it capitulation that is sought?

Mrs. Gandhi Prime Minister

◈ Forty-eight-year-old Mrs. Indira Gandhi, the widowed daughter of Jawaharlal Nehru, the late prime minister of India, became on January 19 the first woman to rule a major nation in modern times. Mrs. Gandhi became India's new prime minister. Mrs. Gandhi was elected by a parliamentary vote of 355 to 169. The next general election will be held early in 1967. She has become head of the world's second most populated nation, with both internal and external problems that stagger the imagination. Her first major test in government was to meet the food protest in Trivandrum, the capital of the Indian state of Kerala. On February 2 rioting protested a cut in rice rations.

The U.S. Budget

◈ On January 24 President Johnson sent to the American Congress his $112,800,000,000 budget for the fiscal year 1967. The budget called for a $4,200,000,000 increase in defense spending, raising the annual outlay for this to $58,300,000,000. With receipts soaring from a booming economy, the deficit was estimated at $1,800,000,000, the smallest since 1960. The economists' national income budget showed spending of $138,400,000,000 in the calendar year 1966, up $14,300,000,000 from last year. The president said the budget "bears the strong imprint of the troubled world we live in."

Cheaper Divorce

◈ The Soviet Union has one of the highest divorce rates in Europe. Until recently divorces were started in local courts. If attempts at reconciliation failed, the cases were then referred to city courts. Now the local courts will still try to reconcile couples, but if they fail they will be able to hand out divorces without referring the cases to higher courts. This, it is believed, will both speed up and cheapen the process of getting a divorce. So that high rate of divorce may go even higher. Obviously, a society that fosters a materialistic outlook on life weakens the ties that keep a family together.

U.N. Council Debate

◈ The United Nations Security Council by a 9-2 vote agreed to debate a draft United States resolution seeking a negotiated settlement of the war in Vietnam. Jordan, on February 2, cast the ninth and decisive vote. Dr. Waleed M. Sadi of Jordan stated that his nation did not believe a debate would be harmful. The Soviet Union and Bulgaria voted against the agenda. France, Mali, Nigeria and Uganda abstained. Since the question was procedural, the veto did not apply.

Safety Car

What would it take to build "safety car" that would reduce traffic deaths by more than half the current rate? Dr. Carl Clark, a biophysicist of the Martin Company in America, stated on January 11 that an auto company could build a prototype of a "safety car" for less than a million dollars and could market a production model for only a few hundred dollars more than current car prices. Dr. Clark said that tests indicated occupants of the safety car he had designed could survive a 45-mile-an-hour crash into a bridge abutment or a 90-mile-an-hour rear-end collision with a standing vehicle. The auto industry, however, stated that advanced safety devices require much more study before they would actually work on a production car. The accident toll is rising. During 1966 traffic accidents will, no doubt, take over 50,000 lives. At least, 3,360,000 persons will be injured as a result of accidents. An equivalent death toll at sea would require the sinking of 15 to 20 giant ocean liners with all hands aboard. In the air it would require around 500 jet airplane crashes —about 40 every month, or 10 every week, or more than one a day. You can imagine what a national uproar would take place if that were to happen! Yet each year traffic tolls keep rising.

Cheating at Universities

◈ The University of Miami in America has an enrollment of about 14,000 students. In January it was revealed that three forms of final examinations of large survey courses had been stolen and duplications of them made. A spokesman for the school said students acknowledge purchasing copies of the examination. Unconfirmed reports say they paid $40 apiece for the examination papers.

The University of Maine was also hit by wholesale cheating on a midyear examination. About 100 students apparently had advance knowledge of the questions that would be asked. There has been so much dishonesty in the world that many children have come to view this integrity-destroying practice as quite normal, especially if they can get away with it. It is getting caught that is bad, many of them believe. Surely there cannot be much of a feeling of security when living among people who think like that.

BE ON THE WATCH!

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Awake!

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The Fascinating Story of the Elements
PAGE 20

MARCH 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Should You STOOP to Conquer?

SHOULD you stoop to conquer? That all depends upon what is being referred to as 'stooping to conquer.' The expression appears to have originated or at least been made popular due to its use in an English comedy of manners of about two centuries ago entitled "She Stoops to Conquer." The play dealt with a charming young lady of refinement who had been mistaken for a chambermaid by a well-to-do but very bashful young gentleman. Noting that he was not shy around chambermaids, she let him continue to think she was a maid, thereby giving him the confidence to court her. She won her man because she was willing to humble herself to play the role of a chambermaid, willing to stoop, as it were.

While there was nothing wrong with her stooping in this way to conquer her man, yet today, more often than not, "stooping" has an unfavorable connotation. Thus among the definitions given for "stoop" is "to lower oneself morally or in a degrading fashion."* Also, we are told that "*Stoop,* which literally means to bend one's head or back, as in going through a low-ceilinged passageway or low door, implies a descent not only in rank or dignity, but also, and more often, from a relatively high moral plane to a lower one," such as when one "should *stoop* to lying."—*Dictionary of Synonyms,* Webster.

It is this sort of stooping that Dr. E. Boyd Barrett, one-time Jesuit priest, had in mind when he wrote his book *Rome Stoops to Conquer,* in which he described what he felt to be the efforts of the Catholic church to gain political power in the United States. He closed his book with the words, "Rome will use steel, and gold and the silvery lie. Rome will stoop to conquer."

The Bible gives us many examples of this kind of stooping to conquer. Did not Satan the Devil stoop to conquer in the garden of Eden? He did, for he stooped to lying to estrange the first human pair, Adam and Eve, from their Creator, Jehovah God. (Gen. 3:1-19) Thus also wicked Queen Jezebel gained the vineyard of Naboth for her husband Ahab by stooping to bribe false witnesses, as a result of which Naboth was stoned to death and her husband was able to take possession of the vineyard he coveted.—1 Ki. 21:1-16.

Likewise, one of the sons of David, ancient king of Israel, the beautiful and popular Absalom, stooped to lying propaganda in his efforts to conquer the kingdom

* *Webster's Third New International Dictionary.*

of Israel, wresting it from his father. Thus whenever anyone came to the capital with a grievance, he would win his allegiance away from his father King David by saying: "See, your matters are good and straight; but there is no one from the king giving you a hearing. . . . O that I were appointed judge in the land, that to me every man might come that happens to have a legal case or judgment! Then I should certainly do justice to him." By such means he well-nigh succeeded in wresting the kingdom from his father. —2 Sam. 15:1 to 18:18.

To stoop to conquer is to proceed along the vicious principle that the ends justify the means. But they do not. If you use questionable means to gain your ends you have lost more in self-respect than you have gained in a material way; which is why so many salesmen and politicians fail to sound convincing.

That a politician is stooping to conquer when he makes promises that he cannot possibly fulfill, for the purpose of getting votes, is obvious to all; and, of course, the same is true regarding the salesman who stretches the truth for the purpose of making a sale. But, actually, this kind of stooping is something that all lovers of righteousness must guard against if they would have the approval of their God Jehovah. Since the human heart is described as inherently "more treacherous than anything else," and the 'inclination of our hearts is bad from our youth up,' unless we are on guard we will be prone to stoop in one manner or another to gain our ends. —Jer. 17:9; Gen. 8:21.

For example, time and again the man of the house maintains his position as head of his family by what might be described as stooping to conquer. That is, he will stoop to ignoble tactics, such as being overbearing, domineering and harsh, so that his family will be in abject fear of him and so give him craven obedience. Or he may resort to losing his temper, shouting and throwing things around so as to show his authority. All such 'stooping to conquer' results in unhappiness, not only to his family, but also to himself. True, to rule in love may make it a little more difficult at times to show his authority and get his wishes, but the results will make it worth while. That is why the Scriptures counsel husbands and fathers: "Husbands, keep on loving your wives and do not be bitterly angry with them. You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:19, 21.

Of course, the same also applies to the wife and mother. Many a wife keeps nagging and grumbling so as to have her own way, and today children often do the same. But in doing so they are defeating their own ends, stooping to conquer, as it were; for what is home life without happiness and how can there be happiness when there is continual nagging and grumbling? Concerning the nagging wife, a wise king of long ago, who, incidentally, had much experience, once stated: "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common. Better is it to dwell in a wilderness land than with a contentious wife along with vexation." "A leaking roof that drives one away in the day of a steady rain and a contentious wife are comparable."—Prov. 21:9, 19; 27:15.

And not only within the family circle do you want to be on guard against yielding to selfish impulses by stooping to conquer but also in all your relationships with others, be they in business, in your place of employment or in the Christian congregation. Your being thus on guard will enable you to act justly and lovingly at all times, to the benefit of yourself as well as to the benefit of others.—Luke 6:31.

Practice Not YOUR RIGHTEOUSNESS Before Men

TRUE religion is distinguished from false religion by *motives* as much as it is by *commandments* and *principles*. That is why Jesus Christ, the Founder of Christianity, warned his disciples against hypocrisy and admonished them not to perform their righteousness to be seen of men.

However, there exists in sinful man an overpowering temptation to do the very opposite, namely, to do evil secretly and good openly. Imperfect man's vanity taints what little good he may do when he performs his deeds to make himself conspicuous.

In his Sermon on the Mount Jesus commanded: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens." (Matt. 6:1) Christians are never to do bad either in public or secretly, but when they do good they are not to do it ostentatiously before men. To prevent his disciples from falling victim to this subtle human failing and snare, Jesus gave them instructions on how to practice their good deeds. For only right worship is rewarded by God.

Jesus teaches that God is the Searcher of hearts, that he detects hypocrisy and insincerity and that he hates these degrading qualities. He further instructs that worship is without reward from God unless it is genuinely given to the true God. Therefore, this contrast between true worship and false worship, in its very *motive*, Jesus illustrated in his Sermon on the Mount. He used three examples—when giving gifts of mercy, when praying, when fasting—to press home his point. These are occasions when approval or commendation of men often proves a subtle temptation, when hypocrisy can disguise itself as righteousness and mock humility as worship.

Gifts of Mercy

Speaking to his disciples, Jesus said: "Hence when you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matt. 6:2-4.

The giving of gifts to the poor was stressed so much in Jesus' day that the idea of giving was to some people synonymous with "righteousness." The religious Pharisees participated in many collections for the poor. This opened up opportunities for ostentatious or showy giving. Some authorities state that literal trumpets may have been sounded, professedly to call the poor together to receive their gifts, when in reality the givers were merely drawing attention to themselves. Today large dinners and parties are often

given, at which times the names of heavy donators and contributors are heralded over radio, television and in newspapers, praising them for their generous acts of charity.

Jesus was aware of the insincerity of pride and knew how easily it besets those who have a sense of duty toward God. So he warns against such ostentatious giving, for there is no reward from God in it. In colloquial English, he said: 'Don't blow your own horn when you do things for people.' 'Don't blow a trumpet' when engaged in the work of God. The hypocrites get what they want. They desire the reputation of being charitable. That they receive. Their reward is self-glory, self-praise. But it is an empty reward. There is no lasting joy in such pretentions. Ostentatious giving counts for nothing with God.

The 'hypocrites in the synagogues and in the streets' were those who pretended to be more pious than they were. The word "hypocrite" is taken from a Greek word meaning actor or stage player, one who acts the part of another, or speaks, not his own sentiment, but the sentiments of others. It simply means one who expresses feelings other than his own, one who, for purpose of gain, show or applause, puts on a form of godliness, a form of religion. The hypocrite appears to be deeply religious when in all truth he is not.

Jesus' words stand as a warning to true worshipers to guard against the subtle encroachment of such a mentality. He teaches us not to advertise our gifts of generosity. "Do not let your left hand know what your right is doing." (Matt. 6:3; Prov. 19:17) Thus Christians are taught to worship in truth, with all genuineness and by their unostentatious manner to teach others to worship likewise. For such sacred service there are blessings from God.

Watch How You Pray

Hypocrites manifest the same spirit about prayer as they do about giving gifts of mercy. They pray to be seen and heard of men. They are actors when praying. They seek out audiences and pour out their eloquence. In the synagogues, near the marketplaces and courts, where they could be seen of men in Jesus' day, they would recite long, loud prayers. Some persons had the idea that if a fifteen-minute prayer was good, a half-hour prayer was twice as good. Some Pharisees would actually stand praying for three hours! Others in the synagogue would say their own prayers instead of being content to join in the prayer offered in the congregation. Jesus condemned these practices, saying:

"Also, when you pray, you must not be as the hypocrites; because they like to pray standing in the synagogues and on the corners of the broad ways to be visible to men. Truly I say to you, They are having their reward in full. You, however, when you pray, go into your private room and, after shutting your door, pray to your Father who is in secret; then your Father who looks on in secret will repay you. But when praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him."—Matt. 6:5-8.

Jesus does not condemn all public prayer; but the one who engages in public prayer must be of the same mental attitude as if he had gone into his private room and shut the door and prayed. Prayer involves a direct personal relationship with Jehovah God, and an attitude of play-acting, praying with the aspect of pleasing others, with the thought of re-

celving praise, destroys its spirit. It loses its effect.

Jesus taught that prayer, whether it be public or private, must be genuine in word and act. God does not need to be preached to as if he did not know our needs. Yet Jesus does encourage persistence in prayer. (Matt. 7:7-11) Most important of all, man must be of the mental state that will prevent him from posing or acting before God. The worshiper must strip himself free of every disguise. His prayer must be childlike in innocence and simplicity.

Many Jewish houses of old had a place for secret devotion or prayer. In secrecy and in solitude men would pray to the Searcher of hearts. But are there any such secret places today? When away from home, when traveling, when among strangers in strange surroundings, when in automobiles or on ships, if we appreciate prayer we will find that secret place. We will search one out somewhere. The desire to pray and a love of prayer will stimulate us to find such places or opportunities in abundance. Jesus had the very problem we have of being surrounded, crowded in, watched, yet he found his "secret place," his "private room" in which to pray. Sometimes to be alone he arose early in the morning, before daybreak, went into a solitary place and prayed. (Mark 1:35) When was the last time you rose up early to pray? There are many "private rooms" or places in the early morning hours.

Jesus does not specify the times when we should pray or how often we should pray. He does tell us that prayers should be in secret and not repetitious. Not that we cannot repeat a thing or an idea from the fullness of the heart. Christ prayed all night at times. (Luke 6:12) His prayer recorded at John chapter 17 shows he repeated thoughts. There are so many things to be asked that there are times when we may pray long without unmeaning repetition. What Jesus condemned was the thought that one would be heard because of the multiplicity of one's words. When such thinking begins, devotion ends. Use of vain repetition is still popular in the prayers of man in Christendom and heathendom. Prayer wheels of the Far East and the rosaries of the West are vain repetitions, according to Jesus' words. The Jews were guilty of the same practice. They believed that by saying many prayers they would be heard and that the one who prayed long would have his day prolonged. According to their canons, a man should pray at least eighteen prayers a day. Their prayer books abounded in tautologies, needless repetition in different words. It was these degrading practices that Jesus condemned.

Jehovah requires that we pray, that we may feel our dependence on him and that we may be brought into a proper state to receive his blessing and render him the praise. If we pray this way, regardless of the prayer's length, God will hear in secret and reward us openly.

Fasting Properly

As with giving gifts of mercy and prayer, motives are also important in fasting. The word "fasting" literally means to abstain from food and drink, whether from necessity or as a religious observance. In the Bible it is generally applied to the latter. It is then an expression of grief or sorrow. During times of sorrow there is often a loss of appetite and people often put off eating. Therefore, fasting is the natural expression of grief. It is what persons in grief naturally do.

The Jews, of course, made quite a show of their fasts, and Jesus was talking to them. Christians, on the other hand, were conspicuous because they seldom fasted.

The Jews had four annual fasts: in commemoration of the capture of Jerusalem, of the burning of the temple, in memory of the death of Gedaliah and in memory of the beginning of the attack on Jerusalem. (Zech. 7:3; 8:19) In addition to these there were many other fasts kept by them. Many Pharisees kept two fasts each week. (Luke 18:12) They fasted on the days when Moses respectively ascended and descended Mount Sinai. This ritual they observed with faces unwashed, with drawn looks, in bare feet and with ashes on the head.

Just to win attention the Pharisees would suffer much and endure great pain and sorrow. However, their squalid, haggard and disfigured appearances deceived neither God nor man. God saw through all their antics. It is this pretense of piety that Jesus exposed as falsehood. Jesus taught men never to exhibit outwardly more than they feel inwardly. And never should they pretend to be what they are not, simply to be seen of men. In this connection, note the words of Jesus:

"When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, grease your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you."—Matt. 6:16-18.

Jesus drove to the heart of the matter. Be what you are. Appear as you do daily. Do not assume any new appearance or change your dress because of fasting. The Jews made a lot of washing and anointing themselves, and in some lands they still do. The Pharisees were more concerned with their outward appearance than they were with their inner or spiritual cleanliness. Jesus rebuked them for this, saying: "Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean." (Matt. 23:25, 26) First, care for your spiritual appearance, for this God sees. When this is right, man's physical appearance will fall in line as a natural consequence. "Cleanse first," however, "the inside of the cup."

The meaning of Jesus' words, recorded at Matthew 6:17, 18, is, When you feel that you must fast, do so in an ordinary dress and appearance. Keep neat and clean as usual so as not to attract undue attention to yourself. God will know how you feel, and that is what counts with the true worshiper. He who sees in secret, Jesus said, will approve and reward such honest and sincere devotion.

When fasting becomes a parade of self-righteousness it ceases to have value before God. Jehovah is the Searcher of hearts. Who can deceive him?

In these three things Jesus taught us to examine the inner man, namely, our motive in giving, our motive when praying, our motive when fasting. Thus he impresses upon our minds the greatness of God, who cannot be deceived by subtle pretentions. Jesus calls for genuineness in worship, for honesty and truth from our very core, our very being, for pure motive in all our worship. "True worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such-like ones to worship him."—John 4:23.

WHAT EMPLOYERS LOOK FOR in JOB SEEKERS

THROUGHOUT the world each year millions of youths flood the labor market. Out of these millions, hundreds of thousands may still be looking for work the following year. And, perhaps, even a greater number will be unhappy in jobs for which they neither trained nor yearned.

Since the world is not so neatly packaged that you can go out and get any job you want, it would be wise for both youths and adults to learn what employers look for in job seekers. Armed with this knowledge, you are better equipped for cultivating the desired qualifications. This is especially vital for young men who plan to get married and rear a family. It would be good for them to know what they are going to face when it comes to getting and maintaining adequate employment.

Because of insufficient or inadequate training, some youths have found it necessary to work at two jobs, or the wife has had to work just to make ends meet. At times this has been because they have wanted many material possessions or have failed to budget their money properly. But often it has been a matter of not having the needed skills for the work that would be advantageous. A certain job may pay enough for a young man to get by on when he is single, but if he gets married and has a family, will it be enough? Will his wages provide adequately for a home, meet medical expenses and the other needs of our times? These are but a few things that youths planning to enter the labor market should think about. A sound program for developing needed skills, planned early in life, may prove beneficial in later years, both in a material and a spiritual way.

How Employers View Dropouts

The hiring of beginners is often considered risky by employers, especially so if the job requires much training. Therefore, about the first thing an employer wants to know is whether the job applicant has the necessary educational background.

Now, suppose you tell the company's hiring agent that you quit high school before graduation; what sort of impression do you think you will make? Immediately the agent is aware that he is faced with a quitter. And the risk in hiring a quitter is great. The employer becomes suspicious that you will sooner or later quit on him too. If other persons are available who have not quit school and who possess assets equal to yours, then why should the hiring agent feel obligated to take the risk? Most likely he will not. Labor-wage statistics for

the United States show that dropouts are on the bottom of the wage scale, that the average dropout makes $2,000 a year less than the average high-school graduate, which underscores what employers think about dropouts.

Employers, as a rule, believe that the high-school graduate has developed, during his four high-school years, a certain outward poise. To graduate from high school is an attainment, and because of this employers are of the impression that the youth is dependable and reliable, to a degree, at least, and that he can be trusted with some responsibility. Therefore, a diploma is viewed as proof of ability to learn, as evidence of stick-to-itiveness and dependability.

Skills and Schools

More and more, better jobs are going to those who can show that they have skills. If you are of school age you may find that you can receive considerable help in learning a trade during your high-school years. Some schools offer programs in which the student holds a job part of the time and attends school part of the time, to learn a trade or a skill. If you are not aware of the programs available in your school or neighborhood, inquire of your schoolteachers. They may suggest what studies or courses to pursue that would be of maximum benefit to you in preparing for a job.

In addition, many local school systems, with the help of local businessmen, are developing post-high-school cooperative courses in what is called "distributive education." Those who enroll in these programs divide their time about equally between study and work in their special field. Training is given in a variety of business activities. You may inquire whether your school has such a program in force.

Another thing that can be done is to arrange for an interview with a work counselor. He, no doubt, will ask you about your studies, your interests, your hobbies and any work that you have done. He can tell you what the qualifications are that employers in various fields are looking for. You may discuss with him which jobs interest you and which you are best qualified to learn. A professional counselor can also give you useful suggestions on how to apply for work, how to present yourself to an employer during the employment interview and where and how to look for a job on your own. This information can prove invaluable when you are first starting out.

If you have completed high school, and feel that you need specialized training, you may choose to attend a trade school for a time. Depending on the kind of skill desired, some students who think they need a four-year college education would be wiser to consider a shorter technical program in a trade school, where they are not as likely to be saturated with worldly philosophy and where they actually learn a skill that can be put to good use. Courses generally consist of basic mathematics and science, administrative and management training; general education subjects; training in the ability to read, write and interpret technical and scientific data.

Some occupations, especially manual crafts and trades, require several years of preparation. For one to become an apprentice to learn a trade, he needs an employer to sign a contract, agreeing to train him. Apprentice-training contracts are carefully controlled in many countries, to be sure that you get the training promised.

Available, also, in America is excellent free training in high-demand skills under Federal and State vocational programs.

Daytime and evening courses are given at local high schools, technical institutes and other special schools. At these schools you can learn to become a technician in air-conditioning, heating and refrigeration; an architectural draftsman; a dental hygienist, one who assists a dentist in his professional duties; and scores of other trades. When you finish the course you have an associate degree or a certificate indicating your qualification as a technician.

To what extent are these provisions available? Every major city in the United States has one or more of these schools where skill can be acquired at a minimal cost. This may mean that you might have to move to a large city to get the training you want, but it is wise to investigate before making any major move. Be sure the school offers you the training you desire.

ARTICLES IN THE NEXT ISSUE

- God Is Alive!
- Technical Science Speeds Postal Service.
- Modesty Befits the Medical Profession.
- The Revolution in Office Copying.

Desirable and Undesirable Qualities

Repeated studies show that employers are desirous of good personality qualities along with working skills. They want applicants who not only have ability but also are dependable and trustworthy. They want workers who have initiative, are efficient and loyal, who have a good attendance record, are cheerful, helpful and unselfish, and who will persevere. Most of these desirable qualities should be developed or attained early in life. This will require that some attention be devoted to correcting or overcoming any objectionable personality traits.

Authorities say that more workers lose their jobs due to poor qualities of personality than due to lack of skill. Some of the qualities found most objectionable by employers are carelessness, unwillingness to follow rules, laziness, absence or tardiness without cause, troublemaking, lack of initiative, too little or too much ambition, disloyalty, irresponsibility, lack of adaptability and misrepresentation.

For example, one attractive seventeen-year-old girl dressed sloppily and noisily chewed gum. When she applied for a sales job she did what was natural to her. She snapped gum during the job interview and wore an untidy dress. It was only after she consulted a counselor that she was advised about her chewing habits and dress. She corrected these objectionable habits and got a job. Learn now the importance of a neat appearance and of good grooming. Overdressing, like slovenliness, should also be avoided.

While a neat appearance and good grooming are decided assets, still more is desired by employers. Another girl, eighteen years of age, was neat, well-groomed and efficient, but failed to get a job. What was her problem? When a job recruiter told her the pay offered, she told him in a sarcastic tone that friends advised her not to work for "those wages." The employer phoned the employment agency and said he would not hire this applicant under any circumstances. Her attitude and manner were so unsatisfactory that he felt that she should not be referred again.

Remember, a pleasant, friendly personality, a mild and gentle disposition are viewed by an employer as being just as vital as your skills in typing, bookkeeping and shorthand. Politeness is a quality appreciated by employers. There is always the need for tact, gentleness and cooperation. When asked a question, give full information, but never brag.

Honesty is another quality that is vital to an employer. A seventeen-year-old

high-school graduate had specialized in shorthand and typing. She applied for a job and told her employer she was eighteen. Two months later her employer learned her true age and dismissed her at once. Through this misrepresentation this girl hurt her chances for obtaining future jobs. Employers desire workers who are honest.

Showing Enjoyment of One's Work

Employers want more than a worker who does his assigned work. They want to see their workers enjoy what they are doing, and not just for them to be going through the motions in a perfunctory fashion. This enjoyment of one's work reflects itself in various ways.

Promptness is one way that enjoyment of and appreciation for one's work is reflected. Starting on time and giving of oneself fully are things that the worker has agreed to do. But when he responds to his assignment with willingness, then this contagious enthusiasm is reflected and is appreciated not only by the employer but often by the other workers as well.

Enthusiasm is also a desirable quality, showing enjoyment of one's work. Employers like to see enthusiasm reflected with a businesslike seriousness. They do not care for a flippant, frivolous attitude. Life is serious business. So they appreciate controlled thinking and speaking.

Remember, even if a worker shows fine qualities of personality, he still must have the ability to do his work well. There is no substitute for skill.

A wise person does well to bear constantly in mind that spiritual interests should come first in his life; that education and secular employment are merely means to an end, which is to provide the necessities of life while he treasures up for himself a fine foundation for the future, in order that he may get "a firm hold on the real life." (1 Tim. 6:19) If a person allows either worldly education or secular employment to detract him from this goal, then he has missed life's meaning and purpose. For, in the words of Jesus Christ, "even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

Nevertheless, good jobs can mean much. If personal skills are used as the Christian apostle Paul used his tentmaking skills, namely, to maintain himself in the ministry, then these skills are desirable assets. Those with good-paying jobs who have a balanced outlook on life are not pressed into doing extra work because of material necessities. They enjoy greater job security and often work fewer hours. These advantages can combine to enable one to devote more time to spiritual pursuits, to assume greater responsibilities in the congregation of God's people.

Miles of Capillaries

A recent scientific report estimated that a human has some 60,000 miles of capillaries in his body. These were compared to miniature tunnels that connect a very small vein at one end with a very small artery at the other end. Though only three-thousandths of an inch in diameter, one important function of the capillaries is to allow nutrients and oxygen to move through their "walls" to the surrounding tissues and to permit carbon dioxide and other wastes to be picked up and carried off by the blood. As man learns more about the marvelous body that God has given him, he has all the more reason to agree with the comment of the ancient psalmist: "In a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware."—Ps. 139:14.

AS THE busy housewife, duster in hand, hastens to put the final touches to her day's cleaning, just before the family get home for the evening meal, she may chance to look out the window and be held spellbound by the gorgeous display of the setting sun. Little does she realize, perhaps, the very real relationship that exists between those dust particles she seeks to banish and the glorious scene that swiftly develops before her eyes.

On first thought, there would seem to be little in common between the sunset's glories and the grayish film that settles on furniture and all around the home. But there is, for dust is the little-appreciated medium by which the light from the sun is reflected and scattered throughout the atmosphere.

Can you remember how, as a child, you were entranced by the beam of sunshine streaming in through the living-room window? With curiosity you noted the myriad tiny dust particles that seemed to flutter endlessly. You would not have seen those particles filling the air had it not been that they were lighted by the sun's rays; and you would not have noted the beamlike form of the sunlight had it not been for the presence of those particles.

The lower atmosphere enveloping our earth is filled with these tiny floating particles of every type and shape, some large enough to see, but most of them so small that even a powerful microscope would not reveal all of them, and so light in weight that it may be many months or even years before they settle down somewhere. And when they do settle, the slightest air turbulence can send them off again in flight. Some of these particles have the ability to absorb water and thus become the nuclei around which droplets of moisture collect, which droplets in turn merge into vapor clouds in the sky.

Basis for the Colorful Sunset

The scattering of light by dust particles in the atmosphere results from the principle that, when light encounters an obstacle, some of it is reflected, some is absorbed by the obstacle and, if the intervening body is not opaque, some of the light is passed on, though in a somewhat modified form. Light is generally believed to be of a wavelike nature. It proceeds from its source outward in all directions, like ripples in a pond into which you have tossed a pebble.

Something else we should keep in mind about sunlight: It is composed of all the marvelous shades and tints you ever beheld, in fact, some two million of them. Looking at sunlight through a glass prism, you can see a number of the outstanding colors: red, orange, yellow, green, blue, violet. But between these the graduating tints (lighter) and shades (darker) are al-

most innumerable. Light of different color moves in waves of varying length. For example, waves of blue light are much shorter than those of orange and red. Red light waves, in fact, are over twice the length of the violet.

The myriads of tiny specks floating around in the atmosphere have the ability to reflect and disperse the colors of shorter wavelength, namely, the violets and blues. Hence we note that the bluish shades are spread across the heavens, producing the beautiful blue vault of the sky with which we are all so familiar. At the same time, and for the same reason, the sun appears to us much yellower in color than it really is—so much of the blue color having been filtered out by the atmosphere before its light reaches us.

If our earth were devoid of atmosphere, surrounding space would all look black to us. Our main source of light then would be the reflective properties of the various portions of earth's surface. Of course, we would get a fine view of other stellar bodies around us in space, but we would sorely miss that cushioning property of the atmosphere that permits air near the earth to cool off gradually after sunset, and to warm up gradually at dawn. The swift changes in temperature would be unendurable.

Even if our atmosphere only lacked the ability to scatter light, we would be exposed to unbearable sun glare, far beyond that of the hottest equatorial noon. And it is this ability of the dust in the atmosphere to spread light that provides for the gradual shading off of day into night and for those softer outlines that please and soothe the eye. In effect, our dusty atmosphere furnishes an indirect-lighting system.

The sources of dust in the air are many and varied. Desert sandstorms, volcanic eruptions and chemical and other industries release plenty of material into the atmosphere. Dust particles may be of animal, vegetable or mineral origin. The type of dust in the air, and its predominant color in any given region, will produce varied light effects, just as you get varying results by looking at the sunlight through several different colors of glass.

Another variation in color effect is produced by the alterations in the distance through which the sunlight must penetrate the dust-laden air to reach various spots on the earth's surface. At the equator, the sun's rays are falling more or less perpendicularly, this representing the shortest span from the sun. So the rays have to penetrate a minimum of dust particles. In the northerly latitudes, however, the sunshine strikes the earth's surface obliquely, and so the light has to traverse a much thicker belt of atmospheric dust.

Palette of the Atmosphere

When the sun goes down, the spot on which we are standing is being carried farther and farther from the direct light of the sun, because of the earth's rotation on its axis. As this takes place the sun's rays are reaching us on an ever-lengthening diagonal route through the dust-filled air, and the light is being filtered through ever deeper layers of dust. The effect then is that even the yellows and oranges and reds are now reflected and absorbed and scattered across the western sky, as from a gigantic palette. Add to this the presence of multiformed clouds with their odd silhouettes partially obscuring the declining sun, and you can grasp some of the mechanics of the colorful sunset.

Those familiar with the vast rolling prairie lands of the West are likewise familiar with the variety and phantasy of its sunset displays. The glow of gold gently

merges into the lighter reddish tints, and then the show winds up with the crimson splendor flooding the whole western sky. Another very beautiful sunset is produced by what is called the mackerel sky. The peculiar cloud formation, against a background of sunset colors, so closely resembles the markings on the skin of the mackerel.

In other parts of the world, too, unusual sunset effects are often observed. For example, at sea the brilliant colors are sometimes transferred to the waters themselves, giving the illusion of a red ocean. Another maritime sunset has been called the peg top because the sun's disk is somehow distorted by the watery horizon into the shape of the upper half of a boy's spinning top.

In far northern latitudes during the summer season the clearly defined disk of the sun often assumes a rosy-pink hue as it slowly sinks below the horizon, while the sky continues to be suffused with light. Arctic travelers have also reported sunset experiences during which they had the sensation of walking on nothing. The brilliant colors of sunset, reflected equally by white vapors above and by glittering snow beneath, blended so perfectly that the horizon simply disappeared.

In the higher latitudes where there is an open view of the horizon, twilight lingers on until the sun's upper rim has sunk at least 18° below the horizon. This is why the sunset spectacles in these regions last so long. Reflections of sunlight from the clouds in the upper atmosphere continue to produce beautiful and colorful effects long after sunset, effects that we call afterglow. In equatorial regions, on the other hand, the sun's rim dips quickly and darkness arrives. This is because the sun, to the observer, is sinking behind the main bulk of the earth at the center of the horizon. Its last rays escaping along the rim of the horizon to north and south are no longer visible to the observer.

That sunset displays produce varied mental impressions there is no denying. A pale, wan sunset suggests bleakness and loneliness. When the yellow hues predominate, there is a feeling of peaceful serenity communicated. The rich golden glow gives the idea of warmth and promise. At times, as long jagged bars of fiery red peep out between black and frowning cloud formations, there is something disquieting about the display. A sunset that features dark red, edged with black cloud, can even seem menacing. The greatest thrill comes when orange and yellow and red and purple shades appear in rich profusion, momentarily changing form and color with the movement of the drifting clouds. The pace of the show is usually fast. You have only to glance away for a moment, and there will be an entire change of scene.

The marvel of the setting sun has engaged the attention of artists and other lovers of beauty down through human history. It has been the inspiration of many a masterpiece. It has introduced the thrill of color into lives otherwise lacking in color. It induces in appreciative observers a sense of wonder that is most appropriate. Why? Because those beautiful displays are not the product of blind chance. The great Creator long ago established the principles whereby light and moisture would interact with solids of varying density to produce the gorgeous colors that invest our earthly home with warmth and vitality. As we breathlessly watch the sunset's marvelous progress, from rich to richer shade, we can derive deep satisfaction from the knowledge that we are watching a production of the Master Artist.

Progress in Paraguay

By "Awake!" correspondent in Paraguay

SPECULATION in the neighborhood ran high on January 11, 1965, as a truck pulled up to the Watch Tower Society's lot and unloaded building materials. "What would be going up here?" people wondered. "A private home or perhaps a theater?" In just a few days they knew that here, on the corner of one of Asunción's prominent *avenidas*, Jehovah's witnesses were constructing a building that would house a Kingdom Hall, a branch office for the Watch Tower Society and living quarters for some of the missionaries who are carrying on their ministry in Paraguay.

In a country where constructions of a religious nature drag on for years at times, the neighbors, and the thousands of people who passed by on their way to and from work and to the football games at the principal stadium three blocks away, were amazed to see the daily progress. Almost overnight the walls seemed to spring up, and other notable changes were observed. Even more amazing to those observing the progress were the groups of volunteer workers, including women and youngsters who showed up every weekend to do necessary menial work, even during the heat of the day when it was time for *siesta*.

But speed of construction did not lessen the quality of the building. A heavy foundation of reinforced concrete was poured instead of having the usual foundation of large rocks held together by a weak mixture of lime and sand. The entire roof, too, is of reinforced concrete. The outside of the building is painted a pleasant two-tone blue, and the windows are covered with practical yet stylish shutters of aluminum. The entire building, as one person expressed it, "appears just as if it had been sculptured out of a solid piece of stone."

October 23, 1965, was a big day for the missionaries, for on this day, some ten months after the start of construction, the move was made from the old rented branch-missionary home to the new. Here at last was progress for which they had worked and prayed for a long time.

In this respect it is interesting to note that the ministerial activities of Jehovah's witnesses have been carried on in Paraguay in an organized way since the year 1939. During the service year of 1965, a peak of 541 ministers was reported, and these ministers devoted more than 120,000 hours of their time in helping their fellowman. Yes, theocratic progress here in Paraguay made these new facilities necessary.

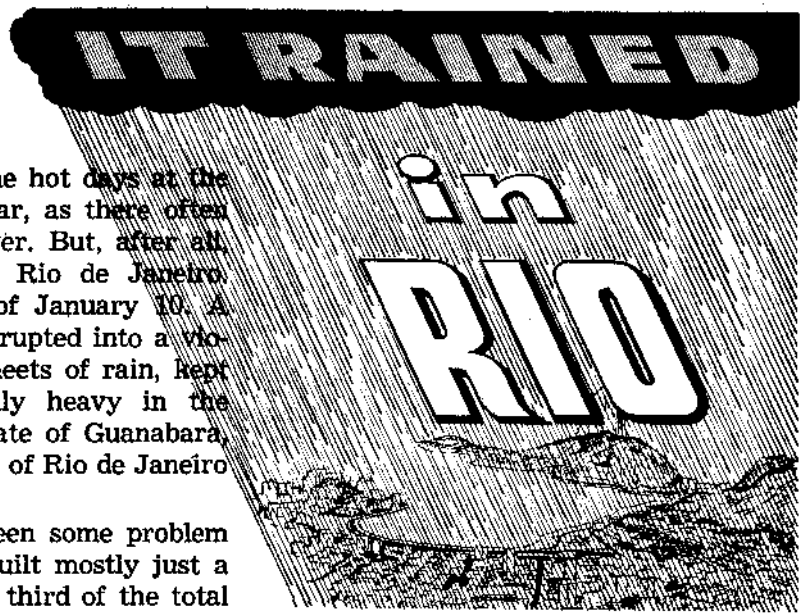
The dedication of the structure was deferred to coincide with the visit of the president of the Society, during his Central and South American tour. Dedication night fell on January 10, 1966, or exactly one year from the time that construction began. It was truly a joyful night. Representative brothers from most parts of the country were present along with a goodly number of interested people, and, when the final count was taken, a happy crowd of 370 was present. The Kingdom Hall was packed out, with the overflow group seated in the side patio. The program was touching. Apart from the main dedication talk, it was handled entirely by local brothers.

The Society's president took his listeners back to the time of the dedication of the tabernacle in the wilderness. He also gave a vivid description of the time when Moses stood atop Mount Nebo and could see the entire expanse of the Promised Land. To prove the Bible true in the matter, he told of his own experience when, during an airplane flight over this area at about the same height as Mount Nebo, he, too, could see what Moses saw just before he died—the entire expanse of the promised land. He told of how the Israelites, after entering the Promised Land and later building the magnificent temple of Solomon, turned unfaithful and had their temple destroyed by a heathen nation. Thus, too, today it is not the building that is important, he said, but "it is you, the people, who are important, and what you do in the future as Jehovah's people."

And so another step in the progress of Jehovah's witnesses in Paraguay was taken.

By "Awake!" correspondent in Brazil

IT RAINED in RIO



THERE had been some hot days at the beginning of the year, as there often are here before a shower. But, after all, it was summertime in Rio de Janeiro. Then came the night of January 10. A heavy overcast finally erupted into a violent rainstorm. Rain, sheets of rain, kept pouring down, especially heavy in the southern part of the state of Guanabara, which embraces the city of Rio de Janeiro with its suburbs.

Rains always have been some problem in this city, which is built mostly just a little above sea level. A third of the total area of this city-state is made up of three principal mountain masses covered with deep-green vegetation, the highest peak being over one thousand meters (about 3,300 feet). Contributing to the peculiar charm of this city are spurs, hills and other elevations. The city itself is built in the hollows between many rugged, curiously shaped hills. But from all of these the rainwaters rush down toward the sea, sometimes flooding parts of the city when the rain is heavy. On many hills and mountain slopes are houses of all kinds, some hanging precariously to the slopes.

On this Monday night the rain was pouring down in what at first looked like a heavy summer shower. But it continued on and on. Next morning when the first reports were made public, it was apparent that it was not just another heavy downpour but a major disaster.

Repeated Rains Raise Death Toll

In twelve hours an average of 237 millimeters of rain fell, with certain places receiving as much as 287 millimeters (about 11 inches). This completely flooded some lower parts of the city. It washed down hillsides, carrying along shacks, houses and even collapsing apartment buildings on hill slopes. Rain and mud raced through the lower floors of some buildings, completely destroying them. Landslides blocked main arteries with rocks, earth, mud, water and other debris. Rain washed away parts of hillside roads and streets, carrying away and burying cars, breaking power and telephone lines, destroying viaducts and killing scores of people.

It had not rained here like that in eighty-three years. Thousands of people were left homeless. Schools, government buildings, shopping centers and the biggest soccer stadium in the world, the huge Maracanã stadium—near which Jehovah's witnesses were planning to hold their regional "Word of Truth" district assembly—were transformed into temporary living quarters for many thousands of people.

By Tuesday morning over a hundred dead persons had been brought to the city morgue. However, it was known that a sizable number of other victims had not

yet been found, since many lay buried under the avalanches of mud and debris. Others had drowned. It was not yet possible to see the extent of the tragedy, which was to spread itself also over the neighboring state of Rio de Janeiro and other parts of the country, raising the number of dead into the hundreds.

For days the rains continued. A landslide of earth and rocks damaged one of the principal water mains, leaving part of the city, including the fashionable Copacabana beach district, without usable water for several days. The main communication arteries into Rio were partly blocked. The trains stopped running, bus connections out of the city were severely cut, and airports were temporarily shut down. Within the city, public transportation had to be reduced.

A Minister's Eyewitness Report

One of the seriously affected hill districts on a pass between two mountains is also the territory of one of the forty congregations of Jehovah's witnesses in the city. The local congregation overseer tells what happened there:

"When the rain started on Monday evening, I happened to be visiting at the home of a Witness near the ocean highway known as Avenida Niemeyer. Since the rather heavy rain did not stop, I decided to go home. A big boulder had crashed down the hill, blocking the road; however, by chance I got a ride on a bus that had turned around. Later I learned that the two little houses next to the one I visited had been destroyed by a landslide shortly after I left, but the home of the Witness had not been damaged at all.

"All during the night the rain kept pouring down. It was impossible to be of any help on the hill, since there was no light due to the power failure. But first thing the next morning other Witnesses and myself checked to see if any of our Christian brothers needed help or were endangered. We discovered that huge amounts of earth and stones had slid down the hill, burying everything in their path and killing seventy people. However, none of the Witnesses had suffered loss, although some will have to move so as not to stay exposed in perilous places. Later that afternoon I checked on a group of Witnesses who lived on a spot that had become rather dangerous due to the rain. I invited them to the Kingdom Hall to have their Bible study and to spend the night there."

Arrangements were made to care for them. The Kingdom Hall, not yet quite completed, suffered no damage, not even a broken tile, although houses all around it had crashed down, and some mud had been swept up to one wall on the outside of the Kingdom Hall. This was promptly cleared away by the Witnesses and safety measures were taken to ensure no repetition of it.

A similar thing occurred on a different hillside location where a new congregation of Jehovah's witnesses had just been formed. There also no Witnesses were killed, and only one family suffered any material loss. The new Kingdom Hall remained safe, although avalanches of mud had crashed down on both sides of it not far away.

Interest in Assembly Despite Rains

In another area, some families of Witnesses living in a low place lost their belongings when their houses were flooded. The authorities evacuated them. When their congregational overseers found them and inquired about their condition, their chief concern was whether the "Word of Truth" assembly was going to be held on schedule. They determined that

at least some from every family would be present.

As far as is known, no lives of Witnesses have been lost, and their material losses have been cared for by their congregations.

Many people commented on what they observed taking place among Jehovah's witnesses. They were also wondering if the Witnesses would still be able to hold their district assembly, January 13 to 16, in the Maracanãzinho (the Little Maracanã) gymnasium.

But there, on Thursday, despite the rain and mud and transportation difficulties, was an initial crowd of almost 3,000. They had a pleasant surprise. That evening, the president of the Watch Tower Society, N. H. Knorr, addressed them for an hour on the subject "Finding Happiness." He also told them that he was on a quick inspection tour, preparing for next year's international assemblies in Central and South America. The one in Brazil is to be held in January 1967 in São Paulo, the second-largest city in Brazil.

The assembly reached its climax on Sunday, at the public lecture, with an attendance of 14,094. Some from other states had not been able to come due to the transportation difficulties, and others had to go to one of the other assemblies in the series of ten for the same reason. But over fourteen thousand did assemble in the gymnasium despite the rain, even though the main arena still had some water in it.

To many, the prompt and loving action by the congregation overseers and their assistants on behalf of the needy highlighted a Bible prophecy. It proved that such ones are "like a hiding place from the wind and a place of concealment from the rainstorm" in more ways than one. (Isa. 32:2) Inquiries from all over the country and even from foreign lands showed the love on the part of their Christian brothers in other parts of the world.

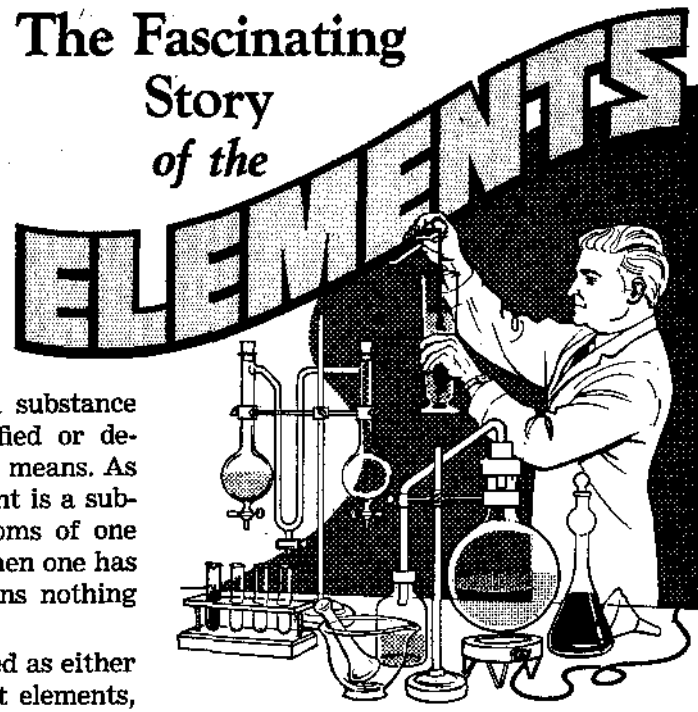
DESIGN FOR A BIRD'S-EYE VIEW

On comparing human eye-ability with that of birds, we are forced to conclude that the bird's eye excels in a number of vital respects. This is attributed to the vastly greater number of visual cells in the lining of the bird's eye. Says one writer, A. Parmelee, in the book *All the Birds of the Bible* (1959): "While the retina of a man's eye contains some 200,000 visual cells per square millimeter, most birds have three times that number, and hawks, vultures, and eagles have a million or more per square millimeter."

The bird's eye also has superior ability to focus on small objects at a great distance, and to keep the object in focus while it swoops down upon it. The eagle, for example, can spot prey some miles off and dive to the precise location, never for a moment letting the quarry out of sight.

Displaying a depth of wisdom about earth's creatures that long antedates scientific discovery, God's Word, the Bible, has this gem: "Is it at your order that an eagle flies upward and that it builds its nest high up . . . ? From there it has to search for food; far into the distance its eyes keep looking."—Job 39:27-29.

The Fascinating Story of the ELEMENTS



WHEN oxygen, hydrogen, carbon, nitrogen and a small amount of other elements are brought together properly, what do you have? YOU!

Yes, the living substance that makes up your body cells, protoplasm, is composed of various elements of the earth. These elements are foundation blocks of our material universe.

What is an element? It is a substance that cannot be further simplified or decomposed by ordinary chemical means. As one scientist put it: "An element is a substance made up entirely of atoms of one single kind." In other words, when one has a piece of pure gold, it contains nothing else but gold atoms.

Elements are usually described as either inert (inactive) or active. Inert elements, such as helium or argon, will not combine with other elements. But active elements can be combined. When they are, a compound is formed, a substance new and different from the elements that make it up. For instance, if 56 parts of iron are mixed with 32 parts of sulfur and heated, a new and different substance, iron sulfide, is produced. Chlorine gas by itself is a poison. So is the element sodium. But when combined, the result is a compound entirely different from either element, sodium chloride, ordinary table salt!

Active elements have enough differences in their characteristics so as to be divided into two general groups, metals and nonmetals. Metals, such as iron, aluminum, copper and others, are usually distinguished by a metallic luster, are generally good conductors of heat and electricity, and can usually be drawn into wire or hammered or rolled into sheets. The nonmetals, such as silicon, selenium, phosphorus, sulfur and others, do not have the metallic luster, are generally poor conductors and cannot be drawn into wire or made into sheets. A few elements, called metalloids, have properties of both metals and nonmetals.

Long Search

Today we know exactly which elements constitute the hundreds of thousands of kinds of matter known, both animate and inanimate. There are 92 of the "natural" elements, most of which can be found on the earth. In addition to these, there are, as of now, 11 other "man-made" elements, making a total of 103.

It has taken man a long time to find out all of this. For centuries he has struggled to unlock the secrets of the elements in order to identify them and use them to better advantage. Many ancients were sidetracked completely. Some believed that there were five elements only—earth, wood, fire, metal and water. The alchemists

of the Middle Ages had a similar and equally incorrect view. They believed there were four elements—water, earth, air and fire. But these alchemists were not really searching for the elements, but, rather, for a "philosophers' stone," which could turn cheaper metals into gold, and the "elixir of life," which could prolong man's life.

Some elements were used very early in man's history. The inspired record found in the Bible mentions "Tubal-cain, the forger of every sort of tool of copper and iron." (Gen. 4:22) So these metals were in use some 5,000 or more years ago. Besides copper and iron, gold, silver, tin, lead, mercury, sulfur and carbon were discovered before our Common Era. The ancients probably obtained the metals by the simple method of heating the ores in which they were found, possibly with the element carbon. One example is the common ore called galena, or lead sulfide. When it is heated with carbon (coke) in a furnace, pure lead metal can be separated. In other instances sulfides are oxidized with a blast of air injected, and then reduced with carbon, coke or other reducing agents, to the metallic state.

However, many more centuries went by before further progress was made in the discovery and use of other elements. Between the thirteenth and fifteenth centuries arsenic, antimony and bismuth were identified. In the sixteenth century another element was found, perhaps first in Mexico. Later, about 1735, it was noted in Colombia. It resembled silver. Since *plata* is the Spanish word for silver it was named "little silver" or platinum in English. Possibly in the sixteenth century also zinc was identified, although some say its detection dates back even before our Common Era.

One of the first elements discovered by a single man and for which credit was given him was the element phosphorus. This name means "bearer of light," and the element was discovered in 1669 by Hennig Brand in Germany. It was isolated from a sample of dried urine.

Eighteenth Century, One of Discovery

About 1735 the element cobalt was found, and in 1751 nickel. Those who were working on these elements thought that they were extracting copper. When the ores they experimented with refused to give copper, but instead gave cobalt and nickel, they named these two elements "Kobald," meaning goblin, and "Kuppernickel," or "Old Nick's Copper," because of their perversity.

The eighteenth century continued to be fruitful in the discovery of elements. One notable study by scientists was of the air and the gases that form it. In 1766 English scientist Henry Cavendish isolated a gas that bubbled off when he put some bits of zinc into a flask containing sulfuric acid. What he got was hydrogen gas. He knew he had something different that he could weigh, although it was invisible. It was later named hydrogen because it is an ingredient in water and the word hydrogen means "water maker."

About this same time Priestly in England and Scheele in Sweden began similar experiments. They took a red powder, mercuric oxide, and heated it. The gas that came off was collected. It was found that this gas could support life and even made a flame burn more brightly. This was another element, and was named oxygen because it was incorrectly thought to be an ingredient in all acids, the word "oxygen" meaning "acid former."

Many men started experimenting with these two gases, among them Cavendish and Lavoisier. They took oxygen gas and mixed it with hydrogen gas and sparked the mixture with electricity. Since both

gases are highly volatile, the result was an explosion! On looking in the flasks afterward, a liquid was observed. Here was the proof that water, H_2O, was a combination of the two gases.

Another man, Rutherford, observed that when air is breathed, part of it is used up. This, of course, is the oxygen. He put a candle into a flask of air and closed it up tightly. The candle went out. He did the same with a mouse, and it eventually died from lack of oxygen. But when he weighed the air, he found that it still had weight. Something remained. He studied what was left over and discovered nitrogen gas, another free element, named nitrogen because it was also later found in nitre.

Between the 1770's and 1800 more elements were added to the list, including manganese, molybdenum, tellurium, tungsten, zirconium, uranium, titanium, yttrium, chromium, beryllium and strontium. Chlorine was found by Scheele in 1774. The very next year it was used as a bleaching agent and is still widely used for this purpose. Since it is a light-green gas it was named from the Greek word *chloros,* which means "light green."

New Equipment Aids Discoveries

At the turn of the nineteenth century an investigator named Volta observed that electricity could be produced by separating zinc and silver by a cloth moistened in a salt solution. He invented what is known as the "voltaic pile." In 1807 Humphry Davy used a large volta battery and sent an electrical current through a solution of potassium hydroxide. He found that he could separate free potassium in this way, because it collected at one of the two electric poles due to the electrical attraction. He isolated not only potassium, but sodium as well, from sodium hydroxide. Likely this magazine you are reading was printed from plates that had been put through a similar process, but instead of collecting potassium, the plates collected nickel, giving them the very hard surface needed for long wear on a printing press. Much later another researcher took the element potassium, which is extremely active, and used it to free the element aluminum, which had been difficult to separate. Aluminum was named after alum, the compound in which it was found.

Another instrument useful in identifying elements is the spectroscope, invented by Bunsen and Kirchhoff. This instrument was based on the principle that different colors of light are caused by different wavelengths of light. When they are separated in a spectroscope, a spectrum or band of colors can be seen. Each element gives its own individual spectrum, a positive means of identification. By using the spectroscope, very small quantities of material can be identified. For example, one ten-billionth of an ounce of sodium can be detected!

In 1860 the inventors of the spectroscope were working with some material from spring water and observed several unknown bright lines in the spectrum produced. This led them to the discovery of the element cesium. The name means "sky blue," and it was called this because of the two bright-blue lines peculiar to its spectrum. Another element was also discovered, rubidium, so named for two very bright-red lines found in its spectrum.

Another practical use of the spectroscope was made in 1868. During an eclipse of the sun, the light of the chromosphere was studied. A Frenchman, Janssen, observed a brilliant yellow line that was unknown in the spectrum. He named the new element helium, after the Greek word for the sun, *helios.* Much later, in 1895, this same element was found on the earth when a sample of clevite was heated and the

same spectrum obtained as that of the helium of the sun.

The "Lazy" Gases

In the 1800's several dozen more elements were added to the growing number of these building blocks of matter. Among these were the "lazy" gases.

In the 1880's a man named Raleigh found that the nitrogen in the air was a little more dense than that produced synthetically, and he wondered why this was so. About fifteen years later a co-worker, Ramsey, performed an experiment with air that revealed why. First, he removed all the oxygen from a sample of air, then all the nitrogen. But something still remained, a gas that could not be detected in any known way—except perhaps by using the spectroscope. The new gas was first liquefied and then studied with the spectroscope. It gave a spectrum that was unknown before. A new element had been discovered in the air. It was called argon, which means "lazy" in Greek. It really was a "lazy" gas, because it was inert. It would not react with anything.

Other experiments followed. More air was liquefied and more gases were found that resembled argon. These included neon, meaning "new"; krypton, meaning "hidden"; and xenon, meaning "stranger." In 1900 another was added to this series of inert gases. It was named radon because it is radioactive, as well as inert.

However, some of these "lazy" gases may not be so lazy after all. In 1962 it was found that the gas xenon could combine with fluorine to form a new compound. Two krypton fluorides have also been reported.

Chart of Elements

Another tool useful to chemists, one that aided in finding more elements, was devised by the Russian scientist Mendeleeff.

Many men were wondering if there was not some relationship between the different elements, so Mendeleeff began experimenting. He took all the known elements and made out small cards for each one. Then he began tacking them on the wall in various arrangements. He observed that the elements could be grouped, and that their chemical properties seemed to repeat in a series. He called this the "law of octaves."

The chart Mendeleeff made was the forerunner of the modern Periodic Chart of the Elements, familiar to all chemistry students. His chart actually allowed him to predict the presence of three more elements, undiscovered at the time. How did he do so? He noticed that there were three "holes" in his chart and guessed that there should be elements to fill those holes. He was right!

Mendeleeff felt that one of these "missing" elements should resemble the element boron, and he called it ekaboron. He said that someone should look for an element that was a dirty-gray solid with an atomic weight of 72 and a density of 5.5. A German scientist found just such an element! It had an atomic weight of 72.6, a density of 5.47 and was grayish-white. It was named germanium, after his native country. A Frenchman found another of Mendeleeff's elements and named it gallium, after the ancient name of France, which was Gaul.

More elements were quickly added to the growing list, until by 1925, 88 of the 92 elements were isolated. At this point, there were still four gaps in the chart now available, four missing elements. In 1937 the first of these was manufactured, an element too unstable to occur free in the earth. Since it was produced synthetically it was called technetium, or "artificial."

The second of these four famous elements is similar to the chlorine (yellow-green), bromine (stinking) and iodine (violet) series. But, unlike the others, it is invisible and very unstable. Therefore, it was called astatine, meaning "unstable." The other two were also found, one called francium, after the country of France; the other promethium, after the mythical Greek hero who supposedly stole fire from the gods for the benefit of man.

Radioactivity and "Man-Made" Elements

One day a professor in France left a piece of uranium ore on an undeveloped photographic plate in his darkroom. The next day he noticed something strange—the plate had been exposed exactly in the spot where the ore was resting, in a darkened room! The professor could not understand the cause of it. He presented this problem to a young student, Marie Curie. After years of work she and her husband, Pierre Curie, reduced tons of ore to a few grams of the element responsible. This was radium, a radioactive element.

On the basis of the knowledge gained in the study of radioactivity, and with a theory of matter that had been devised by Albert Einstein, a new instrument was built in Berkeley, California, to study the elements further. The machine was called a cyclotron. It has led to the discovery of a series of "man-made" elements, elements that do not occur free but that can be produced by bombarding the nucleus of the atom of some heavier elements so as to produce a new element, one that has the same number of electrons and protons, but that has been made still heavier by the addition of particles to the nucleus of its atom.

In 1940 element 92, uranium, was bombarded with a neutron (a part of the atom that has no electrical charge), and element 93 formed. It was called neptunium, after the planet Neptune, as uranium had been named after another planet, Uranus. Also in 1940 element 94 was produced in the same way and was named plutonium, after the planet Pluto.

Element 95 was called americium, for the Americas. Element 96 was called curium, after the Curies who had discovered radium. Element 97 is berkelium, named after the city where the cyclotron was built, and element 98 is called californium, after the state of California. Element 99 was named einsteinium, after the famous scientist Einstein. Element 100 was first seen in the dust of the explosion of a nuclear device at Eniwetok Island in the Pacific Ocean and was named fermium, after the scientist Enrico Fermi. Element 101 was formed from einsteinium (element 99) and was named mendelevium, after the Russian chemist, Mendeleeff.

Scientist Glenn Seaborg, discoverer of plutonium, had predicted that within a few years more elements would be synthesized. This prediction came true, as in 1957 element 102 was isolated and named, being called nobelium. Then in 1961 the latest element was detected. It was named lawrencium, after the inventor of the cyclotron. This made a total of 103 elements identified thus far.

So down through the ages man has shown much ingenuity in discovering the elements the Creator has made. From such discoveries materials have been produced to enrich man's life. But in the process he has also learned to create horrible weapons of destruction. How much better it is to use such knowledge for the blessing of mankind, in harmony with the purpose of the Creator, who has given man the earth as his abiding home!

where Prisoners GUARD THEMSELVES

By "Awake!" correspondent in Sweden

IN Lerbäck, Sweden, is a prison with no walls or barbwire fences and where the prisoners themselves take turn at guard duty. This unique prison, started at the beginning of 1965, is located about midway between Stockholm and Gothenburg. Here inmates are not locked in, even after they have finished their day's work. Who have been sentenced to this unusual "open" prison? The institution exclusively houses young men who are Christian witnesses of Jehovah.

As shown by the conduct of these Christians there in prison, they obviously are not persons who defy the law or obey only laws that they personally feel to be just and impartial. In contrast with the rising spirit of lawlessness in the world around them, these people feel an obligation before God to be obedient to the laws of the land in which they live. But, above all, they feel obligated to obey God and to submit to his judgments. So, when human governments make laws that call on them to engage in activity that is a violation of God's righteous law, these Christians prefer to suffer the penalties of man's law rather than coming under the disapproval of their God.

That was true of the early Christians, such as the apostles of Jesus Christ, who were imprisoned, not because they were criminals or promoters of civil disobedience, but because they gave their first devotion to God as ruler. (Acts, chapters 5, 24) It is true of Jehovah's witnesses today, because they pursue peace and maintain a course of Christian neutrality in this world.—John 15:19; Jas. 4:4; Isa. 2:4.

Agree to Cooperate, Obey Rules

Upon arrival in Lerbäck, each prisoner signs a statement that he writes out and that reads: "I do hereby solemnly promise that I shall not leave the premises of the colony, except by permission from the Superintendent, and further that I shall do my best to deport myself according to the rules of the institution." This statement is witnessed by a member of the advisory council, which is made up of the inmates themselves.

This experiment has been observed with much interest in various circles in Sweden. When a newsman asked the superintendent, Alf Johansson, how the internees were behaving themselves, he answered: "They are really fine boys, they acquiesce in their fate and respect the laws of the place, the unwritten as well as the written ones. They have a very strong will to deport themselves well." The superintendent further mentioned that without confidence this experiment would not succeed, and affirmed that everything has been astonishingly free of friction, and no one has been shirking from work.

The superintendent does not live on the premises but several miles away. He comes there in the morning and sees that there is enough food for the cooks to prepare and materials for the construction work that is being done, and so forth. When he leaves in the afternoon, the inmates look after everything themselves.

Two watchmen are selected by the inmates, for one week at a time. It has happened on occasion that one of the prison authorities has gone out there during the course of the night, to check on the watch-

men, and they have never been found sleeping or neglecting their duties.

Observers and Officials Impressed

A journalist from the (Stockholm) *Svenska Dagbladet* visited the camp and then wrote a half-page article under the heading: "PRISON COLONY LERBACK WHOLLY WITHOUT WALLS—JEHOVAH WITNESSES BUILD HOUSES BY CONTRACT." He stated that such an experiment as this was without equal in this part of the world and said that "neither the Superintendent nor the inmates have been able to discover any serious faults in the system as such." The journalist asked a watchman if there had been any attempts at escaping, seeing that the highway runs right outside the place and no inmate is locked in. "The watchman looked almost offended!" he reported. "Here it is a case of seeing," he said, "that no unwarranted one enters the place rather than hindering anyone from leaving."

One of the officials is reported to have stated that they are aware of the dilemma that would confront them in case there were none of Jehovah's witnesses to send there: "If it is left empty, people from the outside might break in and spoil it, and if other inmates are placed there, then the place might become spoiled from the inside." Another said to a journalist: "I have got quite a different opinion about them than I had before I got here. I thought that they would be stubborn, hateful and critical against anything that has to do with organized society, but the boys are real fine, that I must admit; they are willing to work and very efficient."

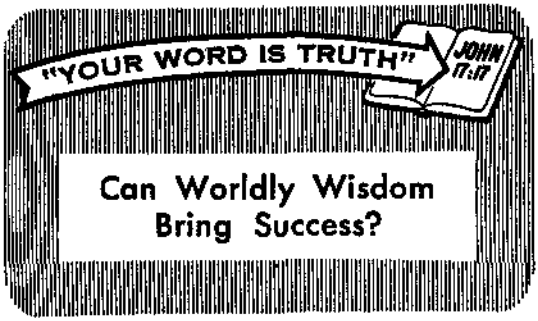
When the inmates themselves were asked about their opinion of this arrangement, they replied that the opportunity to have their own regular Bible studies and other meetings of a congregational nature was very much appreciated.

The behavior of the Witnesses has certainly made a favorable impression on many persons. When a construction foreman, who had been overseeing some work at the prison, was to leave because of another assignment, he wrote in the Guest Book of the institution:

"Thanks most heartily for the fine time I have had here while I have had the honor of directing and distributing the work at this colony, with the aid of a category of people with whom I was wholly unacquainted and whom I, in my inexperience, had almost been looking down on, because I believed that they were unwilling to work at what we call ordinary jobs. During the twenty years that I have been directing various jobs, I have never had the joy of meeting more harmonious mates to work with than you are. So, 'one has to live and learn.' "

It has also been reported that an official in charge at another prison institution has said to one of Jehovah's witnesses there, when he was to leave, after serving his term: "Why should all the fine boys be sent to Lerbäck? We need such as you here." And in yet another prison one of Jehovah's witnesses was sent out by himself, dressed in his own civilian clothes, to carry a large sum of money to be deposited in the bank, in behalf of the prison office.

All of this reminds one of the Biblical record about Joseph down in ancient Egypt, where he was unjustly put in prison. The Bible record says: "The chief officer of the prison house was looking after absolutely nothing that was in his hand, because Jehovah was with Joseph and what he was doing Jehovah was making it turn out successful." (Gen. 39:23) What a remarkable parallel today! The prison authorities know that they can leave things in the hands of Jehovah's witnesses with full confidence, because, though they are imprisoned on account of their Christian conscience, they obey the law.



WORLDLY wisdom is the product of an educational system that places emphasis on material values and human reasoning rather than upon spiritual values and one's relationship with God. It adopts what is claimed to be a very practical attitude toward life and the problems of living. It measures success in terms of material wealth and scientific and intellectual achievement. In effect it rules out the existence of any higher wisdom than that which men have developed laboriously down through the centuries of human history.

Since the affairs of this world are largely in the hands of those who are wise in the ways of the world, it is timely, yes, even important, that we carefully examine their approach to world problems and their hope of success. First, consider the advantages of wealth. Material riches can certainly ease the anxieties having to do with providing the necessities of life and meeting financial obligations. They also produce a measure of honor and respect to their possessor, permitting him to hold up his head in the best social circles.

But there are disadvantages. It is well known that material possessions do not necessarily bring happiness. The possessor of wealth is induced to put his trust in that which can and often does deteriorate. Financial success can develop in men a callous disregard for the effects of their success on less fortunate ones. It also introduces worries about the security and protection of material assets, concern about how to guard them from loss, and often, too, the prickings of conscience due to questionable methods of acquiring wealth.

In the field of intellectual achievement, it is undeniable that a multitude of clever doctors, lawyers and inventors have been able to ease the physical burdens and ailments of great masses of the people. To highly favored portions of the earth they have brought less drudgery and better health care. They have succeeded in bringing men into closer contact with one another. The accumulations of human knowledge have been made available in varying degrees to peoples in all lands.

At the same time it would be foolish to close our eyes to other unmistakable facts of our time. In this latter half of the twentieth century vast populations in various parts of the world still suffer from undernourishment and inadequate medical care. Unrestricted population growth in those areas of earth continues to overtax the ability to produce and distribute even the minimum requirements in the way of food supply. Human ingenuity has proved unequal to the task of harmonizing the many radical differences in racial, religious and national thinking. Peace continues to elude the best plans of international statesmen. Everywhere lawlessness and violence are increasing.

These disquieting developments of our day were foretold to come, for the apostle Paul wrote nineteen hundred years ago: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness,

betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God." (2 Tim. 3:1-4) Is not this the very situation that confronts us today on a global scale?

The cause for these critical times is also pinpointed for us by the apostle Paul, for he writes: "Just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting." (Rom. 1:28) Thus it becomes evident that when men depend upon their own reasoning and ignore or treat lightly the recorded thoughts of God, they go in the wrong way and think and do foolish things.

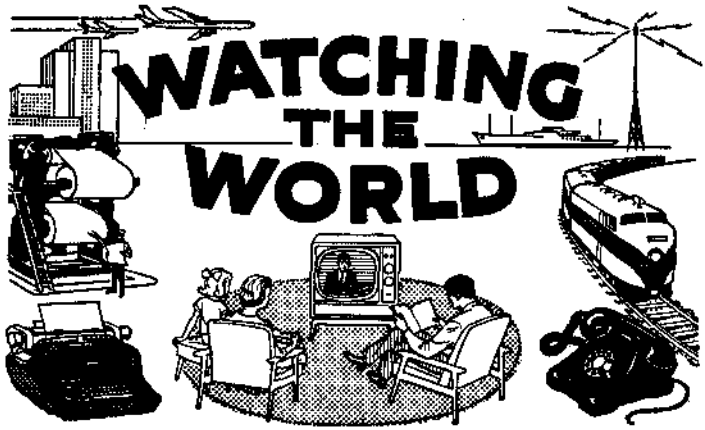
It is true that on the surface human reasonings and schemes can seem quite plausible, even beneficial, but when compared with God's thinking on the matter they often turn out to be foolish. For example, when Jesus was on trial before Pilate human reasoning might have dictated that he make an eloquent plea for his life. Instead, however, Jesus conformed himself to the thoughts of God already written down in the prophecies. "Like a ewe that before her shearers has become mute, he also would not open his mouth." (Isa. 53:7; Acts 8:32) He did not substitute human reasoning for the wisdom that comes down from above.

When teaching his disciples, Jesus put this matter of deferring to God's wisdom very forcefully. On one occasion when he was reciting to them the prophecies foretelling his own persecution and death, Peter took issue with the Master. Jesus rebuked him, saying: "You are a stumbling block to me, because you think, not God's thoughts, but those of men." (Matt. 16:23) Is it not likely that worldly-wise ones of today also think, not God's thoughts, but those of men? In all their planning for the present and the future, they do not take into account the sure development of world events that God has had written down in his Word for men to read.

So, in seeking to determine whether worldly wisdom can bring genuine success, we do well to have in mind the purpose of the Creator, again expressed by the apostle Paul: " 'I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?" (1 Cor. 1:19, 20) Why should God reveal his secrets and give his protective guidance to those who reject his wisdom and proudly lean to their own understanding?

Contrasting with the evil effects from following human reasoning, note the desirable results to those who seek to be guided by heavenly wisdom: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." (Jas. 3:17) This kind of wisdom moves men to demonstrate love for God and neighbor. It does not promote selfish rivalries and wars. It countenances no violence or loose conduct. Instead, it promotes peace and induces peace of mind. It advocates ready obedience to God's requirements. It points to God's favor and blessing as the only real success.

The worldly-wise put their trust in their own intellectual abilities rather than in the counsel of God's Word. They do not care to take God into account in their deliberations. As a result, they grope about in the world's darkness like blind men and are due to end up in a calamity. (Matt. 15:14) Let teachable persons avoid sharing their calamity and seek, rather, to be guided by the Bible's record of God's thoughts.



School Violence

◈ Increased violence has marked this decade. In early February police and educators met in emergency session in Chicago, Illinois, to seek means of coping with the outbreak of violence that has swept the city's classrooms. In a space of less than three weeks classroom violence included three stabbings, one shooting, the trampling on a lunchroom attendant and an attack on a teacher, who was knocked down a flight of stairs. Reportedly, children are searched on an average of once a week for weapons. Over forty-five Chicago schools now have permanent police details.

World's Food Shortage

◈ In this age of food surpluses it seems ironic that there should be people starving to death. Some feel that the American farmer, with his unprecedented ability to produce, could wipe out hunger in the world. Is this so? At present the world's total shortage in wheat, corn, rice and other grains is estimated at 87.1 million metric tons. If the American farmer would step up food production to levels presently possible, the total increase in export foods would come to about 48.5 million metric tons. American farmers would thus fall far short of filling the demands of the entire world. Dr. Roger Revelle, director of the Harvard Center for Population Studies, painted a grim picture of mass starvation on the Indian subcontinent. He said: "It is almost certain that tens of millions of people will starve" in India's famine "and there will be millions of deaths that would otherwise not occur" if rich countries were to help. "The saddest part of the story is that it may be too late for us and the other rich countries to help very much," Dr. Revelle said.

Space Eavesdropping

◈ The moon is slowly becoming a Soviet and American junk yard as pieces of their experimental equipment keep landing on its surface. On February 3 the Soviet Union achieved the first soft landing on the moon of a rocket ship equipped with television cameras. The pictures sent back were described as sensational. The Russians did not immediately release the pictures to the public, but the British, doing some space eavesdropping, intercepted the transmission from Luna 9 at Jodrell Bank radio-telescope station and released the pictures before the Russians did. Soviet scientists, analyzing their pictures for the television audience, noted that there was no evidence of a deep layer of dust on the lunar surface. They said that the moon was probably a porous volcanic type of rock like quickly dried lava; it was strong enough to support the 3,489-pound Luna 9 spacecraft.

Quake Strikes Greece

◈ Just before dawn on February 5 the area around Larrisa, what is known as Greece's Eurytania district, was struck by a sharp earthquake. Rescue efforts were hampered by landslides and snow-covered roads. More than twenty tremors were felt and lighter ones continued into the day and night. A woman was killed and 30 persons were injured seriously. The low casualty toll was attributed to a light warning tremor that got most residents out of their mud-brick huts before the sharp tremors shook the region.

Divorce in Italy

◈ There are about a dozen countries in the world that do not permit divorce on any grounds, not even adultery, and Italy is one of them. Claims are made that there are 50,000 broken marriages in Italy each year, that the couples from these broken marriages cannot remarry so they live adulterous lives; that Italy's high illegitimacy rate, 6 percent of all births, is in part a result of the divorce prohibition. The Roman Catholic Church does not recognize divorce. In the past eighty years there have been at least ten attempts to introduce a legal divorce law in Italy, and each died a sudden death. Now a new bill is before the Italian legislature.

Vietnam Summit Meeting

◈ A historic three-day military and diplomatic meeting was held in Honolulu, February 7-9, between President Johnson, eight of his top military and political advisers, and Prime Minister Ky and President Thieu of South

Vietnam. Frustration and a feeling of urgency in Washington over United States involvement in Vietnam and the resumption of bombing in North Vietnam, plus a U.S. Senate and Congress divided over the Vietnam situation, appears to have suddenly triggered the meeting. Both Johnson and Thieu issued stern warnings to the Communists that U.S. forces will stay in the war. Said Johnson: "Our stand must be as firm as ever." U.S. General Westmoreland stated: "We must be prepared for a long war."

Though 5,000 were expected to greet the president at the airport on his arrival, an estimated 2,000 showed up, among them demonstrators carrying anti-Vietnam war picket signs referring to the president as "murderer." The Protestant president and his party of about twelve attended religious services at St. Augustine's Catholic church in Waikiki. Secretary of Agriculture Freeman expressed the opinion that improving U.S. aid to Vietnamese agriculture and bringing American agricultural know-how to the hungry peoples "is the only real path to a peaceful world." Interestingly, neither the political, military nor religious leaders referred to the only lasting solution for world peace, namely, God's kingdom.

Manure as Fuel

◈ Believe it or not, a British engineer has reportedly invented an automobile that operates on chicken manure. It is said that the car can speed along at 70 miles an hour when powered by the fowl fuel. Chicken droppings are converted into methane gas, which, in turn, runs the motor. This process is seen as a potential boom to farmers, who could run their tractors on this plentiful, ready-made fuel.

Life Expectancy

◈ The average number of years a person may expect to live today in the United States, according to the nation's Public Health Service, is 70.2. It was 69.9 years for 1963. Based on mortality experience in 1964, the expectation of life at birth was 66.9 years for males and 73.7 years for females.

Tangerines and Colds

◈ Tangerines contain large amounts of the chemical synephrine, often prescribed by doctors for relief of congestion caused by colds. This chemical has been produced in the laboratory for years as a decongestant agent. Reports say "eight to twelve ounces of tangerine juice contains an amount equal to the minimum dose in a medical prescription."

Crime Victims Paid

◈ Illinois Assemblyman Abner Mikva of Chicago recently said: "In a very real sense, the state has an obligation to compensate its citizens when it fails to protect them from crimes of violence. It assumed this obligation when it assumed police powers. It's time we faced up to this fact." Over the years growing interest has been centered on rehabilitating the criminal, with little or no concern for the victim. Senator J. Eugene McAteer of San Francisco gave this vivid example: "Take a man convicted of assault: The state throws him in prison, gives him medical care, sees that he's fed, clothed and rehabilitated and places his family on welfare, if necessary. Yet this thug's victim gets nothing but hospital bills and stands to lose his job income for months." Inspired by more comprehensive programs launched in Great Britain and New Zealand in 1964, California has become the first state in America to offer financial compensation to crime victims and their families, under a law passed last year and effective since January 1.

Unusual Addresses

◈ Often great pains are taken to write a letter, but little thought may be given to how it is addressed, with the result that the letter is either delayed or returned. The *South African Digest* recently used as an example a letter that was addressed to "RCAAISen, Plof 43, hallevery holees, johannies, mbegl." It took some time to figure that one out. But it was learned that Rcaalsen was the nickname of the receiver. The rest of the address was meant to read Plot 43, Halfway House, Johannesburg. Your mistakes may not be quite as obvious, but even a simple misplacement of a figure can interrupt prompt delivery. So take care when you address that envelope.

Too Much, Too Little

◈ In Rio de Janeiro, Brazil, landslides from heavy downpours recently claimed hundreds of lives and destroyed fortunes in property. On the other hand, in Africa, the Rhodesian farmer looks into cloudless skies for rain. Great stretches of Rhodesia are suffering from drought worse than any in the nation's history. Hundreds of thousands of cattle have died of starvation and thirst. The government is moving by rail some 200,000 head of cattle into better-water grazing land. Some of the farmers themselves are living at the edge of starvation. The government has made a great effort to feed these people.

Where Is the Neighbor Love?

◈ A policeman was being attacked by an angry mob last spring in New York. Enrique Negron, a grocer, went to the officer's aid. Negron was stabbed in the back with an ice pick by one of the mob-

sters. Eight months later Negron sat in his living room planning a new life. His reason: "My own people have turned against me." They stopped patronizing his store, forcing him to sell out. They called him names, such as "cop lover." In January he was down to his last $240. He went to the National Maritime Union to apply for a job. His Samaritan act cost him his friends, his store and way of life. Would he come to a policeman's aid again? "If I had to do it again, I'd do it," he said. But what about the others, those who ostracized him for giving help?

England's Churchgoers

◈ Between 1957 and 1964 the number of people who go to church in England declined by one-third. On the other hand, six people out of every ten interviewed, in a survey covering more than 2,000, said they would like religion to have more influence. Still nearly half of those questioned said they believed that religion as it is now is old-fashioned and out-of-date. Young people especially want the churches to speak out on day-to-day social matters, such as the racial issue, marriage and disarmament. All but 5 percent of those questioned said it is not necessary to go to church to live a good and useful life. In 1851, an estimated 40 percent of the population of Britain went to church on the average Sunday. The latest figure is only 10 percent. "Most Sundays" is defined as two or more times a month. Notwithstanding, 84 percent of those interviewed say they believe in God, and 14 percent are undecided. The survey indicates that women believe in God, and in a personal God, considerably more readily than men.

Air Pollution

◈ Lead from motor gasoline is contaminating the earth's atmosphere at an increasing rate, says a California researcher. Dr. Clair C. Patterson of the California Institute of Technology reports that the amount of lead in the blood in the average American has risen to half the quantity required to produce symptoms of central nervous system poisoning. Under normal conditions, the level of lead in human blood is 0.002 parts per million, but, according to Dr. Patterson, Americans now have a level of 0.25. Symptoms of poisoning appear at levels of 0.5 to 0.8. Lead contamination of the atmosphere reportedly has increased steadily for the past ten years, and Dr. Patterson says that exhaust from vehicles is the principal source.

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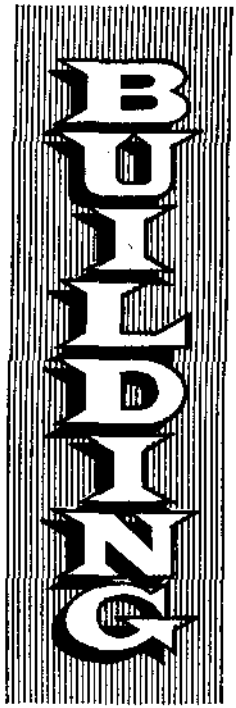

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Awake!

God Is Alive!

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Gilead School and Its Forty-first Class

PAGE 25

APRIL 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Wisdom of HUMBLING YOURSELF

WHO does not want to be wise? And where are we more likely to learn about wisdom than in the Word of the all-wise Creator, Jehovah God? It tells us that the fear of Jehovah is the beginning of wisdom and that the fear of God, in turn, means the hating of what is bad. It follows, then, that the truly wise person will hate what is bad, what is harmful to himself or to others, and will love what is good and right.—Prov. 9:10; 8:13.

We are also told that, "as regards anyone wise, his eyes are in his head"; that is, he sees where he is going. Wisdom, therefore, means the discerning of worthwhile objectives and knowing how to go about attaining them. But more than that, wisdom also means acting in harmony with such knowledge, as can be seen from the illustration that Jesus Christ, the Son of God, gave in his Sermon on the Mount. Therein he showed that the foolish man was the one who heard his words but did nothing about them, whereas the wise man was the one who heard his sayings and then acted in accordance with them. —Eccl. 2:14; Matt. 7:24-27.

Yes, to be wise you must not only have worthwhile goals or objectives and know how to go about attaining them but be willing to put forth the needed effort, to pay their cost, as it were. The cost may be time, or it may be mental or physical effort, but did you know that often the realizing of an objective may simply be the willingness on your part to humble yourself? It might therefore be said that at times pride is a costly and foolish luxury, whereas humility is truly practical wisdom.

For example, when Jesus Christ was on earth as a man he set as one of his objectives the helping of as many as possible to embrace the pure worship of his Father, Jehovah God. This caused some of his opponents to complain about his eating and drinking with the despised sinners of his day. But he was merely humbling himself to associate with them, that he might do them good, not that he preferred their company for its own sake. As he himself expressed it: "Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance." Likewise, to teach his apostles the important lesson of lowliness of mind Jesus was willing to humble himself to the extent of washing their feet—in his day considered a most menial task.—Luke 5: 30-32; John 13:4-16.

A close imitator of Jesus Christ in this respect was the apostle Paul. For the sake of winning others to Christ he was willing to humble himself, to put himself on the level of others: "Though I am free from all persons, I have made myself the slave to all, that I may gain the most persons." Although he was a free man, he was willing to "become all things to people of all sorts, that [he] might by all means save some." That he was willing to humble himself for the sake of doing good to others he states in so many words in one of his letters: "Did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you?"—1 Cor. 9:19-22; 2 Cor. 11:7.

So in our everyday affairs: Time and again we can accomplish some worthy, wise and loving objective by being willing to humble ourselves. At times there may be friction or a misunderstanding between two persons or groups. If you would be successful as peacemaker in bringing the two opposing parties together you may well find it will take some humbling on your part so as to be able to influence each side or person to make concessions or to see the other's viewpoint. Or it may be that some friend has cooled off toward you. It will take humility on your part to elicit from him the reason for it and sincerely to apologize, even though you may think that he is more to blame than you are, if you would realize your objective of restoring friendly relations with him. —Matt. 5:23, 24.

A wise and understanding wife and mother will often see her opportunities to humble herself for the sake of maintaining or restoring peace among the members of her family circle or with those on the outside. Thus there was the discreet woman Abigail in ancient Israel, whose churlish husband Nabal had aroused the wrath of the fugitive David, later king of Israel. David's men had protected the flocks of Nabal ever so long and when David suggested some compensation he was met with abuse. Because of this, David, along with his men, was ready to wreak bloody vengeance on Nabal and his household; but Abigail, hearing about it, embarked on a peace-restoring mission, humbly bringing a train of gifts to David. For this, David was truly grateful, as she averted his shedding of blood. In doing so, she not only averted David's vengeance at the time, but also won his heart, for when she became a widow David asked her to become his wife.—1 Sam. 25:1-42.

No doubt Abigail's humility was one of the reasons she appeared so desirable to David, and this is a lesson all young folks who are concerned with acquiring happiness in the marital state may well bear in mind. Humility makes us attractive to others as well as helping us to overcome misunderstandings.

In particular is it the course of wisdom to humble ourselves when we have made a mistake. As the Book of divine wisdom also counsels: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." In other words, when being reproved by one in authority for having come short in some respect, humble yourself, exercise self-control, do not angrily fight back, trying to justify yourself, or walk off, and your mistake will most likely be forgiven and forgotten.—Eccl. 10:4.

The wise humbling of oneself to accomplish some worthy objective or to restore good relations is seldom practiced these days, and this is no doubt one of the reasons why so many human relationships are strained. But the Bible, by precept and examples, encourages you to do so, and happy will you be if you heed its counsel!

"WE MUST recognize that the death of God is a historical event: God has died in our time, in our history, in our existence," declared a professor of Bible and religion at a Methodist school in the United States.

Other religious leaders forward this same view now, that, in effect, "God is dead." Of this, the October 22, 1965, issue of *Time* said: "The death-of-God theologians do not argue merely that Christianity's traditional 'image' of the Creator is obsolete. They say that it is no longer possible to think about or believe in a transcendent God who acts in human history, and that Christianity will have to survive, if at all, without him."

How widespread this attitude is can be seen from this statement printed in the *National Observer* of January 31, 1966: "A 'God is dead' mood pervades the thought of 90 percent of the Protestant theologians under 40."

All this comes as no surprise to those alert to religious trends. It has been evident for some time that a breakdown of faith has been taking place in Christendom. More and more clergymen have belittled God and the Bible. Statements by churchmen such as the following by a Methodist are now common: "The Bible is the greatest collection of mythology in the history of Western civilization." (*Time,* February 4, 1966) The logical result of so much skepticism among religious leaders could only be the continued downward plunge of faith among the masses of people who listen to them.

When stripped of all the conflicting philosophical twists and turns, what this concept means, for all practical purposes, is what German philosopher Friedrich Neitzche meant when he originated the phrase "God is dead" during the nineteenth century. He meant that there is no God. The expounders of this idea today really say the same thing. They argue that the existence of God can no longer be verified by human experience, and that, as far as the human family is concerned, "God is dead."

Christian?

A strange aspect of this current "God is dead" cult is that most of its adherents claim to be Christian. They believe that Jesus Christ is an exemplar of ethical conduct, and that a Christian is one who obeys Jesus' teachings concerning human relationships.

The idea that a person who calls himself a Christian could at the same time reject God would have seemed strange indeed to Jesus Christ. The "Christian atheist" he would have regarded as an impossibility. Why? Because Jesus Christ believed in God. He knew that God had a name, a purpose and also the power to fulfill that purpose. At all times Jesus taught about this God, Jehovah, and how one should be obedient to him. He taught

of God: "The Father is greater than I am."—John 14:28.

Jesus showed that all credit for his teaching must go to God. He said: "I do nothing of my own initiative; but just as the Father taught me I speak these things. . . . from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth." (John 8:28, 42) In prayer to God, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ. I have glorified you on the earth, having finished the work you have given me to do. . . . I have made your name manifest to the men you gave me." —John 17:1-6.

Whom was Jesus talking about? Was he just pretending to believe in God? Was he praying just for show? Was he then a liar, pretending something existed that he knew really did not? If so, why would anyone want to have Christ as an exemplar, as today's "atheistic Christians" say they do? No, Jesus was no liar. When he prayed, it was to a God that existed. When he said God sent him and that God had a name, it was the truth.

The main work that Jesus set out for his followers was to teach people about God, his purposes and his requirements. How, then, could one possibly claim to be Christian and not believe in God?

You, the reader, would do well to meditate soberly on this point: In Jesus' day there were many who rejected what he taught about God. They had their own conflicting ideas. But Jesus showed clearly where such ones got these ideas. He said to them: "Why is it you do not know what I am speaking? Because you cannot listen to my word. You are from your father the Devil, and you wish to do the desires of your father. . . . If I speak truth, why is it you do not believe me? He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God."—John 8: 42-47.

Today it is the same! Those who insist on saying that "God is dead," that God's Word the Bible is "mythology," that one can be a Christian and also reject the living God, are likewise under the influence and control of the "liar and the father of the lie," Satan the Devil. (John 8:44) They have allowed themselves to become debased in their thinking, to come into total darkness as far as God and his purposes are concerned. As Jesus said: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14.

Pharaoh Learns that God Lives

There was a Pharaoh of ancient Egypt, nearly 3,500 years ago, who found out the hard way that God was not "dead," but very much alive. In the sixteenth century B.C.E. this man held the nation of Israel in captivity and slavery. He would not let them go nor lighten their burdens. He arrogantly stated: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." (Ex. 5:2) As far as Pharaoh was concerned, God was "dead."

Imagine his shock when God manifested himself in a spectacular way! How? By devastating Egypt, humiliating its gods, delivering Israel from slavery, and then smashing Egypt's armed forces without a sword lifted against them by any humans!

First, the living God brought a series of plagues specifically designed to disgrace and humiliate Egypt's gods, such as the god of the Nile River, the god of cattle and of crops, the sun-god, and others. When confronted by the God who actually lives and exerts supreme power, these gods

of Egypt proved helpless, because in reality they had never been alive. Even Egypt's priests of false religion had to acknowledge Jehovah's supremacy, for they said after one plague: "It is the finger of God!" —Ex. 8:19.

The plagues stunned Pharaoh, especially the last, which killed the precious firstborn of all Egypt, including Pharaoh's own household. The god of Egypt's firstborn, Amon-Ra, was unable to preserve them, but Jehovah preserved the firstborn among his people Israel. Yes, Egypt's gods were really "dead"; Jehovah was alive!

Reluctantly, Pharaoh said to the Israelites: "Go, serve Jehovah." (Ex. 12:31) But he soon regretted freeing all this valuable slave labor and so mustered his entire military force to try to recapture them. At the Red Sea this stubborn man was again confronted by the power of the living God, Jehovah. After miraculously parting the waters to let several million Israelites pass safely to the other side, "Jehovah shook the Egyptians off into the midst of the sea. And the waters kept coming back. Finally they covered the war chariots and the cavalrymen belonging to all of Pharaoh's military forces . . . Not so much as one among them was let remain." Pharaoh learned the hard way that God was not "dead," that He indeed controls the affairs of men when it suits his purpose.—Ex. 14:27, 28.

Difficulty of Skeptics

If God acts so mightily, why the difficulty in believing that He lives in our day? A basic reason is that the skeptics feel that, even if God did perform mighty works in the past, he is not doing so today. There is no Red Sea opening up for faithful ones and crashing down on opposers that they can see. Nor do these observe God bringing peace, health, happiness or prosperity to earth.

But does this mean God is not acting? No. The skeptic, blinded by Satan the Devil, has not looked in the right place to determine what God's purpose is for earth, when he will act and of what his acts consist. (2 Cor. 4:4) He has not turned to God's inspired Word, the Bible, in humility to learn. God has provided all this information, clearly, for any who will look earnestly for it, but look they must.

Skeptics, in their pride, usually want God to perform as *they* see fit, in *their* way, time and place. They want God molded in *their* image. They are not willing patiently to learn how and when God will remedy man's ills, in *His* time, *His* place, *His* way.

God's Word True

The very fact that such skepticism exists today actually helps to show that God's Word is ever true.

How so? Because God, who lives and exerts supreme power, is also a God of prophecy. He told man ahead of time what would come to pass. One of such things foretold for our day is that "the love of the greater number will cool off." (Matt. 24:12) Indeed, love for God on the part of millions is cooling off.

Together with dozens of other Bible prophecies, it indicates clearly that the time God foretold in his Word long ago is now upon us, today. It means we live in the "last days" of this present system of things. Notice how precisely our day was prophesied in the Bible: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lov-

ers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."—2 Tim. 3:1-5.

Now, then, could anyone except a living God have foretold this situation we see before our very eyes today? For ages men have incorrectly predicted they would bring peace and prosperity. Yet, all the while Bible prophecy has correctly maintained the opposite, that in this system of things "wicked men and impostors will advance from bad to worse, misleading and being mislead."—2 Tim. 3:13.

Jesus himself foretold world wars, famines, diseases, hatreds, and many other things that have come to pass in our lifetime. He also warned: "Many false prophets will arise and mislead many." (Matt. 24:11) The clergy of Christendom, with their "God is dead" philosophy, exactly fit this prophecy. How true God's infallible Word!

God's Purposes Move Forward

Bible-based Christians know that without God nothing could exist. He has provided the air we breathe, the water we drink, the food we eat. If he withdrew these gifts, all life would cease.

They also know that, while the skeptic may refuse to acknowledge it, God is having a great work performed by humble persons today, a work he backs with his power. That work Jesus foretold when he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) This preaching work is not of man. If it were, it would have collapsed long ago because of the opposition against it. Instead, each year this Kingdom preaching grows in magnitude, until now a society of persons numbering well over 1,000,000 proclaim it.

Also, this society of people, living by the Bible's precepts, have overcome all national, social and religious barriers and so live together in peace and harmony. Other men, societies and nations have not been able to do this on an international scale. Only by the power of God could humble, insignificant persons accomplish what the world's wise men, including the United Nations, could not! So the gathering of God-fearing men into a peaceful society and the amazing preaching work they perform is what God is accomplishing by his mighty power today.

These Christians also realize that a titanic act of God nears, one that will dwarf what he performed against Egypt, for world events move rapidly toward the climax that Jesus foretold, the end of this present system of things. Then God will demonstrate his awesome power by wiping out all that is false, wicked and hurtful, as he will those who insist upon rejecting him as the living God.

But believingly obedient ones will survive the end of this order and, under God's guidance, will build a clean, new society. Eventually earth will become a paradise on which God-fearing persons will live forever. Also, they will continually take in knowledge of Jehovah and teach others to do so.—Isa. 11:9.

So do not be disheartened by the ever-growing trend away from God and his Word. To the contrary, "as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Reject the vain, empty babblings of today's cultists who are in spiritual darkness, for "look! They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:9.

No, God is by no means "dead." He lives and works out his grand purposes, and will bring rich blessings to humble persons who put their trust in him, for the living God never fails.

Technical Science SPEEDS POSTAL SERVICE

BY "AWAKE!" CORRESPONDENT IN WEST GERMANY

THE desire to communicate and to receive news is as old as the human race. For hundreds of years the means for accomplishing this existed only in the simplest form. So, when compared with the long-used Indian smoke signals and African tom-toms, the introduction of the Roman State Mail, by Caesar Augustus-Octavianus in the year 14 C.E. was a remarkable step forward. But a long time elapsed before postal facilities became generally accessible for everyone in all countries.

This can be seen by the fact that the world's first postage stamp was sold in England in the year 1840. Postage had previously been collected from the recipient, or evidence of repayment was marked on the letter. That first use of stamps for the repayment of postage to a government was suggested by Sir Rowland Hill in 1837, in his pamphlet on postal reform. Postal reform is still going on, especially in this age of technical science.

Postal Mechanization Speeds Mailing

The growing demands of the so-called Industrial Revolution have kept the international postal system in a continual process of change in its efforts to provide the desired service. The bulk of mail continues to grow. The United States alone now employs some 610,000 workers to handle the annual flow of over 72,000,000,000 pieces of mail. The services of technical science have been called on to ease the handling of the mail and speed up the service. It is just in the last ten years, however, that it has become possible to speak of true mechanization in the postal system.

There was hardly anything to be seen of the "spirit of technology" in the post office of a few years back. Behind the clerk's window his equipment consisted mainly of a pen, stamp book, postmark stamp and scissors. Each postage stamp had to be carefully taken out of the book. Each payment for a money order was registered by hand and the amount entered on the order, after which it was stamped several times by hand and the stub was torn off or cut off with scissors.

Nowadays the clerk at the modern post-office counter in West Germany places the postal money order form in a small stamping machine, types the amount on an auditing machine alongside, pushes a button and the figures are entered on the receipts list while the stamping machine automatically stamps the necessary date and information on the money order form. There is nothing more to be done. The auditing machine reckons the total of the amounts plus fees, retains the totals for each page of the postal record, automatically makes the carry-overs on the next sheet, and thus saves time-consuming addition and entries. There are approximately eight hundred such machines now in operation in the postal system of West Germany. They also speed the handling of packages.

Automatic Post Offices

So-called "deaf post offices" are used in a number of countries. These are booths with stamp and postal-card vending machines as well as mailboxes. For those living in suburbs and outlying sections this arrangement saves trips in to the regular post office. In the United States an expanded variety of such "automatic post offices" in some places even includes a package-processing automat, post-office boxes and writing-paper vending machines.

In the handling of packages, mechanization has stepped in to master the rapidly increasing need. Some of the large post offices send out more than 100,000 packages a day in various directions. This places an immense load on the distributing system and requires prudent management to avoid disrupting the system and causing delay in delivery. So modern technical helps are utilized. In a central control room the entire distribution system is mapped out on an illuminated diagram that shows the actually existing situation at all times. A distributing conveyor system is used to carry the packages by means of conveyor belts, roller races, chutes and connections that may stretch out over three thousand feet (nearly 1,000 meters) and pass through several rooms. From the control room close check is maintained by means of industrial television so that no tie-ups occur.

Overcoming Traffic Problems

In the large cities it is becoming more and more of a problem to deliver the mail by way of overcrowded streets. The average speed of delivery right within a city has slowed down so much in some cases that it cannot be compared with the speed possible by air or rail between cities. Similarly, when a large number of letters arrive late, it is difficult for the main collection centers to get the mail through the city to the train and plane connections on time.

In Hamburg, Germany, this problem occupied the experts for some time. Then they created the technical prerequisites for a large tube-conveyance system, and now the first 1.1 miles (c. 1,750 meters) of it are already in use. About 1,000 small-size letters are placed in a capsule, which is transported through the tube system by blower and suction mechanisms that move it at a speed of about 19 miles per hour (about 30 kilometers per hour) from the post office to the train station. Two or three capsules can be sent each minute, and this makes it possible to transport close to half a million letters during three of the main rush hours. The entire tube system in Hamburg is to be 62 miles (100 kilometers) long when completed—without doubt a venturesome project, since this first section cost no less than 1.3 million Deutsch marks ($325,000).

Zip Codes and Mechanization

Probably the most time-consuming work is that of sorting the mail, determining where it is going and how it should go. To eliminate the old method of hand-sorting incoming and outgoing mail, officials of economically strong countries in Europe and America are working on mechanization, sorting the mail by machines. The introduction of zip-code numbers is a necessary preliminary step that has already been taken in a number of countries.

In a mechanized postal system each letter must first go through a coding machine, which makes small lines or marks on the letter according to the zip-code number it carries; then the letter can go to a sorting machine. From six to ten code-writing machines are needed to feed just one sorting machine. Because the marks

put on the letter by the code-writing machine are magnetized or are fluorescent, the sorting machine can now route the letters automatically in the right direction. New coding and sorting machines installed in the United States in Buffalo and Detroit, designed to handle letters with typed or printed addresses, are expected to process 36,000 pieces of mail an hour, some fifteen times faster than sorting by hand.

Probably one of the first completely mechanized post offices is that of Providence, Rhode Island, which Arthur E. Summerfield, then Post Master General, called "a milestone along the way of progress in the postal system." In order to visualize how the automated system works. suppose we follow the letters there.

On a street corner in Providence a mailman empties the mail from the mailbox into a special container. On arrival at the post office he is directed to a place at the loading ramp and here the container is put directly onto a conveyor that runs high overhead. A worker controlling traffic on the conveyor puts a number on the container so that it will go to the right place. This is also registered in the control tower or "nerve center" so that the operating personnel know at all times just where the respective mail is.

The contents of this container eventually are dumped into a loading chute and fall into the sizing system, where they are sorted according to parcels and large and small letters, at a speed surpassing that of human hands. Packages and long envelopes are sent off in one direction to be handled separately while the small letters are passed from this first separating machine to the dating machine, where the date, hour, the well-known wavy lines that cancel the stamp, and the name of the city of Providence are stamped on the letters at the rate of 25,000 an hour.

Once dated, the letters are held upright and, in this position, are brought by conveyors to the next sorting machine. Each of these fifteen-ton machines has mechanical arms that bring the letters to the six or more workers who operate the keyboards of the coding machines. As each letter goes by, the operator reads the zip code and pushes certain keys that enable the built-in electric accumulator system to know to which of the 300 collection bins the letter is now to be routed. After the letters have fallen into their respective bins, other workers bundle them and send them by conveyors to the sacking department, and from there they go by truck, train or plane to their destinations in all parts of the earth.

More and more mail is being sent by planes. In some countries the mail is already being sent greater distances by air without extra charge. Fifteen years ago France initiated night airmail flights that make it possible for a letter to be sent from Tourcoing, on the Belgian border, and be delivered the following morning in Cerbére, on the Spanish border. This is a distance of nearly 685 miles (1,100 kilometers) and for a fee of just 0.25 NF. (new francs; about five cents U.S.). In 1960 over 11,000 tons of mail, or about one million letters, were handled by the French Inland airlines.

Great progress has been made in many countries as the postal system has become more modern in order to keep up with demands. The desire for our letters to reach their destination speedily is a natural one, and, happily, postal officials in many countries believe the time has comé for the post office to deliver the mail as fast as possible.

MODESTY BEFITS THE Medical Profession

IN A certain town in eastern Canada there are two grateful parents. They are grateful because they still have their seven-year-old daughter with them. And she might well have been dead two years ago, if it had not been for the fact that her parents refused to permit a certain neurosurgeon to give her blood transfusions. How so?

Well, the young girl had a brain tumor and the parents were told that their only hope lay in an operation in which blood transfusions were imperative. Because the parents had religious scruples against using blood, they looked elsewhere and got in touch with a team of neurosurgeons of New York City who were willing to do their best without administering blood transfusions. Examining the child, they stated that the tumor was so deep in the brain that an operation would prove fatal. Instead, they instituted a series of treatments, including cobalt therapy, which have enabled the parents to enjoy having their daughter with them up until the present time.

Yet today there are not a few doctors that would have resorted to a court order to force through this operation, which operation—according to these specialists—would have been fatal. Fortunately for the parents and the child, the specialist first consulted did not feel called upon to proceed in such a manner.

Why should doctors be so dogmatic and resort to court orders against the wishes of their patients when so often they are found to be mistaken in their judgments? It calls to mind the inspired axiom, "Knowledge puffs up." (1 Cor. 8:1) Yes, knowledge does have a tendency to puff up a man's ego and cause him to go contrary to the Scriptural counsel: "I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." —Rom. 12:3.

Not an Exact Science

The professional man, by reason of his many years of special education—be it in law, theology or medicine—is prone to think rather highly of his judgment, especially as compared with others who have not had the same opportunities for acquiring such special knowledge, and upon whom he is inclined to look down as "laymen." True, a physician generally spends well upward of twenty years of his life in school, but he should never forget that, not only is the state of medical knowledge incomplete, but so is his own fund of that knowledge. Furthermore, being an imperfect man, he is likely to err. In fact, there are ever so many unknown quantities in the treating of a disease—hereditary, psychological, environmental as well as physical—that the practice of any of the healing arts can by no means be termed an exact science. Besides, who is wholly without preconceived notions or prejudices?

For example, the editor of the medicolegal journal *Trauma,* February 1960, advises lawyers who have to deal with medical cases to do thorough research because of "the apparent conflicting nature of medical opinion." He goes on to observe that "it is frequently said that medicine is not an exact science. Most areas are gray, not black or white. It is, therefore, possible to find written authority for almost any premise the researcher seeks to establish." For example, he states that "it is possible to find an impressive array of articles advocating the use of the myelogram [a certain type of spinal X ray] in the diagnosis of intervertebral disc injuries. It is just as easy to find a similar group of articles which say that the myelogram should not be used for routine disc diagnosis."

He also warns against the changing nature of medical knowledge: "Be certain to use the latest edition of the text. By way of example, on at least one point which is of great interest to lawyers, the opinion expressed by Dr. [Paul Dudley] White in the fourth edition of his book [*Heart Disease*] is completely different from his opinion expressed in the third edition of the same book." And Dr. White is considered to be one of the top-ranking heart specialists in the United States.

Note, too, the report that appeared in the South African medicolegal publication *Forensic Medicine,* October-December 1964. It told of four physicians who took turns in checking whether the judgment of persons driving cars involved in automobile accidents was impaired by reason of taking liquor. Logic would seem to indicate that, since each examined every fourth driver, their findings would be quite similar, but not so. Two physicians found that only from 25 to 30 percent of the drivers had their judgment impaired because of liquor, whereas one found 70 percent and the other about 50 percent with judgment impaired. Not only that, but when two of the doctors were given the same 82 subjects to examine, what did they find? In 54 of the cases they were in agreement, but in the remaining 28 they came to opposite conclusions, the one finding only four with judgment impaired and 24 with judgment not impaired, whereas the other found 24 with judgment impaired and only four with judgment not impaired!

Similarly in one of the leading medical publications in the United States, *New England Journal of Medicine,* there appeared in the April 25, 1963, issue, the findings of Dr. R. M. Dowden, who told of good results in treating muscular dystrophy with certain medicines and physical therapy. But two years later, in the April 29, 1965, issue of the same magazine, Dr. Wm. M. Fowler, together with others, reported that, not only had the use of that medicine and physical therapy been without benefit, but the medicine recommended produced annoying side effects in a not inconsiderable number of cases.

That these disagreements among the medical profession are by no means rare can be seen from the following quotations, all taken from the section entitled "The Doctor in the Courtroom" of the professional journal *Medical World News,* the dates of the issues being shown:

"We [the Kentucky Court of Appeals] are constantly confounded (as indeed the workmen's compensation boards must be) by the contradictory testimony of medical witnesses. When physicians representing both sides used [the same] x-rays but differ as to what the x-rays reveal, there is good reason for further inquiry. To put it mildly, something is wrong. We do not insinuate any chicanery."—May 7, 1965.

"Doctors Disagree over Compensation Claim."—November 19, 1965.

"It was noted that one medical expert had said the effect stemmed from Linda's operation. The court thus held that while the operating physicians presented a vast amount of expert opinion to the contrary the jury was free to decide whom to believe. It then upheld the malpractice judgment and the $50,000 award."—December 3, 1965.

"Two Doctors Disagree in Disability Case. Once again—this time in Kentucky—a workman's compensation board had to choose between conflicting testimony of two physicians."—December 31, 1965.

"Impartial MD Testimony Ruled Not Necessary. In a case involving conflicting testimony, the Minnesota Supreme Court has ruled that it is entirely up to the state's industrial commission to decide whether or not an impartial physician should be called to testify . . . There was sufficient evidence to support the award despite conflicting expert testimony."—January 28, 1966.

Disagreeing with General Medical Opinion

But the foregoing examples do not begin to present a complete picture, even though they do eloquently testify to the fact that the practice of medicine cannot be construed as an exact science and that modesty rather than dogmatism befits those who practice it.

The stark fact is that, time and time again, what is generally accepted, or what is the most commonly practiced thing in medicine is seriously challenged or severely condemned by those recognized as leaders and the foremost men of the medical profession. Thus, today, the usual way of dealing with breast cancer in women is what is known as radical surgery, in which the surgeon removes as much tissue as possible, on the premise that the more removed the less likely it is that the cancer will reappear. However, one of America's leading cancer surgeons, George Crile of Cleveland, Ohio, writing in *Surgery, Gynecology and Obstetrics,* March 1964, tells of the result of observation for a number of years at a certain hospital.

According to him, the disfigurement, discomfort, restriction of movement and other distressing concomitants of radical surgery cannot be justified by the results. He and his colleagues found that simple surgery even had a slight advantage over radical surgery with radiation both as to survival of the patient and as to local recurrences of cancer. The most decisive factor was seen to be not the choice between radical surgery and simple surgery (in which only affected tissue is removed) but the stage of the cancer at the time the operation was performed.

And then there is the matter of blood transfusions. Concerning their widespread use, Dr. Walter Alvarez, one-time head and senior consultant of the Division of Medicine of the Mayo Clinic and since then Professor Emeritus of that noted medical institution, once said in a syndicated column: "The trouble with many of us physicians is that we tend to prescribe something that is customary at the time, and, with the best intentions, we tend to treat with excessive zeal . . . Of late many warnings have been uttered by many of our ablest teachers of medicine . . . It is really hard to understand why, when the risks are so great, thousands of us doctors keep ordering transfusions for patients who are not in . . . any great danger."

How correct Dr. Alvarez is about many doctors not appreciating the great risk that blood transfusions involve can be seen from the following advice by a doctor that appeared in a London newspaper: "Can we take Granny on the plane with us? Yes,

although we should consider whether she needs a little blood transfusion to help her anemia before she makes such a long journey."

In fact, there are leading authorities in the healing profession who even take exception to much of the basic philosophy of their colleagues. One such is Karl Meninger, described as "dean of American psychiatrists." In *Vital Balance,* a book he wrote in collaboration with two others, Dr. Meninger states that mental illness is not a "thing" for which labels must be found, such as psychotic, neurotic, schizophrenic, and so forth, as in the case of objects placed in a museum. According to him, a person suffering from mental illness is like a fish caught on a hook and his symptoms are merely the splashings trying to get off the hook. 'The splashings are not the disease nor the affliction.' Needless to say, the psychiatric profession, by and large, views matters differently.

More examples could be cited but the foregoing are sufficient to show that not only do individual members of the medical profession often disagree with one another but, time and again, the recognized leaders in the various fields take exception to what is the generally accepted practice of the rank and file of the medical profession. All of which is so much more reason why modesty befits the medical profession.

Misguided Zeal versus Modesty and Empathy

Surely in view of the foregoing it would seem that modesty and empathy rather than misguided zeal should govern the members of the medical profession when dealing with those who have religious scruples against a certain medical procedure such as blood transfusions. A typical example of such misguided zeal was reported on in the public press last winter in this manner: "Mrs. Adelina Reyes, whose refusal as a member of the Jehovah's witnesses sect to submit to a blood transfusion led to a court order, was released from Green Hospital Thursday without having been given a transfusion. 'She feels great,' said Mrs. Reyes' son-in-law [himself not a Witness], who had taken her to the hospital last Saturday after she began hemorrhaging in her home. . . . Mrs. Reyes, 73, was admitted to the hospital in serious condition, hospital officials said, but refused a blood transfusion on religious grounds. Hospital officials said at the time that she would die without a transfusion. Dist. Judge Peter Michael Curry, acting on a legal action filed by the county health office, issued an order giving the hospital permission to give a transfusion if necessary."—San Antonio, Texas, *Express,* November 2, 1965.

NEXT ISSUE SPECIAL!
YOUR FUTURE AND BIBLE PROPHECY

Those physicians who, in due modesty and empathy, have respected the religious scruples of their patients in these matters have time and again been richly rewarded by the outcome. Thus there was Mrs. B—— of Oregon, who went to the hospital hemorrhaging profusely and who was to have a total hysterectomy. Certain doctors felt that she would die without a blood transfusion, but instead of getting a court order they got in touch with specialists in New York City to find out if there was something more that they could do. In the end they were able to restore Mrs. B—— to

health without resorting to blood transfusions.

Then, again, there was Mrs. J——, mother of four children, from three to nineteen years of age. She required an operation because of a greatly enlarged thyroid gland. A number of physicians and surgeons insisted that she would certainly die under the knife if she did not get blood transfusions (one of the doctors getting so mean as to accuse her of wanting to die), as hers was supposed to be a very "bloody" operation. But other doctors were willing to respect her convictions, and, as a result, she had a successful operation without resorting to blood transfusions. In fact, the operating surgeon stated that, by their exercising great care, not more than one-fourth of a cup of blood was lost during the operation.

The Overriding Principle

But even more than do modesty and empathy, the very principles of the basic laws of civilized countries dictate the restraint of misguided zeal in dealing with patients who have scruples against the use of blood transfusions. Clearly recognizing these principles is the ruling that was made by the Kansas Supreme Court on April 9, 1960, in deciding that it was necessary for a physician to inform a patient if serious dangers were involved in a certain treatment so as to get his consent. Among other things it stated:

"Anglo-American law starts with the premise of thorough-going self-determination. It follows that each man is considered to be master of his own body, and he may, if he is of sound mind, expressly prohibit the performance of life-saving surgery, or any other medical treatment. A doctor may well believe that an operation or form of treatment is desirable or necessary but the law does not permit him to substitute his own judgment for that of the patient by any form of artifice or deception."—*Medicolegal* Digest, June 1960.*

It simply can be no other way. As Dr. Arthur D. Kelly, as general secretary of the Canadian Medical Association, once stated: "No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does. That would attribute to doctors more wisdom than human beings possess." "I deplore methods of trying to force a transfusion or any kind of treatment. You're putting yourself in the position of God." And again: "It is perhaps better that the odd person die rather than the fundamental human right of refusing medical treatment be impaired. Right, wrong or maybe, the final decision in these matters should rest with the parent or guardian. Patients have the right to accept or reject a doctor's advice according to their own desires. A doctor has no right to insist you accept his advice."

The foregoing does not in any way imply that doctors are expected to perform operations under conditions that they themselves sincerely believe would spell failure. However, respect for the basic rights of the patient as well as modesty precludes taking steps to force a certain treatment upon a patient in violation of his religious scruples. And would not empathy indicate doing what can be done under the circumstances? True, this may at times result in the death of a patient whom the doctor thought could have been saved, but still the patient's right has been respected, and it must be admitted that there are times when, even after submitting to treatment that a doctor believes will succeed, the patient dies. Truly, modesty befits the medical profession!

* For a recent ruling by the Illinois Supreme Court upholding the right to refuse blood transfusions see *Awake!* August 8, 1965.

TELEPHONE CALLS that HARASS and TERRORIZE

—What Can Be Done About Them?

TELEPHONE calls made with the intention of harassing and terrorizing citizens are on the increase. Ralph McGill, publisher of the Atlanta *Constitution*, explained: "They team up on you, and call up with sometimes vicious, sometimes insulting, sometimes filthy comments. Teachers are harassed, public officials are harassed, plain citizens are harassed."

In a Mississippi town the wife of an FBI agent repeatedly received obscene, threatening calls. "Sure is a pretty little girl you've got," the voice on the other end of the line taunted. "Be a shame if something happened to her. If you want to keep them kids, honey, you'd better get out of here."

On another occasion, when her husband was away on assignment, she was awakened late at night. "This is the State Highway Patrol," a voice said. "Your husband was killed a while ago in a car accident. Where shall we deliver the body?" The wife was still in tears when she was assured a short time later by FBI headquarters that her husband was all right.

Although this is perhaps an extreme case, telephone calls designed to annoy, harass and intimidate are not uncommon. During the recent transit strike in New York City, the hospital where the now-deceased union official Michael Quill was temporarily confined was flooded with threatening calls. Many public officials learn to take such calls as a matter of course. "It's just one of those things you put up with," a county judge in the southern United States explained.

Nature of the Calls

In comparatively few instances, however, do telephone calls to ordinary citizens involve direct threats. Often the phone will ring, and when it is answered there is no sound; only the ominous click as someone hangs up. Sometimes the caller moans and groans, or breathes heavily into the phone. Others scream, shout insults or make obscene remarks. When such calls are repeated throughout a night, or are continued over a period of weeks, they are annoying, if not, at the same time, frightening. Ordinary citizens are just not accustomed to that type of harassment.

Often the callers are youthful pranksters. It is their childish idea of a joke—but it is anything but funny. Sometimes the effects are fatal. For instance, last fall a fifteen-year-old boy called his Cuyahoga Falls, Ohio, home, and told his mother he had been kidnapped. "If you want to see your boy alive again, don't call the cops," she was told. When the boy's father was

informed at his place of employment, he collapsed and, four hours later, died. His mother and aunt required medical attention. How foolish and unkind are telephone pranks designed to harass or scare others!

Of quite a different nature, but also a menace to society, are persons who call to obtain information with evil intent. The call may be made simply to see if anyone is at home. If there is, the person may immediately hang up, or say he has dialed the wrong number. Other callers obtain more information. For example, they may pose as a survey taker and say something like the following:

"Hello, is this Mrs. Jones? I am with the ——— Institute and we would appreciate your cooperation in an important survey we are conducting. Would you help us by answering a few questions?"

Upon obtaining an affirmative answer, the caller may continue in a professional manner. "Were you listening to the radio at the time of the call? You were. Do you also have a television? You do. How many in your household? Just you and your husband. What is your husband's occupation? A sales manager for ———. When you are home alone, what do you generally do for entertainment? Watch television. How often? Three or four nights a week. Do you have any pets? No. What time of the year do you prefer for vacations? Generally July. Are your valuables insured in your absence? They are. . . ."

In an endeavor to be helpful, persons have actually given complete strangers this much information, or even more. It is a terrible thought—yet, such a caller could be a criminal. If he is, and if he obtains such important information, it can be used to rob one's home, or commit some other crime.

Women are often the target of another form of telephone terrorism—repeated lewd or obscene calls. It is frightening to many women that men who make such calls are loose on the streets. Such a man in St. Paul, Minnesota, poses as an undergarment salesman. He tells women that they have just won a free set of expensive undergarments, and then asks for their measurements. Apparently he derives some sort of pleasure from discussing these matters with women. Sometimes this type of caller says nothing, evidently getting a peculiar form of satisfaction from just listening to a woman's voice.

Apprehending the Caller

Unfortunately, it is not as easy as one might think to apprehend an anonymous caller. Police officials frankly admit that doing so is one of the most difficult assignments. It is true that where there are human telephone operators it is relatively simple for the operator, when alerted, to note where a call came from. However, in most places today, where automatic equipment is used, it takes ten to twenty minutes to trace calls under the simplest conditions and many hours to trace more complex ones, such as calls between cities. All during the tracing process the connection must be maintained; as soon as the person hangs up, the tracing can no longer continue.

Because of the difficulty in tracing calls, the telephone company and the police will usually agree to help you only when they are convinced it is a serious matter. In some instances, if requested, a loudspeaker can be placed on your telephone line so that all calls coming to your home are heard at the telephone office. Thus, as soon as the harasser calls, there is an alert and someone begins tracing the call. Although he may not complete the job before the caller hangs up, the next time the harasser calls, tracing can start from where it was left off. In this way, tracing may be completed after three or four calls.

For conviction, of course, more is need-

ed than locating the offending phone. The culprit must be caught while speaking to the complainant. When this is done, the offender may, in certain places in the United States, be subject to a $5,000 fine and up to two years in prison. If more convictions were obtained, and greater publicity were given them, the increase in this type of telephone call would undoubtedly be curtailed.

What You Can Do

Since apprehending telephone harassers is so difficult, the best protection is to learn how to cope with their calls. Keep in mind that it is your phone, so use it on *your* terms. Since you would not reveal personal facts about yourself to a stranger on the street, do not do so to one who calls. Refuse to give any information until you are absolutely certain to whom you are speaking. Also, instruct your children and other members of the household not to give information to callers with whom they are not acquainted.

If a caller should ask, "Who is this?" "What number have I rung?" "Is your husband at home?" or some other such question, ask what number he is dialing and with whom he wishes to speak. Telephone cranks sometimes dial numbers at random; thus by giving your number and identifying yourself you may acquire a steady telephone nuisance.

If the person claims to represent some business or research organization, take his name and telephone number and say you will call him back. Then check with the Better Business Bureau, telephone company or local chamber of commerce, which are usually in position to identify reputable firms.

When you answer, should the caller remain silent, breathe heavily or make an indecent or suggestive remark, hang up immediately. If you refuse to listen, he will probably soon tire of his game. To avoid lewd calls, some women list themselves in the phone book by only their first initial and last name. Many others have solved the problem by obtaining an unlisted number, which costs only a little more each month. Interestingly, there are some 350,000 unlisted numbers in New York City, and they are rapidly increasing.

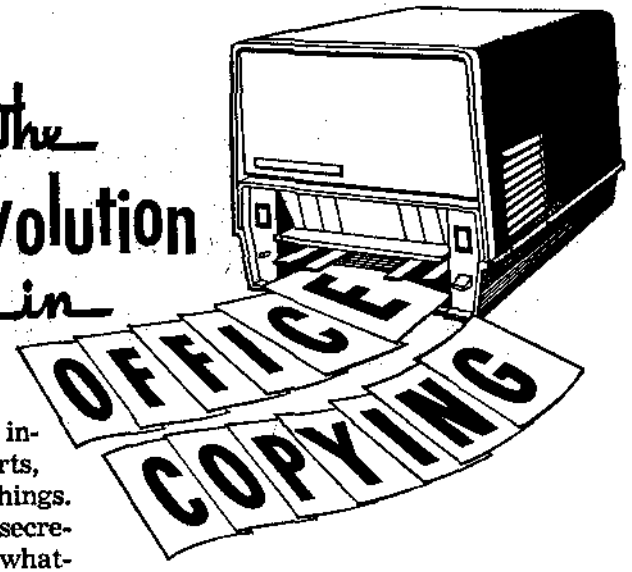
If you are harassed at night, dial your own number, and then leave the receiver off the hook. This will produce a busy signal for which you will not be charged. Enjoy a good night's rest. Police advise not to worry about persons who call up and threaten you. Such persons rarely carry out their threats. To avoid unwanted calls during the day, some persons who are very hard pressed arrange to have their friends ring a certain number of times, hang up, and then, after perhaps thirty seconds, call again. These are the only calls they answer.

So although you may be among the many who receive telephone calls designed to harass and terrorize, do not panic. You can do something about them.

DOES IT SOUND GOOD TO YOU?

A popular magazine recently described a "delicacy" that is a specialty of a famous London, England, restaurant, with details designed to stimulate the appetite. It said: "Jugged hare must be made in a big fireproof jug with a lid—a casserole will do—in which it is slowly cooked with all the animal's blood and liver, with port or claret, peppercorns, mushrooms, shallots, cloves, apple slices, lemon, thyme, marjoram, oatmeal and forcemeat balls . . . the sauce is purple, rich, and immensely fragrant." Does that sound good to you? Not if you are a person who lives by the Bible, which pointedly instructs Christians to "abstain . . . from blood."—Acts 15:20.

The Revolution in OFFICE COPYING



THE time is rapidly passing in many offices when secretaries must fuss with carbon paper or cut stencils for mimeograph machines. A new industry that has grown up in the past seventeen years is revolutionizing office copying. It has brought to the office a quick and easy way to make copies of letters, contracts, legal documents, invoices, memos, checks, financial reports, drawings and any number of other things. At the push of a couple of buttons a secretary can get a high-quality copy of whatever written material she wants duplicated in a matter of seconds.

Office copying machines have brought about this revolution. They have eliminated the need for darkrooms, an assortment of chemicals, elaborate camera and projection equipment and skilled operators for making photo copies of valuable papers. Besides being a great convenience, they often save time and money.

The popularity of copying machines is growing so rapidly that officials in the industry expect the income from them to reach $1,000,000,000 by 1969. Already they are bringing in about $500,000,000 a year and are being used in 500,000 business offices. So confident is the SCM Corporation in the future of the machines that it has dropped out of the carbon-paper business and is placing emphasis on its copying machines.

Electrostatic Copiers

What have really rocketed the copying business to its present heights are electrostatic machines that provide in seconds a dry copy of high quality of anything written or drawn. A letter inserted in one of these machines is copied in six to ten seconds, and the copy is very close to the same quality as the original.

Electrostatic machines work on a principle that is entirely different from other copying machines. No chemical solutions are involved. No negatives are needed, and there are no wet copies to handle. Light and static electricity are the principal image-copying agents in the process. A lens focuses the image on a surface that has been charged with static electricity. Wherever the light reflected from the white areas of the original letter strikes this charged surface the static charge is dissipated, leaving a charge that follows the pattern of the dark letters of the original writing. The electrically charged surface now has a latent image of the original. All that is necessary is to fix it on a sheet of copy paper.

In the process used by the Xerox company, which was the first to come out with an electrostatic copying machine, the latent image is formed on a drum that is coated with selenium and that has been given a charge of static electricity. As the drum rotates, a black powder cascades

on it, clinging only to the areas of the drum where the electrical charge preserves the projected image. We might compare this with the attracting power of a comb that has been drawn through a person's hair. The combing action generates static electricity in the comb, and when a piece of paper is held near it the electricity attracts the paper to the comb and holds it there. In a similar manner the black powder in Xerox's machine is held by the electrostatic image on the selenium drum. The latent image has now become a visible one, and the next step is to transfer it to a sheet of paper.

The machine automatically feeds into its mechanism a sheet of plain paper. A charge of electricity, under the paper, that is opposite from the charge on the drum attracts the powder image from the rotating drum to the paper. The paper then passes into a heating unit that fuses the powder image into the paper. The result is a permanent copy of high quality that exactly duplicates the original letter.

Xerox calls its process xerography, a word composed of two Greek words—*xeros,* meaning "dry," and *graphein,* meaning "to write." It was developed by Chester Carlson, who patented his original concept of electrophotography in 1942. Much research, hard work and a big money investment by Xerox developed the invention into the highly successful copying machines that are now being marketed by the company.

In the Electrofax process, developed by the RCA Corporation, no selenium drum is used to receive the lens-projected image of the original. Instead it is focused directly on the paper that is used to make the copy. This paper is coated with zinc oxide, which gives it photoconductive properties. By imparting a charge of static electricity to the paper a latent image can be formed upon it when light reflected from the original copy causes the charge to be dissipated from the white areas of the projected image. A pigmented resin powder is now applied to the surface of the paper by a magnetic brush. Electrostatic attraction in the image areas draws the powder to the paper, reproducing the image, which is then fixed into the paper by heat. Some machines use a liquid toner rather than powder and do not require the heat-fixing step.

A number of companies are producing competitive models of electrostatic machines that vary somewhat in their processes and prices. Usually the machines can be purchased or rented. Some of them are desk-size and are suitable for copying just about everything, including books. Smaller models that may be placed on top of a desk are limited to reproducing loose-leaf originals, such as letters. There is a large model produced by Xerox that is designed to make electrostatic copies from images projected into the machine from rolls of microfilm, and it is of special value to companies that have many of their records stored on microfilm. Another model can print copies of an image sent to it by wire from another building or city.

Other Copying Methods

Before electrostatic copying machines captured public attention, machines employing the diffusion-transfer-reversal method of copying were very popular. These machines are small, not much larger than a typewriter, and of simple construction compared with complex electrostatic machines. Three sheets of paper are inserted into these machines—the original to be copied, one coated sheet for a negative and another coated sheet for a positive copy.

The original is put in direct contact with the negative and sent through the machine for exposure by light. The light passes

through the negative sheet and reflects back to its light-sensitive surface from the white background area of the original sheet, but the dark letters on the original absorb the light and leave a latent image on the negative. The negative is then put in contact with a positive sheet that will be the final copy.

Another operation requires the negative and the positive sheets to be inserted into the machine, where they enter a developing solution. The two sheets are brought together and squeezed between rollers. A complex chemical process takes place that causes the latent image on the negative to transfer to the positive sheet by diffusion. After coming out of the machine and being in contact for ten or more seconds the negative sheet can be peeled away from the positive sheet, leaving an exact copy of the original. The chemicals stabilize themselves and are left in the fibers of the paper, eliminating the need to wash the copies.

Another copying method called thermography uses heat rather than light to form the image. No chemicals are required. A plastic coating on special paper is placed in contact with the material to be copied. When radiant energy is applied by means of a lamp in the machine, the dark printing on the original absorbs this energy and gives it off as heat, which causes a dark-colored compound to form in the coating on the copy paper. In this manner a dry copy of an original is produced.

Weaknesses in the Copying Methods

As might be expected, each copying method has some weakness. How serious a weakness is depends upon the use to which an office puts a copier. In some offices the weakness of one method might not present any problem, whereas it would in another office where copies are needed for a different purpose.

The heat method, for example, could be a serious drawback to an office that requires sharp resolution and long-lasting copies. This method is unable to reproduce copies with the sharpness of the electrostatic machines. When its copies are stored for a length of time near heat or strong light they may become unreadable because the copy material continues to be sensitive to heat. There is also the problem of considerable waste of copy paper because of the difficulty in obtaining a correct exposure. But these drawbacks may not be serious to an office where the daily need for copies is small and the quality of the copies is not critical.

Waste of paper in trying to obtain a correctly exposed copy can also be an expensive problem with diffusion-transfer-reversal machines, and when paper costs about 5 cents to 8 cents a sheet this weakness can become a serious expense. But for sharpness and contrast these machines do fairly well.

Because this is a wet process, chemicals have to be handled by the user, but usually they are supplied in a plastic container and are pumped in and out of the container by the machine. Being very caustic they can be harmful to skin, clothing and furniture if spilled. Periodic cleaning of the machine is required. In comparison with the electrostatic machines these machines are relatively inexpensive, but they can be somewhat expensive to operate because of paper waste and extra labor costs. Of course, weaknesses in the various processes will no doubt be eliminated in time by technical improvements.

The electrostatic machines are by far the best office copiers on the market, but they, too, have certain drawbacks. One is their cost. One popular model sells for over $29,000, and a smaller model that is designed to be placed on a desk sells for

$5,000. Of course, these machines can be rented at a monthly fee and a certain charge for each copy that is made. Some companies offer electrostatic machines that do very fine work at much lower prices, however; desk models costing about $1,000.

The electrostatic copiers are ideal for offices that require a great many copies per day, and are beneficial in some offices that need fewer copies. Most of them have settings for selecting the number of copies desired, and the machines will automatically turn out that number. One recent model can produce 2,400 copies an hour, and the cost per copy descends from 4 cents to one-half cent as the number of copies increases. The more copies an office needs the lower will be the cost of operating an electrostatic machine.

The revolution in office copying has given birth to a new industry that is meeting a great need in offices of all kinds. The demand for office copying machines can be expected to continue growing. One industry official predicts that desk-top copiers will, in time, be reduced in cost and size to the point where many secretaries will be able to have one sitting next to their typewriters. Then, indeed, the need for such a secretary to fuss with carbon paper will be a thing of the past.

ANIMAL DOCTORING

WILD animals have to be their own doctors. They are often very good ones. In fact, the American Indians learned some of their remedies by observing, for instance, the kind of plants an animal would seek for a certain illness. Animal doctors actually use a variety of "treatments."

When animals lick their wounds, this may well apply an antiseptic dressing. Experiments have been made with the saliva of some animals. Cultures of bacteria were prepared, saliva being added to some of them. Those bacteria cultures untreated with saliva flourished, but those treated with it failed to thrive. Animals also expose a wound to air and sunlight.

Sometimes an animal doctor takes the water treatment. A skunk has been observed to go to the shore of a lake with dried grass in its mouth. It backed its way slowly into the water. After its legs were immersed, it stopped and waited. Later it advanced deeper, but halted at intervals. Eventually the skunk was submerged except for its mouth and nose. Then, finally, it ducked under the water and left the bundle of hay floating. It then swam underwater a short distance and waded to shore. Apparently the skunk at last got rid of some pesty lice or ants.

In his book *Catching Wild Beasts Alive*, wild animal collector J. Delmont told of the time he came across a herd of African buffalo suffering from scab. He followed them, watching as they entered a muddy lake. He observed that the buffalo stayed there until their skin trouble was cured. And an accredited eyewitness told of the time he saw a hippopotamus with a young one afflicted with a skin disease. The eyewitness kept the animals under observation for some time. The mother hippo drove the youngster into a muddy pool and kept it immersed until its skin trouble was cured.

A bear whose leg had been pierced by a bullet was found to have plugged up the wound with clay. Other bears have healed wounds with spruce or hemlock resins.

Wounded gorillas have been known to close up a wound with a packing of astringent aromatic leaves. And a gibbon caught by a man was found to have a big swelling on its side. As the man shaved around the swelling, he noted a large scar. He then operated and extracted a ball of stringy matter, later analyzed as masticated leaves of the Indian incense tree, known for its healing properties. The gibbon had apparently prepared its own "medicine ball" and plugged up the gaping wound with leaves, ones that are also used by natives for treating their own wounds.

It has often been said that the animal creation has had many inventions long before man. This must be true also with many types of healing employed by animal doctors, whose divinely given instinct for the right "medicine" has also benefited man.

Left to right: **Front row:** Rudtke, B., Jensen, L., Boss, J., Gillet, E., Tumak, J., Christensen, B., Walters, D., Levering, M., Daniels, G., Manneraak, E. **Second row:** Terleski, A., La Thangue, J., Hoffmann, G., Marlowe, J., Fook, C., Collins, M., Livingstone, S., Smola, M., Jendretzky, E., Smith, A. **Third row:** Brodie, J., Wood, C., Sharp, C., Irby, E., Hainz, E., Gonzales, J., Hartley, M., Königer, M., Zeller, H., Nielsen, A. **Fourth row:** Geidlinger, K., Muino, M., Krause, E., Hamilton, C., Geidlinger, M., Dull, E., Goodall, E., Mullin, M., Maddox, P., Dowling, E., Hylton, M. **Fifth row:** Dowling, R., Davis, D., Andersson, A., Whisnant, L., Vandermeer, E., Tumak, J., Williamson, B., Walters, G., Borden, B., DeJulio, C. **Sixth row:** Sharp, R., Greig, K., Dugan, P., Tsafantakis, J., Marlowe D., Repasky, B., Vandermeer, G., Vestre, P., Rawlings, B., Shivas, S., Gillet, M. **Seventh row:** Heller, L., Wilcox, M., Terleski, A., Livingstone, R., Christensen, J., Bilokraly, A., Dull, J., Boulware, M., Andersson, E., Rose, D. **Eighth row:** Stein, W., Shivas, B., Rosart, L., Murray, D., DeJulio, R., Boss, R., Genis, J., Krause, G., Manneraak, J., Smith, W. **Ninth row:** Wilson, C., McDaniel, W., Hamilton, R., Daniels, A., Brodie, J., Wood, K., Boulware, F., Bunn, E., Irby, J., Jensen, W., Levering, W. **Tenth row:** Smola, T., Collins, N., Rudtke, W., Lunde, D., Dugan, T., Smith, T., Loesch, G., Greig, C., Murray, J., Holmes, T.

Gilead School and its Forty-First Class

FEBRUARY 27, 1966, marked the first time that Jehovah's Witnesses Assembly Hall in New York City was used for the graduation of a class of the Watchtower Bible School of Gilead. This large building was once a motion-picture theater, and Jehovah's witnesses now use it for their circuit assemblies in New York City. Here on Sunday, February 27, the forty-first class of Gilead graduated before a packed house of 1,905 persons. Who made up this graduating class? What courses of instruction had they taken?

The forty-first class was made up of 103 students, 53 men and 50 women. They had come from fourteen different lands, including New Zealand, Costa Rica, Greece, Germany, Sweden and Eire. Their average age was 27.5 years. They had each been dedicated servants of Jehovah 11.3 years, on an average, and had all been in the full-time preaching work for at least two years.

The Curriculum

It may have surprised some of the students, when school began, to find out that Gilead School does not issue "grade cards." This impressed upon the students that at Gilead an intellectual approach is not all that matters, but depth of devotion and love and other Christian qualities are vital. The students do receive what are called "Progress Reports," which tell them *how they are doing and how they can improve*, not only as to classwork, but also as to the all-important Christian qualities of the "new personality."—Eph. 4:24.

The forty-first class of Gilead had its twenty-week curriculum divided up into four quarters of five weeks each. The students were divided up into four groups of about twenty-six students each. Two of the groups attended classes in the morning and two in the afternoon. When not in class, the students spent the other half of the day working in the Bethel home or in the Society's printing factory.

Just what was the students' course of instruction? It was divided into four general categories: doctrinal, ministerial, history and language.

Their doctrinal course includes a chapter-by-chapter discussion of the whole Bible. Each student gives an oral report on one-twenty-sixth of the whole Bible during the twenty-week course. Once each week at least one student gives his special, analytical oral report. To prepare these reports the students have access to the 10,000-volume Gilead library. By doing intensive research on their own reports and by listening to the oral reports of the other students, all are able to make an analytical coverage of the entire Bible. The audience at Gilead graduation enjoyed an example of one of these oral reports, based on First Corinthians.

During their doctrinal course, the students make an interesting coverage of the Mosaic law. To make the course specially instructive, the students think up cases that could have arisen in Israel, and some of the students sit as judges, to decide cases on the basis of the Mosaic law. The students appointed as judges question witnesses as well as defendants and then render a decision based on the Mosaic law. *They not only learn how practical the Law* was but they see how basic principles of the Law apply today.

For their Bible course the students also take part in demonstrations, acting out scenes from various Bible books. With the book of Job, for instance, some students play the part of Job and others the parts of his three false comforters or of Elihu. They speak in conversational language

rather than a poetical style, to help their fellow students to get the most benefit. At the Gilead graduation program the audience was thrilled to see the students realistically enact parts of the Bible books of Job and Jeremiah.

Another feature of their Bible course that the forty-first class enjoyed was the "Why Beneficial" demonstrations, held on Saturday mornings. In these, students portray conditions that existed, for example, at the time of the writing of a Bible book and which highlight how beneficial those books were for God's servants at that time. For the Gilead graduation program, students enacted conditions that existed at the time of the writing of Paul's letter to the Hebrews. The audience observed the immense benefit this letter had for the early Christians.

What about their ministerial course? In this course, the forty-first class not only learned how to improve various aspects of their field ministry, but they learned how to prepare effective meetings and demonstrations and how to represent God's Word of truth if interviewed on television or radio. For a quarter of their ministerial course, the book *"Make Sure of All Things; Hold Fast to What Is Fine"* was used, and the students learned how to explain Bible truths to doctors, law courts and worldly boards of authority, and how to answer objections.

The forty-first class of Gilead also enjoyed a course on "Foundations of Bible History," a study of the history of man as the Bible deals with it and how it has affected worshipers of God throughout the ages. For both their history and Bible courses, the students started out each class period with a twenty-minute written review on the material they had covered during the previous class period.

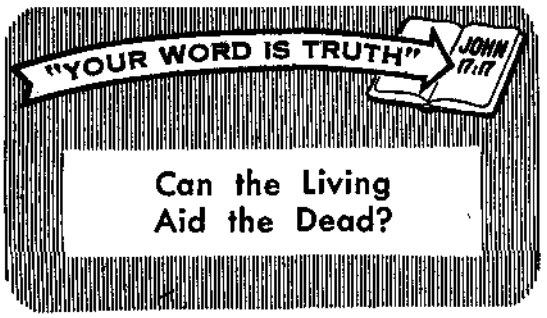
In connection with their courses, the students have the privilege of hearing special one-hour lectures five days a week, from 12:50 to 1:50 p.m. These are held in the school's large Lecture Hall. Some of the lectures are given by members of the Watch Tower Society's board of directors.

Language Instruction

Each one of the 103 students was assigned to learn a foreign language. This class of Gilead was divided into five groups, studying German, Cantonese Chinese, French, Spanish and Portuguese. Every school day the students spent 50 percent of their school time on language instruction; thus they spent more time on language than on any other single course. After the first few days of studying the new language, use of English is limited in class, so that as much as possible of the classroom conversation is in the tongue being taught. This method of teaching language was delightfully demonstrated at the graduation program. Why this emphasis on language? Because these students who are going out as missionaries do not expect people in other countries to learn English; nor do they expect to have others act as translators. They want to teach the people personally.

This language instruction does not end with graduation day, because, when the students arrive in their foreign assignments, they spend a whole month studying language eleven hours a day. After the first month, they spend 130 hours in the field ministry and devote four hours each day to language. Then after the second month, while they devote 150 hours in the field ministry each month, they work on language two hours every day till they master it.

Following graduation, the students dispersed to all parts of the world to share the benefits of their intensive instruction with their Christian brothers and all those interested in the Bible.



THERE is a sight in Hong Kong that frequently causes visitors to stop and look with keen interest. What is it? A small group of Chinese, carrying paper models of various objects, stop along one of the city's crowded side streets and set them aflame. What does it mean?

Often when a person dies here and arrangements have been made for the funeral, members of his family begin accumulating models of things he enjoyed during his lifetime. Relatives and friends alike contribute such articles. These paper and bamboo models may be replicas of houses, comfortable furniture, boats, rickshaws, banknotes, insurance policies, letters of recommendation and even servants. Most of the models are small and simple. But others are quite large and elaborate, depending upon the family's means. On the day before the funeral, between late afternoon and sunset, these paper models are carried out and burned at the side of the street or at some other convenient location. Understandably, a stranger might wonder why.

The Chinese who take a serious view of this practice believe that those who have departed in death are in need of aid. They feel that the paper offerings will guarantee the deceased person comfort in the next life; that in this way the good things he enjoyed in this life will be his to enjoy in a life beyond death. They also believe that the things provided will add to his standing or status. The family takes special care to attend to the departed one's every need. Otherwise, they fear, he may become a hungry ghost and return to haunt them and bring untold misery upon surviving members of his family. Even while the paper offerings are burning, another small fire is started only a few feet away to attract the attention of ghosts who might try to interfere with the offerings intended for the deceased. Quite often, cooked rice is sprinkled on the burning paper offerings, supposedly to satisfy any hungry ghosts present and to divert their attention from the offerings themselves.

The majority of people living in the Orient, including most adherents of Christendom's religions, view this custom with approval. However, one might well ask, "Do the dead actually benefit from these provisions made for them by their relatives? Can they really return as ghosts and harm living persons for not making such provisions for them?" Man's own Maker and Great Provider, Jehovah God, enables us to answer these questions on the basis of truths recorded in his inspired Word, the Bible.—2 Tim. 3:16, 17.

If man possesses an immortal soul that survives the death of the body, there might be actual merit in making offerings for a deceased member of one's family. But how can you be sure about this? Many centuries ago, the prophet Moses, while camping with other Israelites on an Asiatic peninsula, penned this record of man's creation: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7) No; man was not given an immortal soul. He "came to be a living soul."

Many years later, an Oriental king, the wisest of human rulers, admitted that sin

had been passed on to all mankind, saying: "There is no man that does not sin." (1 Ki. 8:46) Well, then, what happens to such sinful humans when they die? This is what the Lord Jehovah says: "Look! All the souls—to me they belong. As the soul of the father so likewise the soul of the son —to me they belong. The soul that is sinning—it itself will die." (Ezek. 18:4) That is Almighty God's own declaration through his prophet Ezekiel. It leaves us without doubt. The human soul itself dies.

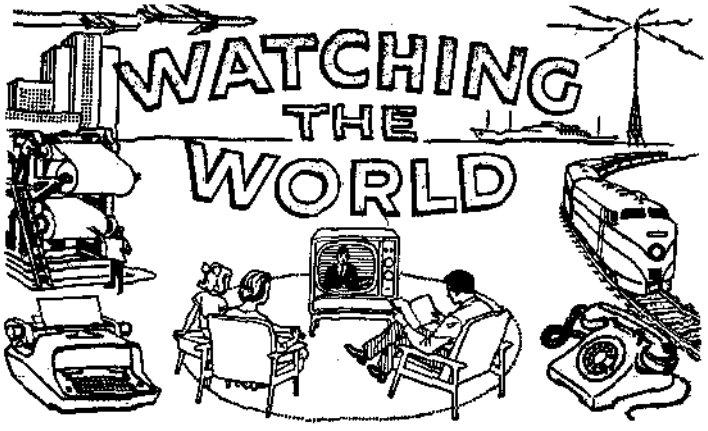
Solomon, the wise and inspired Oriental king already quoted, also told us the true condition of the dead. He wrote: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages." So, how could anything of seeming value benefit them? This ruler also gave sound advice, saying: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." (Eccl. 9:5, 10) Death is the absence of all life. In the realms of death there is no activity, knowledge or wisdom of any kind. Since that is so, of what value would houses, furnishings, boats, money and servants be in such a place? Obviously, one who dies would receive no benefit from these provisions made by living relatives and friends. From Solomon's words there are no human ghosts to return and trouble the living.

But perhaps you wonder, What is this "Sheol" mentioned by King Solomon? Why not let Job, himself a God-fearing Oriental, give you the answer? When he was disease-ridden and near death, he lamented: "If I keep waiting, Sheol is my house; in the darkness I shall have to spread out my lounge. To the pit I shall have to call out, 'You are my father!' to the maggot, 'My mother and my sister!' So where, then, is my hope? And my hope —who is it that beholds it? To the bars of Sheol they will go down, when we, all together, must descend to the very dust." (Job 17:13-16) One must admit that in using the term Sheol, Job was referring to man's grave in the dust of the earth.

Man does not differ from other living creatures on earth when it comes to death. Such creatures live for a time and then die, decay and return to the dust. Wise King Solomon wrote: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies . . . All are going to one place. They have all come to be from the dust, and they are all returning to the dust." (Eccl. 3:19, 20) Job and Solomon agree. At death, man returns to the dust. Therefore, dead persons are beyond human help.

But dead humans are *not* beyond divine help. If it is God's will, a dead ancestor or close friend or relative can be resurrected, brought back to life. Confidently, Job said: "O that in Sheol you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me! If an able-bodied man dies can he live again? . . . You will call, and I myself shall answer you." (Job 14:13-15) Today, Job, "the greatest of all the Orientals" of his time, sleeps in death in earth's dust, awaiting an earthly resurrection under the rule of God's kingdom. Like him, billions of human dead will be resurrected from Sheol by Jehovah God.—Job 1:1-3.

No; it is not possible for the living to aid the dead with material things. But, when the dead are raised to life in God's promised new order, along with other humans they will be able to enjoy the comfort of a *real* home. On this matter, as others, God's Word the Bible provides the truth.—2 Pet. 3:13; Ps. 145:16.



Floods on Rampage

◈ Heavy rains kept the Paraná and its tributaries—a system second in size only to the Amazon in South America—at flood state throughout February. Some 40,000 persons were driven from their homes in the Paraná River basin of northern Argentina. Fifteen thousand square miles of flatlands were inundated. The floods were described as the most disastrous in memory. Fifty inches of rain fell in a ten-day period. The normal annual rainfall is only forty inches. Public health authorities are battling outbreaks of typhus and diphtheria and attacks by poisonous snakes. Both Argentina and Uruguay were also hit by a windstorm, packing gusts up to 93 miles an hour.

Ghana Revolts

◈ An army revolt toppled the government of Kwame Nkrumah of Ghana on February 24. Nkrumah was in Red China when Ghana's 10,000-man army took over the government, dissolved the Parliament and dismissed the president. Nkrumah's regime was the seventh in Africa to be overthrown in the past nine months. Nkrumah became prime minister and president of Ghana in 1957 when Ghana gained independence from Britain.

Lent Fast Cut

◈ In the past, Lenten rules called for Roman Catholics in America to fast for forty days, beginning with what Catholics call Ash Wednesday. On February 16 Pope Paul VI, in a 100-word statement, relaxed the fast regulation somewhat. The new instructions specify that "the days of abstinence and fast are only Ash Wednesday and Good Friday." Roman Catholics keep fifteen other days of fast during the liturgical year. Whether the relaxation will apply to other countries or to other fast days was not known at the time of writing. What is obvious is that Catholic worship is changing.

Venus Reached from Earth

◈ On February 3 the Russians made history when their spacecraft, Luna 9, made the first soft landing on the moon. Another first was when the craft sent back pictures taken from the lunar surface. And still another first was made on March 1 when their one-ton (actually 2,123 pounds) craft, Venus 3, made a hard landing on the planet Venus. While these achievements are in themselves great, still their value to mankind is questionable. The Venus spacecraft developed an apparent communications malfunction that prevented scientists from receiving telemetric data about the atmosphere of the cloud-enveloped planet in the final moments before impact. Venus 3 was launched on November 16. The journey from the earth to Venus took three and a half months. It became the first man-made object to reach another planet.

World Unrest

◈ What has the world been like these past few weeks? In Syria socialist head of the state General Amin el-Hafez has been ousted from office. Damascus was sealed off from the rest of the world with all communication lines cut. In Britain the government announced that it was cutting its commitments to maintain the peace east of Suez. In France, President Charles de Gaulle declared that he was taking his country out of the North Atlantic Treaty arrangements unless all allied forces in France were placed under French command. In Vietnam it was disclosed that about 96,000 men had deserted from the South Vietnamese armed forces in the last year. In addition to the steady disintegration of alliances and talk of expanding the war to Thailand and the spread of disorder in Africa and Asia, there have been rebellions or political upheavals in Nigeria, Uganda, Ghana, Upper Volta, Central African Republic, Dahomey, Southern Rhodesia, the Congo, Algeria and Burundi, all in the last year. There also have been military uprisings in the Dominican Republic and Bolivia, and Singapore has seceded from the Malaysian Federation. Little wonder some men are apprehensive about the future.

Contraception Ban

◈ On February 12 Pope Paul VI of the Roman Catholic Church reaffirmed the church doctrine that bans all forms of mechanical or chemical contraception. From the general

tenor of the pope's speech it would seem that the Roman pontiff currently favors a ban on all contraceptive techniques other than partial or total abstinence from sexual relations. The pope endorsed the Ecumenical Council's call for "responsible parenthood" among Catholics—that is, the injunction to Catholic couples to govern the size of their families by "mature and conscious decision on all aspects, particularly the educative responsibility." But for the present, the pope made it clear that Catholic couples could exercise this responsibility only by limiting sexual intercourse to the wife's infertile period.

Switch to Decimal Currency

◈ Australia, on February 14, officially made the switch from the British system of currency and adopted the decimal system. The switch from the pounds-shillings-pence system was smooth. Worth $1.12 in United States currency, the new Australian dollar is half the old Australian pound. The changeover to the simpler decimal currency system, planned for three years, is regarded as worth the trouble and expense. New Zealand plans to change over to the dollar in 1967. British-owned Bahamas announced that it was switching to the dollar on May 25, 1966. On March 1 the British government declared that it would change to a decimal system of currency in 1971. The pound will still be the pound, but it will be divided into 100 units.

Promoting Cigarette Smoking

◈ In the United States and elsewhere health officials have for some years endeavored to warn the public about the dangers of cigarette smoking to health and its direct relation to cancer. However, *Medical World News* for February 11 reports that federal funds, more specifically, American dollars tied up abroad in foreign currencies, "are now being used to help produce a motion-picture short called 'World of Pleasure,' which will, in effect, extol the pleasures of smoking to people in Japan, Thailand and Austria. The film will suggest to these people that they should smoke certain brands of cigarettes that contain American tobacco. The expenditure on the movie is being made under the Department of Agriculture's product development program, a department spokesman says, and is part of a promotion plan to help buffer any damage to American tobacco sales caused by health warnings on cigarette packages in the U.S."

Auto Safety Features

◈ Slaughter on the world's highways is causing automobile manufacturers to come up with some new safety features. For example, in their 1967-model cars General Motors will have dual braking systems and collapsible steering wheels. American Motors and the makers of Cadillacs have used the dual braking system since 1962. As you might expect, car makers have hiked prices to cover the added cost of the new safety features.

H-Bomb Lost

◈ Ever since January 17 the Spanish people have lived in fear of the hydrogen bomb. For on that day there was a collision between a U.S. B-52 strategic bomber and a KC-135 tanker near Palomares. It was March 2 before the United States revealed specific details of the accident. The U.S. conceded that one of its multi-megaton hydrogen bombs was lost in that accident. It also admitted that conventional explosives in two other hydrogen bombs involved in the accident had exploded on impact, spewing radioactive material over the area. A fourth bomb was found intact. Charges were made that the land and the sea in the vicinity had been contaminated with radioactive debris. The Atomic Energy Commission reportedly is shipping 1,500 tons of radioactively contaminated earth and vegetation back to the United States for burial. This was the first nuclear bomb to be lost in the 20-year nuclear-bomb history. The two bombs that exploded scattered plutonium and enriched uranium. Plutonium is one of the most toxic materials known. The maximum amount the human body can absorb is about the size of a speck of dust.

Drunkenness and Money

◈ Too much money leads to the despicable behavior of drunkenness, so Dr. G. M. Carstairs, professor of psychological medicine, at Edinburgh University, observed in a book published in Scotland. Formerly alcoholism was associated with poverty and squalor, but now it is as common among the rich. The average family is said to spend under $2 a week on alcoholic beverages. In an alcoholic's house that figure often leaps to ten times as much. The United Nations World Health Organization has estimated that there are 350,000 alcoholics in Britain, a quarter of whom show physical and mental deterioration. In the United States alcoholism costs American business more than $1,000,000,000 yearly by affecting at least 2,000,000 workers. It is a dreadful waste, this loss of self-control.

Lung Killer

◈ A lung disease called emphysema has increased 500 percent in Canada since 1949. Dr. Colin Woolf of Toronto called the disease an "epidemic" and he said it "is increasing at a fantastic rate." His advice to emphysema sufferers is "walk, walk, walk." The disease attacks the walls of the lungs' air sacs, destroying them. The patient's oxygen supply is reduced progressively. Shortness of breath and a

chronic cough are the symptoms of emphysema.

Like Father Like Son

◈ In many instances fathers have only themselves to blame if their sons do not turn out right. A recent study with a group of teen-age boys revealed that their antisocial attitudes can often be traced to the somewhat dishonest values of their fathers. Norman Epstein of the Brooklyn Psychiatric Center, Inc., said that one factor contributing to delinquency was that, instead of setting proper standards and offering mature guidance, fathers of delinquent youths often go along with their sons' behavior.

Tornadoes Spread Disaster

◈ A cluster of tornadoes ripped through the southern part of the United States slashing across central Mississippi and Alabama on March 3. Sixty-two persons were killed and 508 were injured. A shopping center in suburban Jackson was virtually leveled. Twelve persons died there. As if the tornado damage itself was not enough, looters swarmed through devastated sections, stealing what they could lay their hands on. A person who saw the tornado said she saw it coming in a "swirl" straight toward her home in Jackson. "It sounded like about a thousand jets." Witnesses said the cars in the parking lots of one of the railroad yards looked like "scrambled eggs."

Air Disasters

◈ Human errors do take their toll in lives. Three airline crashes in less than a month in Japan, which claimed a toll of 321 lives, could all be traced to human errors. A Canadian Pacific Airlines DC-8 jet crashed on the runway on March 4 while landing at the Tokyo International Airport, killing 64 of the 72 persons aboard. Four weeks earlier, on February 4, the worst single plane crash in aviation history occurred near the same airport when 133 persons died as a Boeing 727 jet plunged into Tokyo Bay while preparing to land. On March 5 a BOAC 707 jet airliner seemed to disintegrate over Mount Fuji minutes after takeoff. Two more deaths were added to the month's toll the morning of March 6 when a Japanese military helicopter, searching for bodies, crashed in Tokyo Bay, killing two crew members. In all, 323 persons died in the four accidents. Officials blamed pilot error, at least in part, for the earlier crashes. One plane was attempting to land with inadequate power, another failed to obey tower instructions to raise his altitude, and still a third flew off course to give passengers a close-up look of Japan's sacred mountain, which proved fatal.

Who Can Be

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Awake!

YOUR LIFE and Bible Prophecy

Special Issue

APRIL 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Thinking About the FUTURE

EVERYONE at some time or another thinks about the future. True, many persons are concerned only with the immediate future—tomorrow or next week—but others think much farther ahead. They wonder, What kind of world will it be in the years to come? Which ruler or government will control the earth? Will my children live in a peaceful world? Or will some disaster finally destroy the earth and all life on it?

Can anyone give reliable answers to such questions? It is obviously beyond the powers of mortal men to know with certainty what the future holds. Why, humans cannot even be sure about the happenings of tomorrow or next week, much less years from now! But there is One who knows. That One is man's Creator, the Most High God. He knows "from the beginning the finale, and from long ago the things that have not been done."—Isa. 46:10.

What is more, God has often revealed future events to man long before they happened. Even today his Word, the Bible, contains prophecies regarding things that are yet to occur in the future. It is vital that you now give careful consideration to these Bible prophecies.

But some persons may object that it does no good to be so concerned about the future. "We have no control over what is to occur," they say. "Whatever will happen, will happen." It is true that whatever God prophesies will come to pass, but it is also true that if one knows in advance what is to occur he can take action that will benefit himself and his loved ones.

For instance, if advance warning is given regarding an approaching hurricane, persons can take lifesaving measures. They benefit greatly by knowing the future. Similarly with Bible prophecy. When you know what God has foretold for our day you can act wisely in harmony with the advance information. This is vitally important, for God's great prophet Jesus Christ foretold for our day "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:21.

Knowledge of Bible prophecy will prepare you to survive this "great tribulation," and to enjoy a lasting, happy future. As the following articles stimulate your thinking about the future, heed the words of Jesus Christ: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur."—Luke 21:36.

ACKNOWLEDGING the ALMIGHTINESS OF GOD

HOW do you feel when mention is made of the Most High God? Do you believe that he is truly almighty? Do you feel so strongly about it that you would at no time go contrary to his will expressed in the Bible? Do you have absolute confidence in his promises for the future?

One who truly believes in God's almightiness does not acknowledge it simply by lip service. Words mean nothing if one behaves in an underhanded, clandestine manner. The Most High God will soon humble all who ignore his laws, regardless of their worldly prominence.

A Mighty King Learns God Is Almighty

Mighty King Nebuchadnezzar of ancient Babylon had God's almightiness forcefully impressed upon his mind. In the sixth century before the Common Era that world-conquering monarch made the city of Babylon a gorgeous showpiece. Temples and palaces sparkled with gold. His own palace was a tremendous quadrangular building, whose outer ramparts of masonry were nearly seven miles in extent. He called it "The Admiration of Mankind."

No wonder people admired it! Within the enclosure of the royal palace was one of the seven wonders of the ancient world —the hanging gardens of Babylon. This four-acre terraced garden, built on arches of masonry, reached seventy-five to three hundred feet into the air. It was overlaid with enough soil to nourish the largest trees. And nestled among these forest trees was a profusion of the choicest flowers and shrubs. Brooks dashed down artificial crags. What beauty! How dazzling the scene from atop that royal palace! The city's walls, the river, the quays, the boats, the magnificent streets, the splendid buildings—the whole panorama of Babylon's glory lay spread below.

Walking on the roof of his royal palace and admiring it all, King Nebuchadnezzar glowed with pride. From his own previous experience he had good reason to show humility before the all-wise Creator; but he became haughty and boasted: "Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty?"—Dan. 4:30; 2:1-47; 3:1-29.

At that moment of prideful boasting Almighty God humbled Nebuchadnezzar, impressing upon him His own superiority. While Nebuchadnezzar was yet speaking, a voice from heaven announced that his kingdom would be ripped from him, and he would wander about with the animals of the field. For what purpose? To teach Nebuchadnezzar "that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it." —Dan. 4:31-33.

Did this chastising of boastful Nebuchadnezzar have the desired humbling effect? Yes, it did. For later, when coming to his senses, he stated: "I blessed the Most High himself . . . he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?' "—Dan. 4:34, 35.

Acknowledge God's Almightiness Today

We, too, need to acknowledge God's almightiness. There is no person or nation or alliance of nations that is stronger than He is. In God's hand lie all the natural forces. What power! Why, just one moderate-sized earthquake generates more power than all the nuclear bombs exploded in human history! God used such natural forces to thwart the wicked in the past, and he promises to employ such powerful elements in the future.—1 Sam. 14:15; Job 38:22, 23.

The potential energy is staggering. Observed the New York *Times* of February 1, 1966, after a recent snowstorm: "The bitter cold, the abundant snow and the piercing wind combined to give us all a humbling lesson on the enormous energy at nature's disposal and the impact it can have upon men's petty plans.

"These days scientists can send rockets to the moon, to Mars and to Venus; but for many hours on Sunday airlines were grounded, cities cut off, and the Pennsylvania Railroad could not send trains from Baltimore to Washington. . . . Even the most powerful hydrogen bomb ever exploded was but a puny force compared to the sources of the atmospheric maelstrom that produced such disruption all along the Atlantic Seaboard."

Really, what is man when compared with God? God is Almighty! Absolutely nothing in opposition to him can succeed. He may tolerate it for a time, but at his appointed time it will come to ruin. How foolish it would be for us to chart a course in life that brings us into conflict with His prophetic Word! The wise thing, therefore, is to learn God's will and conform to it. What he has in store is for the eternal blessing of obedient mankind.

The Bible FORETELLS THE FUTURE

THE Bible is a book of prophecy. It foretold long in advance the rise and fall of world empires. In remarkable detail it describes conditions that would prevail in the "last days," telling the outcome of the struggle between the Communist and Western democratic powers. It also describes in detail the identity and the works of the Ruler who will replace all the present political potentates and exercise global control.

What God has recorded in the Bible is nothing vague and indefinite. In fact, at times prophecies are so specific as to give details regarding events and the very names of the persons involved, and this even before these persons were born! Consider two examples.

A Judean King Foretold by Name

In 997 B.C.E. a split occurred in the Israelite kingdom of southwest Asia; ten northern tribes rebelled against the royal tribe of Judah and formed a separate government under King Jeroboam. To prevent the people from returning to the temple at Jerusalem to worship, Jeroboam constructed an altar and installed a priesthood at Bethel, a town about ten miles north of Jerusalem. Then he said to the people: "It is too much for you to go up

to Jerusalem. Here is your God, O Israel." —1 Ki. 12:28.

This was not pleasing to Jehovah God, and he sent a prophet from Judah to express his displeasure. According to the Bible record, the prophet said: "O altar, altar, this is what Jehovah has said, 'Look! A son born to the house of David, *whose name is Josiah!* And he will certainly sacrifice upon you the priests of the high places that are making sacrificial smoke upon you, and men's bones he will burn upon you.' "—1 Ki. 13:1-5.

Was it a reasonable assumption that someday a king would bear the name Josiah and perform this work? Not at all! For only two persons of all the many hundreds mentioned in the Bible are named Josiah. Besides, most of the rulers of Judah were supporters of idol worship —very unlikely candidates for such bold action against idolatry! Well, then, was a king named Josiah born in the house of David? Did he burn priests' bones on the altar at Bethel?

Yes! One named Josiah was born in the kingly line of David! The Bible record says: "The altar that was in Bethel, . . . he pulled down. . . . When Josiah turned, he got to see the burial places that were there in the mountain. So he sent and took the bones from the burial places and burned them upon the altar, that he might make it unfit for worship . . . Accordingly he sacrificed all the priests of the high places that were there upon the altars and burned human bones upon them." —2 Ki. 23:15-20.

Think of it! Over three hundred years in advance Jehovah God foretold by name the very person that would desecrate Bethel's altar!

Babylon's Conqueror Foretold by Name

On another occasion Jehovah God through his prophet Isaiah foretold the name of the man who would conquer Babylon—and that well over a hundred years before he was born! In the eighth century before the Common Era, nearly two hundred years before the Medes and Persians defeated Babylon and permitted the captive Jews to return to Jerusalem, Jehovah God had the following prophecy recorded:

" 'The One saying of Jerusalem, "She will be inhabited," and of the cities of Judah, "They will be rebuilt, and her desolated places I shall raise up"; . . . *the One saying of Cyrus,* "He is my shepherd, and all that I delight in he will completely carry out"; even in my saying of Jerusalem, "She will be rebuilt," and of the temple, "You will have your foundation laid." ' This is what Jehovah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations." —Isa. 44:26–45:1.

True to God's Word, in 539 B.C.E. the Persian general Cyrus did subdue Babylon! But what about the prophecy regarding Cyrus' arranging for rebuilding Jehovah's temple? Was this fulfilled?

The Israelite priest historian Ezra explains that, not long after his conquest of Babylon, Cyrus issued the decree: "Whoever there is among you of all his people, . . . let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel." Years later a Persian king named Darius located a record of this decree, not in the writings of the Hebrews, but in the royal archives at Ecbatana, and it governed his decision relative to completing work on the temple. —Ezra 1:1-3; 6:1-15.

How remarkably the Bible foretells the future! Yet Jehovah God inspired the recording of prophecies, not only about such men as Josiah and Cyrus, but even concerning what the future holds for people living today.—2 Pet. 1:20, 21.

The Book of Never-failing Prophecies

"Beyond All Manner of Doubt"

● In his volume "The Supremacy of the Bible," J. Mercier McMullen states: "The Septuagint, or translation by the Seventy of the Old Testament, from the dying or dead Hebrew language into the living Greek tongue, made for Ptolemy Philadelphus, in the earlier part of the third century B.C., forms an epoch in Biblical literature, so clearly fixed and certain, as to be beyond all manner of question whatever. The canon of the Hebrew scriptures was thus definitely determined, and crystallised into a living language then more widely spoken than any other. The charge, therefore, cannot be made that any prophecies were afterwards forged to bolster up, in any direction, either Jewish or Christian opinion. We must, accordingly, accept the evidence of the existence of the prophetic books of the Old Testament just as they stand in the Septuagint. This position is logically incontrovertible, and beyond all manner of doubt. Any one fulfilled prophecy is sufficient to indicate a prescience more than human; but the collective force of all the prophecies, taken together, is such that nothing more can be necessary to prove the interposition of Omniscience than the establishment of their authenticity."—P. 448.

Standing Miracles

● "Where a prophecy is admitted to be ancient, and proved to be authentic, there the voice of God has spoken," says the preface to Alexander Keith's book "The Evidence of Prophecy." "The prophecies are indeed, standing miracles." Regarding these, Alexander Keith himself says: "The multiplicity and precision of the prophecies contained in Scripture is such, that no band of the most subtle deceivers could ever have pretended, or ever did pretend to any such clear and close inspection of futurity; or if, to uphold any system, they had made the trial, they would only have been forging the readiest means of detecting their own imposition; and would have left it to every succeeding event, which they had attempted to foretell, to mar their purpose, and to mark them as lying prophets. . . . The antiquity of Scripture is indisputable. . . . Tacitus, the celebrated Roman historian, who lived in the first century, in referring to prophecies contained in [The Hebrew Scriptures], speaks of the books of the Jewish priests as at that time ancient. . . . The wonderful nature of the events that have ever occurred in the history of the world renders unnecessary even a single remark to show that they are such as mortal man could never have foreseen. Each speaks for itself. And all of them declare, with one united voice, that the word which revealed them is indeed Divine."—Pp. xv, 21-23.

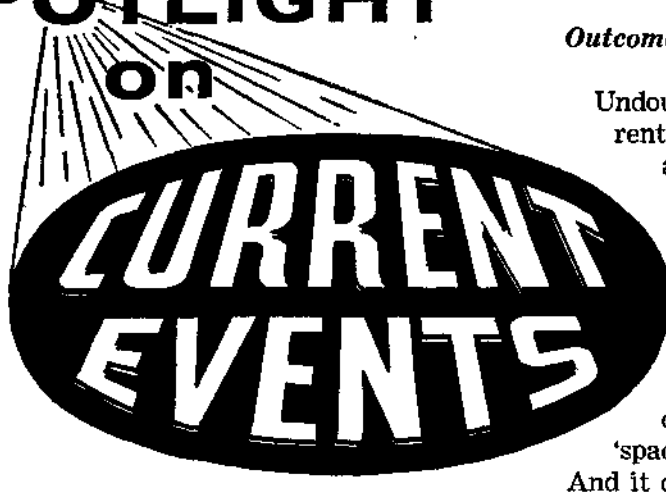
Scientifically Examined

● "In every respect the authority of the Bible, from the most severely scientific point of view, stands higher to-day than it did a century ago," declared Sir Frederic G. Kenyon, former Director and Principal Librarian of the British Museum. "The faith of those who believed in the face of difficulties has been vindicated." —"Journal of the Transactions of the Victoria Institute," Vol. LXXIX.

The Testimony of History

● Speaking of the prophecies in the books of Daniel and Revelation regarding the rise and fall of world empires, Thomas Newton wrote in "Dissertations on the Prophecies": "Their prophecies may really be said to be a summary of the history of the world, and the history of the world is the best comment upon their prophecies. I must confess it was my application to history that first struck me, without thinking of it, with the amazing justness of the Scripture-prophecies. I observed the predictions all along to be verified in the course of events: and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy. . . . What strange disingenuity must it be, when there is all the evidence that history can afford for the prophecy, and in many cases even ocular demonstration for the completion, to be still obstinate and unbelieving?"—P. 635.

PROPHETIC SPOTLIGHT on CURRENT EVENTS



WHAT has been in the news this past week? Has it been continued fighting between Communist guerrillas and soldiers of the democratic Western nations? famine threatening the lives of millions in the East and elsewhere? "natural" disasters from earthquakes or storms? increase in crime? reports of persons dying from heart failure, cancer or other disease? homes disrupted by juvenile delinquency and adult divorce? emphasis on the pursuit of pleasure?

Yes, indeed. All these things have been in the news. Yet not only have they been reported in your newspaper; they were also foretold in the Bible many centuries ago. Why not open your Bible and read what it says about their meaning? You will find it set out in detail in Matthew, chapter 24; Mark, chapter 13; Luke, chapter 21; 2 Timothy, chapter 3; and Daniel, chapter 11. It will be a source of great encouragement to you to appreciate that God foresaw the conditions with which we are faced and that he has had recorded for us a clear statement as to their outcome. Knowledge of what that outcome will be is vital for each one of us, if we are to guide our course of life in wisdom.

Outcome of International Power Struggle

Undoubtedly, one aspect of current events that has caused you anxiety is the international power struggle that rages between the political camps called the East and the West. It has already made to be common terminology phrases such as 'balance of terror,' 'kill capability,' 'space race' and 'escalation.' And it daily threatens to erupt into World War III. But did you know that Jehovah God has already determined the final outcome of this struggle for world control?

If you will open your Bible to Daniel, chapter 11, you can turn the prophetic spotlight of the Scriptures on this conflict between the "democratic" and "communistic" nations. The prophecy recorded there will aid you to know what the future holds.

The prophet Daniel described a long-drawn-out warfare between opposing governments, running from ancient Greece down to our day. Since the nations or blocs were at one time north and south of Daniel's people in Jerusalem, the prophecy refers to them as the "king of the north" and the "king of the south." Farsightedly the prophecy did not mention the names of the two 'kings,' since their identity was to change over the course of centuries. However, the facts of history in fulfillment of this reliable Bible prophecy identify primarily today the Soviet Union as the final "king of the north" and primarily the opposing Anglo-American com-

bine as the last "king of the south."* Yes, the prophecy touches our lives!

After discussing material that is now history, the prophecy focuses on our generation and centers particular attention on the atheistic, communistic "king of the north." What does it say he will do? "The king will actually do according to his own will, and he will exalt himself and magnify himself above every god." (Dan. 11:36) Has that happened? Without question it has, for since the downfall of Hitlerian Nazism the communistic "king of the north" has, at least in his own estimation, exalted the godless political State to a position higher than any god worshiped by his people.

Years in advance the inspired prophecy foretold that Communist Russia would reject the religious gods formerly worshiped by the peoples in its domain and would worship another god. Notice Daniel's words in verse 38: "To the god of fortresses, in his position he will give glory; and to a god that his fathers did not know he will give glory by means of gold and by means of silver and by means of precious stone and by means of desirable things." What is this "god"? Has it been given the foretold worship?

Just as Daniel prophesied, the Communist state has worshiped the "god of fortresses," modern, scientific militarism. Technical science has become its idol, its fetish. In order to maintain an army estimated at well over two million men and to advance in space technology, the Communist "king of the north" has had to deprive his people of many consumer goods and material comforts. These desirable things are sacrificed at the altar of the god of scientific militarism.

What would be the result of such a course? Would the "king of the north" have success? Daniel answers: "He will certainly prove successful . . . He will act effectively against the most fortified strongholds, . . . He will certainly enter into the lands and flood over and pass through. . . . He will keep thrusting out his hand against the lands; . . . He will actually rule over the hidden treasures of the gold and the silver."—Dan. 11:36, 39, 40, 42, 43.

As we consider events that have taken place in recent years, we can appreciate how accurately we have seen the "king of the north" fulfill these prophecies to some extent already. He took over Poland, East Germany, Hungary and many other countries in eastern Europe. In the Far East, Communist troops entered into Manchuria and Korea. Also, by means of military assistance, propaganda and economic aid the "king of the north" has expanded the Communist bloc. Think of what has happened in North Korea, China and North Vietnam. Cuba was the first fortress in the Caribbean to fall, but communism is encouraging political unrest and guerrilla warfare in many South American lands. Africa and the Middle East are also rife with Communist-sponsored subversion, as the "king of the north" tries to spread his control over the treasures in many lands. And we can expect him to continue such attempts.

Sensing that the future cannot be just a continuation of man's past history of aggressions that shred up nations, noted English historian Arnold J. Toynbee wrote: "We are now moving into a chapter of human history in which our choice is going to be, not between a whole world and a shredded-up world, but between one world and no world."—New York *Times Magazine,* April 5, 1964.

But this raises the questions: Will the "king of the north" eventually gain control of the world? Or will the "king of the

* For details on the identification of these two 'kings' see *"Your Will Be Done on Earth"* by the Watch Tower Bible and Tract Society, pages 220-278.

south"? Yes, what will be the outcome of this international power struggle?

Far from being left in the dark on the answers to these vital questions, Daniel's unerring prophecy shows that the communistic "king of the north" will finally be crushed. "He will have to come all the way to his end, and there will be no helper for him." (Dan. 11:45) However, this destruction will not be wrought by the Anglo-American World Power, leaving to it world control. For in an earlier prophecy Daniel saw judgment passed on the "king of the south," "and his own rulership they finally took away, in order to annihilate him and to destroy him totally." (Dan. 7:26)* But who could accomplish this? Who has the power?

World Control by God's Kingdom

Turn, in your Bible, to the seventh chapter of the book of Daniel. There the spotlight of the Scriptures shines, not only on current events, but also on the means for settling the struggle for world domination.

The prophet received from God a vision of the succession of beastly world powers extending from his day down to and including the political systems of our day. However, he saw someone enter the scene that is more powerful than any human potentate or alliance of armed nations. That one is the Son of man, Jesus Christ, now exalted to life in heaven.

Daniel's account says: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days [the Lord God Almighty] he gained access, and they brought him up close even before that One. And to him there were given *rulership* and dignity and *kingdom*, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin." —Dan. 7:13, 14.

So God's decision on the question of world control is that his Son receive power to rule in His kingdom. That involves our earth. But Daniel is plain that this does not mean authority over just a bloc of nations or a section of the world. Rather, he gives assurance that "the peoples, national groups and languages should *all* serve even him."

Does this mean that there will be a peaceful conversion of world communism and the other political powers so they will happily accept God's kingdom? Hardly! In a corresponding prophecy in the second chapter of his inspired book, Daniel explained that once God's kingdom was established it would "never be brought to ruin. . . . It will crush and put an end to all these kingdoms [the present governments], and it itself will stand to times indefinite."—Dan. 2:44.

While the prospect of the destruction of all political governments by God's kingdom might at first thought seem to some to be a disaster, it is God's just arrangement so that righteous men can have a happy future. This is so because it does not mean the elimination of all mankind, but, rather, the elimination of imperfect, corrupt and oppressive government from the earth. The prophecy clearly shows that all "peoples, national groups and languages" willing to obey the King of the Kingdom can joyfully and unitedly live forever under God's perfect government. —Dan. 7:14, 27.

Sound Reasons for Confidence

Fulfillment of the many aspects of Daniel's prophecy about things that are happening in our very day gives us confidence in the dependability of what he

* For details see *"Your Will Be Done on Earth,"* pages 166-187, 303-307.

wrote under divine inspiration. That confidence is further strengthened when we realize that the fulfillment of many of the prophecies that he recorded is already a matter of history. The fact that these things have already taken place gives sound reason for conviction that the remainder will come to pass exactly as foretold. Let us consider briefly some of the evidence.

While Babylon apparently held a secure position as the dominant empire, Daniel received prophetic visions that showed that Babylon would be succeeded by Medo-Persia. He was also inspired by God to predict that Greece, led by Alexander the Great, would later subdue the Medo-Persian Empire. (Dan. 8:3-8, 20, 21; 7:2-6, 17) The prophecies were so detailed that they even foretold that after Alexander's death his empire would not pass on to his offspring, but would be divided up among four generals of his.—Dan. 8:22; 11:3, 4.

The precise way in which these prophecies were fulfilled moved historian Charles Rollin to write: "Can any thing be more wonderful, more divine, than a series of prophecies, all of them so clear, so exact, and so circumstantial; prophecies which go so far as to point out, that a prince should die without leaving a single successor from among his own family, and that four of his generals, will divide his empire between them?"—*Ancient History,* Book XV, Section VII, paragraph 21.

His amazement is understandable. The Biblical prophecies of Daniel turned the spotlight of the Scriptures on those world events two hundred years before they occurred. (The prophet Daniel completed his writing in 536 B.C.E., and Alexander the Great died in the year 323 B.C.E.) Even more amazing, we have seen how Daniel's inspired predictions are being fulfilled in our generation, over two thousand five hundred years from when they were written!

Understanding the News

If you have firm faith in the accuracy and dependability of Jehovah's inspired prophecies, current events will take on a different meaning to you. When you read in the newspapers of famines in Kenya, India, Rhodesia and China or a report that 60 percent of the world's population is on the verge of starvation, you will know that Bible prophecy is being fulfilled. When you learn of disasters such as floods in Brazil and Mozambique, a cyclone in Pakistan or an earthquake in Greece, you will understand that these very things were foretold.—Matt. 24:7; Mark 13:8; Luke 21:25.

When you hear that juvenile delinquency has reached such staggering proportions that representatives of over forty nations have had to come together to study the problem, you will be able to see the fulfillment of Bible prophecies. The increasing rate of divorce and heart disease will testify to the reliability of God's prophetic Word. You will be able to appreciate that all these things were foretold to occur in the time of the *end of this system of things.* (2 Tim. 3:1-5; Luke 21:11, 26) But the same sure prophecies tell us that those who have God's approval at this time can 'raise themselves erect and lift their heads up, because their deliverance is getting near.'—Luke 21:28.

However, since the Bible's prophetic spotlight on current events proves that we are living at the time of the end, how will you personally react to the inspired prophecies? Will you reject them? or accept them and guide your present life by them? Your future life will depend on the decision you make.

ANCIENT EGYPT Defies the GOD OF PROPHECY

THERE are powerful lessons we can learn, not only from current events, but also from the way nations and peoples have reacted in past times to God and his prophecies. Life or death, blessings or disaster, hung in the balance, as they do today.

An outstanding example from which to draw conclusions for our own benefit is that of ancient Egypt. In the year 1513 B.C.E. Egypt was ruled by a Pharaoh who, incidentally, was a religious man, having his state religion and its priests as counselors. But this Pharaoh hated the Israelites, who worshiped Jehovah. Under his direction "the Egyptians made the sons of Israel slave under tyranny."—Ex. 1:13.

This hostility on Pharaoh's part grew until he decided to take the most vicious course possible—genocide. The Bible records: "Finally Pharaoh commanded *all his people,* saying: 'Every new-born son [of Israel] you are to throw into the river Nile.' " (Ex. 1:22) Here was a plan to exterminate Israel! And most of the common people of Egypt went along with it.

Liberation Foretold in Prophecy

However, what they overlooked was the fact that the God of prophecy had foretold centuries before that Israel would be liberated from this bondage. To Abraham and his descendants God foretold: "Know for sure that your seed [Israel] will become an alien resident in a land [Egypt] not theirs, and they will have to serve them. . . . But the nation that they will serve I am judging, and after that *they will go out* with many goods."—*Gen. 15:13, 14.*

So God had clearly foretold what he was going to do for Abraham's descendants when they came into bondage: he was going to liberate them. Nothing on earth could turn back that prophecy, no, not even mighty Pharaoh and all of Egypt's power. It was inevitable that Israel would be freed.

True, Pharaoh may not have known about this prophecy, since it was given, not to Egyptians, but to forefathers of Israel. At this point one may conclude that Pharaoh could not be blamed since he did not know any better. However, that situation was to change. He would be notified. Hence, Jehovah raised up his servant Moses to inform Pharaoh that the course of action he was taking was in opposition to Jehovah God, the One who had made this prophetic promise.

Moses went to Pharaoh and said: "This is what Jehovah the God of Israel has said, 'Send my people away.' " (Ex. 5:1) Pharaoh was also told: "This is what Jehovah has said: 'Israel is my son, my firstborn. And I say to you: Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your first-born.' " (Ex. 4:22, 23) The way was now open for Pharaoh to retreat honorably from his wrong course of action.

Did he? No! Instead, Pharaoh answered: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." (Ex.

5:2) In addition to that defiance of the God of prophecy Pharaoh placed a heavy work load on Israel.—Ex. 5:9.

Pharaoh regarded the words of the God of prophecy as false words! No more could he use the excuse that he did not know about Jehovah's will. He had been duly notified. His heart had hardened.

Now that Pharaoh had committed himself, *and all Egypt,* to this defiant course, the God of prophecy would bring to bear his mighty power in order to free Israel. Jehovah proceeded to bring ten devastating plagues upon the land and people. Before each one Pharaoh was warned; but he chose to defy the warnings. Yet each plague came as foretold, until the final one, the tenth, killed the firstborn of all Egypt, man and beast, including Pharaoh's own firstborn son, just as had been foretold by the God of prophecy! Finally, Pharaoh relented and let Israel go.

But then he quickly hardened his heart even more and pursued Israel so as to bring them back into slavery. At the Red Sea this defiant ruler of ancient Egypt and all his military hosts were brought to ruin. God buried them beneath the waters. "Not so much as one among them was let remain." (Ex. 14:28) Jehovah, the God of prophecy, had been patient, allowing time for Pharaoh to respond favorably to his prophetic word, but Pharaoh refused. So Egypt and its people suffered disastrously as a result. The people could not absolve themselves of responsibility, because they agreed to do injury to God's people.

Modern-Day Defiers of Prophecy

So too, in our day, rulers who oppose God and show it by opposing those who preach his prophetic word will be judged by their course of action. So will people who do the injurious bidding of such rulers in defiance of the God of prophecy.

God has clearly foretold in his Word the work that will be done in our time. Matthew 24:14 prophesies: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." That Kingdom preaching by God's servants *will be done.* It is a prophecy that must be fulfilled, as it is from the God of prophecy.

To fight against that prophecy by oppressing the proclaimers of God's kingdom is to fight against God. This is what an observant leader called to the attention of those who opposed God's servants in the first century of our Common Era. The man was Gamaliel, a law teacher highly esteemed by all the people. When the disciples of Jesus Christ had been brought before the Jewish high court and were told to stop teaching the message Jesus told them to teach, Gamaliel said: "I say to you [the members of the court], Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." —Acts 5:38, 39.

What a terrible thing to be found fighting against God! Never would we want to be in that position! To the contrary, let us learn from past history and mold our lives to the requirements of the God of prophecy and be blessed. But if we defy the God of prophecy, as did Pharaoh and the people of ancient Egypt, only disaster can result. Instead of receiving the blessings God has in store for those who obey him, we would receive the curses such as came upon those ancient defiers of the God of prophecy.

History tells us of another people who disregarded the prophetic word. They were the Edomites. Did they fare any better than the Egyptians? Let us see.

Edom SHOWS DISREGARD FOR THE Prophetic Word

EDOM took its name from Esau, the brother of Jacob. However, unlike his brother Jacob, Esau showed disregard for sacred things. This disregard grew to the point where, for the price of a meal, Esau proceeded to "sell his right as first-born to Jacob."—Gen. 25:33.

This characteristic was to be maintained in his descendants, for the Edomite nation that sprang from Esau continually disregarded the prophecies of God and even fought against those upon whom it was being fulfilled, Israel.

When God freed the nation of Israel from Egyptian bondage and they were on their way to Canaan, their logical route at one point would have been through Edomite territory. Israel asked Edom for permission to pass, guaranteeing they would not take any free food or water.

Now, Edom was no doubt familiar with God's promises of blessings to the Israelite descendants of Abraham. They knew what Jehovah had done for Israel in releasing them from Egyptian captivity, since all the peoples in Canaan and its vicinity knew. (Josh. 2:10; 9:9) And, in addition, Israel had been instructed to maintain friendly relations with Edom. (Deut. 2: 5) The Edomites had no cause whatsoever for hostility.

Yet the Edomites refused to let Israel pass, threatening warfare. Then, even after Israel had settled down in Canaan, the Edomites continually harassed them, striking them down as opportunity afforded and carrying off captives and plunder. And when Israel would suffer defeat at the hands of other enemies, Edom was overjoyed.

Particularly was this true when, in 607 B.C.E, Babylonian armies destroyed Jerusalem and carried off Jews into captivity. The Edomites were in ecstasy! They participated in looting and even cut off Israelites trying to escape, handing them over to the Babylonians. —Obad. 10-14.

Edom's Doom Prophesied, Fulfilled

Edom's hatred of Israel and their complete disregard for the prophetic word of God brought them into direct conflict with the God of prophecy himself. (Ezek. 35:12, 13) No longer would Edom be left unmolested by God. Their disregard of his prophecies and their crimes against his people had mounted past the point of toleration.

However, the Edomites were not alarmed. They were arrogant, defiant, unrepentant, certain of their eaglelike perches high in the hills south of the Dead Sea. But God said to them: "The presumptuousness of your heart is what has deceived you, you who are residing in the retreats of the crag, the height where he dwells, saying in his heart, 'Who will bring me down to the earth?' If you should make your position high like the eagle, or if among the stars there were a placing of your nest, down from there I would bring you."—Obad. 3, 4.

That is exactly what happened! The Edomites came crashing down from their lofty perches! At whose hands? At the hands of the very ones they had encouraged when Jerusalem was destroyed, the Babylonians, whom God used as his executioners to fulfill his prophetic word.

But the Edomites did not learn from this. They continued to disregard prophecy and sought to rebuild their broken cities.

So God said: "Because Edom keeps saying, 'We have been shattered, but we shall return and build the devastated places, this is what Jehovah of armies has said, 'They, for their part, will build; but I, for my part, shall tear down.'"—Mal. 1:4.

Despite their efforts, the Edomites did not rebuild their fortresses. They could not turn back the prophecies of their doom. Soon a tribe of Arab peoples known as Nabataeans conquered them and drove the remnant of Edomites into the Negeb, south of Judea. Later, about 130 B.C.E., Jewish king John Hyrcanus absorbed them into his people. Then with the destruction of Jerusalem in 70 C.E. by Rome, they disappeared from history. Thus ended the nation and people of Edom, just as had been prophesied centuries before: "A desolate waste is what you will become, O mountainous region of Seir, even all Edom, all of it."—Ezek. 35:15.

God's prophetic word never fails. This can be seen in the fact that Edom is indeed a desolate waste to this very day, and the Edomites are no more. Says *The New Funk & Wagnalls Encyclopedia:* "After the destruction of Jerusalem by the Romans in 70 A.D. . . . the name Idumaea [Edom] disappeared from history." Another observer writes concerning the great Edomite citadel of Petra: "Nothing can exceed the desolation of its present condition. . . . It was beyond the foresight of man to imagine that so wealthy and powerful a city should be deserted and desolate." The writer adds: "That a great city should be thus swept from the memory of man, and blotted out, for a long season, from the knowledge of the world, is a most striking manifestation of the truth of the prophetic record, and utterly exceeded all human foresight and sagacity."—*The Evidence of Prophecy,* A. Keith.

Modern-Day Lesson

Today, all nations and peoples of earth, especially those of Christendom, should take a lesson from Edom. They have access to God's prophetic Word in the form of the Bible. Religious leaders and people alike can read, for example, the prophecy of Matthew 24:14 in regard to the great preaching work to be done in our time. So plain has it become that Jehovah's witnesses are the ones fulfilling this prophecy by preaching this good news of the Kingdom that, when they call at the homes of people, they are usually recognized as soon as they start to speak!

Yet many persons fail to show these sincere ministers kindness. Many act as the Edomites did toward Israel. They speak harshly, slam the door in their faces, even call the police. In some lands religious leaders instigate the politicians to ban this society of ministers to try to stop their preaching work. Especially so is this true of the clergy of Christendom. These measures indeed imitate Edomite actions.

What this really means is that those who do these things disregard God's prophetic Word. As a result, instead of benefiting when Bible prophecy is fulfilled, they will find themselves in the position of the Edomites, having God's judgments turned against them.

Never put yourself in that position. Do not be one, as Hebrews 12:16 says, "not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as first-born." Do not be like his descendants, the ancient Edomites, who disregarded God's prophetic Word and fought against those upon whom it was fulfilled!

Neither should you ever want to be like another ancient people, the people of the city of Tyre, who tried to ignore the prophecies of God.

Tyre Tries to Ignore Prophecy

THE city of Tyre, located on the Mediterranean coast of Palestine, was the commercial giant of the ancient world about a thousand years before the time of Christ.

As centuries passed, Tyre's influence and prestige grew. She became famous for her sea trade, her wealth, her dazzling splendor. So prosperous did Tyre become that it was said of her: "With the abundance of your valuable things and your articles of exchange you made earth's kings rich."—Ezek. 27:33.

The future indeed looked bright for Tyre. Except for one thing: She tried to ignore prophecy!

Ignored Prophecy Concerning Nebuchadnezzar

Specifically Tyre ignored the prophecy concerning the rising world power, Babylon, and its king, Nebuchadnezzar, whom God was going to use in a special way. God told the prophet Jeremiah to give this warning to Tyre, as well as to other surrounding nations: "I myself [Jehovah] have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; . . . And all the nations must serve even him and his son and his grandson . . . And it must occur that the nation and the kingdom that will not serve him, . . . with the sword and with the famine and with the pestilence I shall turn my attention upon that nation . . . until I shall have finished them off by his hand."—Jer. 27:1-8.

Did Tyre listen to this prophecy Jehovah sent through Jeremiah? No! She chose to ignore it! She rebelled at being subject to Babylon. Because of this contemptuous attitude toward prophecy, God inspired another one of his servants, Ezekiel, to foretell that Nebuchadnezzar would indeed come against Tyre: "Your towers he will pull down, . . . With the hoofs of his horses he will trample down all your streets. Your people he will kill even with the sword, and to the earth your own pillars of strength will go down."—Ezek. 26:7-11.

True to God's prophetic Word, Nebuchadnezzar besieged Tyre some time after he destroyed Jerusalem in 607 B.C.E. For thirteen years the siege continued. Finally, haughty Tyre was brought low. Her walls and towers were torn down. She was razed to the ground, just as Jeremiah and Ezekiel had been inspired to prophesy.

However, during the siege a remnant of Tyre's inhabitants fled the city and moved offshore to a small island about half a mile from the mainland. With a water barrier between them and the enemy, they felt secure and began fortifying their city on the island.

Prophecy Fulfilled in Detail

One part of Ezekiel's prophecy against old Tyre on the mainland was not fulfilled when Nebuchadnezzar destroyed it, for Jehovah had foretold: "I will scrape her dust away from her and make her a shining, bare surface of a crag. A drying yard for dragnets is what she will become in the midst of the sea. . . . And your stones and your woodwork and your dust they will place in the very midst of the water. . . . the vast waters will have covered you." (Ezek. 26:4, 5, 12, 19) But this part of the prophecy would come to completion without fail.

The time for this to occur came during the reign of Alexander the Great of Macedonia. In the year 333 B.C.E. his Greek ar-

mies defeated the Persians at the battle of Issus. Alexander then turned his attention to the island city of Tyre and called for its surrender. When Tyre refused, he determined to take the city. But how? His armies were on the mainland while the city was on the offshore island.

Resourceful Alexander had the answer. He put his army to work building a causeway that would bridge the gap between the mainland and the island city. But where would he get all the material needed for such a causeway? Right there from the old land city of Tyre, the ruins of which still remained from when Nebuchadnezzar destroyed it more than two centuries before!

Alexander had all the debris, the stones, woodwork, yes, the very dust scraped off old Tyre and dumped into the Mediterranean Sea to build his causeway. This fulfilled in exact detail Jehovah's prophecy that had declared: "I will scrape her dust away from her and make her a shining, bare surface of a crag. . . . your stones and your woodwork and your dust they will place in the very midst of the water." With the causeway finished, Greek siege engines battered the walls of the island city. Finally Tyre fell. Thousands were killed and tens of thousands sold into slavery.

Archaeology has confirmed that all this took place. The book *Lands of the Bible,* by J. W. McGarvey, states: "Of the original Tyre known to Solomon and the prophets of Israel, not a vestige remains . . . In the total disappearance of ancient Tyre the predictions contained in the 26th and 27th chapters of Ezekiel meet with as nearly a literal fulfillment as is possible with language so highly figurative." Another detail is noted by the *Zondervan Pictorial Bible Dictionary:* "Alexander was forced to build a causeway, and after long months of frustration and vast penetration, take the city by costly storming. Tyre was broken, and the causeway still remains, a place, as Ezekiel foretold, on which fishermen might dry their nets."

Lesson for Today

There is a lesson of the greatest import in this, one that applies particularly to our day. Shortly a king with far greater power than Nebuchadnezzar ever had, than Alexander ever dreamed of, will conquer, not just a city, but this entire system of things.

That king is Jesus Christ, now ruling from a heavenly throne, occupying a position of power secondary only to Jehovah God himself. With myriads of angels at the battle of Armageddon he will completely desolate this wicked system of things and those who insist upon remaining a part of it. Persons are now being urged to surrender to this ruler far greater than Nebuchadnezzar, Christ Jesus, to come under his protection so as to be spared. The Bible counsels: "Kiss the son [Jesus Christ], that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him." —Ps. 2:12.

As the anger of Nebuchadnezzar and Alexander flared up at the stubborn Tyrians, who ignored the prophecy of God, so the anger of the heavenly king Jesus Christ will flare up at senseless ones who ignore prophecy today.

Do you want to share the fate of this old order? Or do you want to come under the protection of Jehovah's Executioner Jesus Christ? If life is what you want, then by all means do not delay in learning what the requirements are for your submission to Christ. Learn them, do them, and be blessed. Ignore them, and without fail your fate will be as that of ancient Tyre when it ignored the prophecy of God and was brought to desolation.

MILITARY MIGHT *Fails to Turn Back* FULFILLMENT OF PROPHECY

WHEN God utters a prophecy, it is certain of fulfillment. Not even the most powerful nations, at the peak of their military might, can turn it back. This was well illustrated by the powerful empires of Assyria and Babylon.

Assyria was the world power about eight centuries before our Common Era. One historian writes:

> "It rose to be the most powerful of nations; it reached out and gained the widest empire that had hitherto been seen; its capital, Nineveh, was for a few centuries the metropolis of the world."—*The Historians' History of the World*, Vol. I, p. 366.

What was Assyria's chief characteristic? Her military might. Nation after nation, city after city fell in the path of this monstrous world power. Then, in the year 732 B.C.E., triumphant Assyrian armies threatened Jerusalem. Sennacherib, king of Assyria, demanded that Jerusalem capitulate. He logically declared: "Who are there among all the gods of the lands that have delivered their land out of my hand?" (2 Ki. 18:35) The answer, as all Jerusalem knew, was that not one had been able to withstand Assyrian power. From a human standpoint the situation indeed looked hopeless.

However, Sennacherib did not realize that Jehovah, the God of prophecy, is the true and living God. Through Isaiah, God declared: "He will not come into this city nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it." (2 Ki. 19:32) In fulfillment of this prophetic promise, "the angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians." Jerusalem was spared, mighty Assyria humiliated.—2 Ki. 19:35.

More was to come, for God decreed the end of this wicked nation. He inspired Zephaniah to write that He would "destroy Assyria. And he will make Nineveh a desolate waste, a waterless region like the wilderness." (Zeph. 2:13) The prophet Nahum also foretold that Nineveh would become "emptiness and voidness, and a city laid waste!" (Nahum 2:10) He noted that the city's gates along the Tigris River would be breached. These prophecies must have seemed fantastic in those days of Assyria's power. But what God foretells no amount of military might can prevent. —Nahum 2:5, 6.

Within a few years, in 633 B.C.E., combined armies of Medes and Babylonians came against Nineveh. A flood of the Tigris River undermined its walls, just as Nahum foretold, enabling the enemy to storm into the city. Nineveh's inhabitants were slain. It was put to the torch. It indeed became "a desolate waste," as history notes:

> "When Xenophon and the retreating Greek army passed in 401 BC it was already an unrecognizable mass of debris."—*The New Bible Dictionary*, J. D. Douglas, p. 889.
>
> "Alexander fought the battle of [Gaugamela] within sight of the mounds of Nineveh and saw no suggestions of a city there. Nine centuries later the battle which pre-

pared Western Asia to become Mohammedan was fought upon the site of Nineveh, and neither of the contending armies knew they were treading above the streets of a buried metropolis."—*Ancient Cities*, W. B. Wright, p. 34.

The tremendous military might of Assyria could not turn back the prophecies of God that foretold its destruction.

This was also the case with ancient Babylon. When it reached a zenith of power about six centuries before Christ, it surpassed even the might of Assyria. Note what a historian says of it:

"In splendor and opulence and power it far surpassed any other city of ancient times. . . . Over her palaces and temples the oriental sun rose in unclouded glory. In the might of her power and renown she saw her rivals one by one expire, and in her triumph she arrogated to herself the rank and title of mistress of the world." —*History of the World*, J. C. Ridpath, Vol. 1, p. 262.

However, two hundred years in advance, long before Babylon even became "mistress of the world," Jehovah's prophet foretold an end to Babylon! God knew that Babylon would become arrogant and would abuse the Jews, whom it would be allowed to take into captivity.

So of Babylon, God's prophet Isaiah declared: "To you these two things will come suddenly, in one day: loss of children and widowhood." (Isa. 47:9) Later, the prophet Jeremiah was inspired to declare that Babylon's mighty armies, armies that Habakkuk described as having the reputation of being "bitter and impetuous," whose cavalry forces were "swifter than leopards," "fiercer than evening wolves," would suddenly cease to fight and would become weak like women! Her supposedly impregnable capital would fall easily into the hands of a conqueror named Cyrus, whose very strategy was also foretold. —Hab. 1:6, 8; Jer. 51:30; Isa. 44:27–45:1.

For a certainty, though, the Babylonians would never believe all this as they arrogantly surveyed their mighty empire. Even when, in 539 B.C.E., the combined armies of Medes and Persians led by a man named Cyrus (as Isaiah had foretold!) invaded the area, the Babylonians were not overly concerned. They felt secure behind their towering massive walls and protective moat. They even blasphemed the God of heaven by misusing holy utensils that had previously been taken from the temple in Jerusalem.—Dan. 5:1-4.

Would the prophecies of her downfall be turned back? By no means! While the Babylonians were feasting, Cyrus' forces diverted the river Euphrates. Under cover of darkness his troops then marched up the riverbed and gained access to the city when the gates along the river had been left open by the overconfident Babylonians.

Swiftly Cyrus' troops burst into the city. Belshazzar was slain and his forces easily overcome, for the drunken Babylonian soldiers put up little resistance, just like terrified women, as Jeremiah had foretold!

God prophesied that Babylon would "become piles of stones," (Jer. 51:37) that it would "never be inhabited" again, that "their houses must be filled with eagle owls . . . And jackals must howl in her dwelling towers." (Isa. 13:20-22) What does history testify?

"Babylon . . . is today a rubbish heap, and until cleared of the dust of two-and-a-half thousand years was almost unrecognizable. . . . Owls flap out of her crevices, startled by the passer-by and at night the jackals howl."—*Through the Land of Babylonia*, L. T. Pearson, p. 30.

As with Assyria and Babylon, many nations today trust in their armed might Yet at God's war of Armageddon it will make no difference how much power nations have. As surely as Babylon and Assyria were crushed, so too nations that trust in armed might and not in God will come to their end.

Calamity Averted by Heeding Prophecy

NO MATTER how powerful a nation or people may be, calamity is certain to overtake them if they defy or ignore Bible prophecy. But calamity is not unavoidable. Prophecy can be acted upon, and calamity thereby averted.

This is illustrated by what happened to the capital city of Assyria, Nineveh, in the days of God's prophet Jonah. The Ninevites were extremely wicked. So bad were they that the true God, Jehovah, decided to overthrow the city, even as he had overthrown other wicked cities, such as Sodom and Gomorrah. But, first, God commanded his prophet Jonah to leave the land of Israel and go to Nineveh and prophesy against it. "Proclaim against her that their badness has come up before me."—Jonah 1:1, 2.

This was no easy assignment, to go among persons given to badness and violence and to tell them they were to be destroyed. Especially since Nineveh was a "great city," one of the greatest in human history! Its description as having "a walking distance of three days" fits well with ancient records of archaeological investigations that place its circumference at about sixty miles.* (Jonah 1:2; 3:3) However, after much hesitation, Jonah reached Nineveh and began proclaiming God's prophecy of impending calamity: "Only forty days more, and Nineveh will be overthrown."—Jonah 3:4.

In one of the most remarkable turns of events in history, the Ninevites of that time believed Jonah and showed sincere repentance. The king of Nineveh decreed that everyone should go on a fast and that they should call upon God and turn from their bad way. As the king said: "Who is there knowing whether the true God may turn back and actually feel regret and turn back from his burning anger, so that we may not perish?"—Jonah 3:5-9.

And that is exactly what happened! To show that God had no pleasure in the death of the wicked, but preferred, rather, that they repent and change their life according to his will and word, "God felt regret over the calamity that he had spoken of causing to them; and he did not cause it."—Jonah 3:10.

Calamity was averted by their heeding of divine prophecy! The city was permitted by God to survive. Thousands of lives were saved. Eventually, however, Nineveh once again turned to its bad ways. This brought further prophecies of destruction upon Nineveh, which were finally fulfilled many years later in 633 B.C.E.

But the Ninevites in the ninth century B.C.E., in Jonah's day, acted on prophecy and avoided calamity to themselves. So if individuals, or even large groups of people, should heed Bible prophecy today they also can avert calamity. Almighty God has decreed a destruction of this wicked system of things at Armageddon, and this cannot be avoided. But it is possible for you to avoid calamity. However, you must act. You must, as stated by God's prophet Zephaniah, "seek Jehovah . . . Seek righteousness, seek meekness." If you do, you "may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

You, too, can avert calamity. Heed Bible prophecy. Imitate the ancient Ninevites. Jesus Christ recommended their repentant course and gave assurance that they will rise in the resurrection of the dead. (Matt. 12:41; Luke 11:32) However, to avert calamity today, it is vital to listen to the prophet greater than Jonah. Concerning that Messianic Liberator there are many remarkable Bible prophecies.

* *Clarke's Commentary*, Vol. IV, p. 703.

Coming of the Messianic Liberator FORETOLD

THE Bible, by reason of its prophecies, is a book of hope. It gives us assurance that, regardless of how powerful the forces of wickedness and oppression are, regardless of how great and widespread human suffering is, God has provided a Liberator who will set mankind free from all such affliction. Typical are the comforting words of the psalmist: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. In his days the righteous one will sprout, and the abundance of peace until the moon is no more."—Ps. 72:12, 7.

It is just like Jehovah, the God of the Bible, who is a God of loving-kindness, to give mankind such prophecies. So that you and all other lovers of righteousness who have lived, who are now living or who yet will be born may have strong confidence in this Liberator, the Messiah, and in the blessings he will bring, God has caused to be recorded in his Word literally hundreds of prophecies.—Rom. 15:4.

The very first prophecy recorded in the Bible had the hope of the coming of mankind's Liberator implicit in it, and it was good news to those early lovers of righteousness such as Abel and Enoch, even though they could not have fully understood all its implications. Jehovah God gave that prophecy right after our first parents sinned and had been called to account by their Maker. In their hearing he said to the Serpent that had deceived Eve—not the snake, but the one behind the snake, "the original serpent, the one called Devil and Satan"—: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." That prophecy had implicit in it God's purpose to destroy the great Serpent and all his seed or offspring by means of a coming Liberator who would undo all the harm that the Serpent had done in causing sin and death to invade mankind. This would at the same time take away all the lying reproach that the Serpent had heaped upon God's name. Truly a ray of hope!—Rev. 12:9; Gen. 3:15; John 8:44.

Then, little by little, Jehovah God caused that ray of hope to shine more brightly by revealing further details concerning the Messianic Liberator. Thus some 2,000 years after God uttered his initial prophecy he began to give details regarding this coming Liberator of mankind, and that to his "friend," the patriarch Abraham: "I shall surely bless you and I shall surely multiply your seed like the stars of the heavens . . . ; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves." From this prophetic promise you can see that it became certain, not only that the foretold Liberator would come through Abraham, but that all the nations of the earth would

be blessed by means of that one.—Gen. 22:17, 18.

About two hundred years later Jehovah caused Abraham's grandson, the patriarch Jacob, to utter a prophecy that gave further insight as to the line through which the Messianic Liberator was to come: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." Here we have a further revelation, that this Liberator would come through the tribe of Judah as well as that he would be a ruler.—Gen. 49:10.

After upward of 600 years had gone by, Jehovah God narrowed down the prospect of the Messianic Liberator to the family line of King David. Because of his faith in and his love for his God, Jehovah, he was told: "Your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite," that is, forever. Yes, the foretold Liberator not only was to be a royal personage but he was to rule forever!—2 Sam. 7:16.

Then some 350 years later Jehovah God caused his prophet Micah to foretell the very town in Israel where the promised Liberator would be born: "O Bethlehem Ephrathah, the one too little to get to be among the thousands of Judah, from you there will come out to me the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite." How bright that prophecy made the hope of the Messianic Liberator! In addition to pinpointing his birthplace, it revealed that he would be no ordinary human, for his origin was in early times, from time indefinite.—Mic. 5:2.

The Very Year of His Coming Foretold

All through the years the believing Israelites doubtless wondered *when* this promised Messianic Liberator would come. Then about 200 years after Micah had uttered his prophecy, Jehovah God, by means of an angel, communicated to the prophet Daniel in Babylon the prophecy that told the very year that the Messianic Liberator would appear, and that almost six centuries in advance of that momentous event! Why not now open your Bible to Daniel 9:24-26, where this prophecy regarding the "seventy weeks" is recorded and where, among other things, it is stated: "There are seventy weeks that have been determined upon your people and upon your holy city . . . And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks."

Just how is this prophecy to be understood? When did the word go forth to restore and rebuild, not the temple, but Jerusalem, and by whom? The Bible tells us it was in the twentieth year of the reign of the Persian King Artaxerxes. When did his reign begin? According to such prominent scholars as Vitringa, Kruger, Ussher and especially Ernst W. Hengstenberg, this Artaxerxes began to rule in 474 B.C.E. The twentieth year of his rule would therefore be 455 B.C.E., from when the prophecy of the "seventy weeks" would begin to count.—Neh. 2:1-8.

But how long were these "seventy weeks" to be, you ask? Were they literally 70 weeks or 490 twenty-four-hour days? Hardly, for within a year and a half from 'the time the word went forth' the promised Messianic Liberator did not come. Then how long were those seventy weeks? They were seventy 'weeks of years' or a period of 490 years long, even as the facts show. This is in keeping with the rule repeatedly stated in the Bible, as at Ezekiel

4:6: "A day for a year, a day for a year, is what I have given you."—Num. 14:34.

The prophecy stated that the promised Messianic Liberator would come at the end of sixty-nine weeks. Did he? Yes, he did. From 455, 'when the word went forth,' to 1 B.C.E. was 454 years. From 1 B.C.E. to 1 C.E. was 1 year, and from 1 C.E. to 29 C.E., the year that Jesus came as the Messianic Liberator, was 28 years. Adding these three figures gives us 483 years or 69 weeks of years. But what proof is there that Jesus came as the Messiah in the year 29 C.E.?

It is found in the Gospel record of Luke, chapter 3. The events therein recorded and, in particular, the pinpointing of the beginning of the ministry of John the Baptist in "the fifteenth year of the reign of Tiberius Caesar," leave no doubt that it was 29 C.E. when God's holy spirit came upon Jesus at the time of his baptism, thereby constituting him the "Anointed" one or the Messianic Liberator. The Messianic Liberator, therefore, did indeed come exactly 483 years after Nehemiah had rebuilt the walls of Jerusalem, even as Daniel had foretold. Truly a most remarkable fulfillment of Bible prophecy, is it not?—Dan. 9:24-27.

In fact, it is quite likely that the Jews had some understanding of Daniel's prophecy of the "seventy weeks," and the coming of the Messiah. How so? Because we read that, when John the Baptist began his ministry in 29 C.E., "the people were in expectation and all were reasoning in their hearts about John: 'May he perhaps be the Christ?' "—Luke 3:15.

Thus there can be no question about it that the promised Messianic Liberator, the foretold Seed of promise, is Jesus of Nazareth. He came exactly at the foretold time, 29 C.E.; he was born at the foretold place, Bethlehem, and he was a descendant of David, of Judah and of Abraham, as likewise foretold in Bible prophecy and as recorded by the Gospels of both Matthew and Luke.—Matt. 1:1-16; Luke 3:23-38.

"All the Prophets" Foretold His Coming

However, while the Jews were correct as to the time of the Messiah's coming, they were mistaken in thinking that it would mean deliverance from the Roman political yoke at that time. (Acts 1:6) Because of this mistaken notion Jesus' disciples were greatly perplexed when he suddenly was seized, tried and put to death. Jesus met two of these on the morning of his resurrection. Among other things, he told them: "O senseless ones and slow in heart to believe on all the things the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into his glory?" Then "commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:13-27.

Among the many prophets that referred to the Messiah, in addition to those mentioned above, were Jeremiah, Ezekiel and Malachi. And in particular did the prophet Isaiah record ever so many prophecies regarding the Messiah's suffering and death, which Jesus no doubt called to the attention of those two disciples. Among other things, Isaiah foretold that Jesus would not be believed in but that he would be despised and avoided, that he would be wounded, afflicted, spit upon and pierced. Isaiah also foretold that Jesus would become an offering for sin and that he would be counted in among transgressors but would make his grave with the rich. —Isa. 50:6; 53:1-12.

Unquestionably on that occasion Jesus also called the attention of his disciples to the remarkable prophecies of Zechariah that had been fulfilled in him in the past few days. That prophet had foretold re-

garding Jesus: "Strike the shephard, and let those of the flock be scattered." And so it was, even as Jesus himself had forewarned them, that when the mob came to take him, "all the disciples abandoned him and fled." (Zech. 13:7; Matt. 26:56) Why, Zechariah foretold the very price the betrayer Judas would receive for his heinous deed: " 'Throw it to the treasury—the majestic value with which I have been valued from their standpoint.' Accordingly I took the thirty pieces of silver and threw it into the treasury at the house of Jehovah." —Zech. 11:13; Matt. 26:14-16; 27:3-10.

No wonder that afterward those two disciples said, "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:32.

Jesus Claimed and Proved to Be the Messiah

That Jesus Christ was indeed the foretold Messianic Liberator is apparent both from his own words and his deeds. Thus early in his ministry Jesus went to his hometown synagogue one sabbath and, being given the book of Isaiah to read, he read and applied to himself one of its Messianic prophecies: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." And "then he started to say to them: 'Today this scripture that you just heard is fulfilled.' " By claiming to be the anointed one of Jehovah, he was claiming to be the Christ.—Luke 4:18-21; Isa. 61:1-3.

We also find him testifying to the same effect to a Samaritan woman at the well of Sychar. She had said to him: "I know that Messiah is coming, who is called Christ. Whenever that one arrives, he will declare all things to us openly." In reply Jesus said to her: "I who am speaking to you am he." Further, Jesus approved of the apostle Peter's saying to him: "You are the Christ, the Son of the living God." And when on trial before the Jewish high court, the Sanhedrin, and asked if he was "the Christ the Son of the Blessed One," Jesus replied, "I am."—John 4:25, 26; Matt. 16:16, 17; Mark 14:61, 62.

Jesus also proved by his works that he was indeed the Messianic Liberator of humankind. For one thing, he set those who listened to him free from the false religious practices and oppressive traditions that the religious leaders of his day had fastened upon the common people. Said he to the lovers of righteousness: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free."—John 8:31, 32; Matt. 23:4.

More than that, Jesus also brought freedom for those who were heavily loaded down with sin and who hungered and thirsted for righteousness. On more than one occasion we read of his saying to such ones, "Your sins are forgiven." He could say this because he had come as the 'Lamb of God to take away the sin of the world,' 'to give his life as a ransom in exchange for many.'—Luke 7:48; 5:20; John 1:29; Matt. 20:28.

Jesus Christ the Messianic Liberator back there brought to countless suffering ones release from physical ills. As the apostle Matthew tells us: "He went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people. And the report about him went out into all Syria; and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and

paralyzed persons, and he cured them." —Matt. 4:23, 24.

Nor is that all. This foretold Messianic Liberator will yet bring about even greater deliverances, for 'all authority has been given him in heaven and on earth.' As the "Mighty God," more powerful than any human potentate, he will go forth with his heavenly armies to war against all the wicked nations of the earth, their rulers and their armies. Even as foretold, he will put them to rout in "the war of the great day of God the Almighty," Armageddon, now near at hand.—Matt. 28:18; Isa. 9:6; Rev. 16:14, 16; 19:11-21.

Is not such good news? More than that, we are given the assurance that this Son of David "must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." Under his rule men will have 'every tear wiped from their eyes, death will be no more, neither mourning nor outcry nor pain will be any more.'—1 Cor. 15:25, 26; Rev. 21:4.

In fact, at that time it will not be necessary for you ever to go down into death; rather, loved ones that have gone down into death will be restored to life, even as this Messianic Liberator himself foretold: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Yes, 'the sea, death and Hades will give up their dead.'—John 5:28, 29; Rev. 20:13.

And to crown all of his mighty achievements God will use this Liberator to destroy for all time the Devil and all his demons who have so cruelly oppressed mankind, not to say anything about their blinding and misleading all nations. —2 Cor. 4:4; Heb. 2:14; Rev. 20:2, 3, 10.

The foregoing are but representative of the many, many prophecies that God caused to be recorded relating to mankind's Liberator that either have already been fulfilled or are yet to be fulfilled. Surely all those already fulfilled could not have been fulfilled by Jesus Christ merely by chance. Nor can we intelligently dismiss them on the premise that he arranged things in his life so as to be sure to fit all these prophecies. True, he may have asked for the colt of an ass in order to fulfill Zechariah's prophecy that he would come to Jerusalem lowly, riding upon an ass. (Zech. 9:9; Matt. 21:1-11) But it is straining credulity to claim, as has been done, that Jesus arranged with Mary for her to anoint him with precious ointment in order to give him the occasion to say what he did about the poor so as to drive Judas to betray him, that Psalm 41:9 could be fulfilled, which foretold that "the man at peace with me, in whom I trusted, who was eating my bread, has magnified his heel against me." And he could no more have arrranged that his enemies would spit in his face, that he would be sold for thirty pieces of silver, that his side would be pierced with a spear and that soldiers would cast lots for his garments than he could have arranged the time and place of his birth—all of which were foretold! Jesus was no impostor; he is the Messianic Liberator sent by God. —Isa. 50:6; Zech. 12:10; Ps. 22:18.

Truly the way Jehovah God caused to have the coming of mankind's Liberator foretold is strong reason for you to take comfort and have hope, and that in spite of present world conditions. Rest assured that just as certainly as those prophecies relating to the past were fulfilled just that certainly those relating to the future will be; to the honor and vindication of Jehovah God as the God of prophecy and to the blessing of all lovers of righteousness.

YOUR FUTURE as Foretold in Prophecy

THE Holy Bible foretells a marvelous future for those of mankind who take heed to divine prophecy. The prospects are ones that warm the heart. This future can be yours. Take a look at it.

Prophecies of the Bible tell of the time, now near at hand, when the wicked will be gone and God's kingdom will rule all the earth: "Just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be." (Ps. 37:10) Think what the fulfillment of this prophecy can mean to you.

With the wicked gone, no longer will anyone have to contend with unjust administration of the law, influenced by the color of one's skin or one's economic circumstances. When families leave home for a trip, there will be no need to lock the door because of fear that someone might try to get in to steal. Women will be able to enjoy a quiet walk on a moonlit night without fear of assault.

The prophet Isaiah enlarges on this picture for us, saying of Jesus Christ, who will be ruler then: "With righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death." (Isa. 11:4) Just by reading those words you can sense the relief that will come to mankind as a result of the righteous, impartial rule of the Messianic Liberator of mankind.

Under his reign, Bible prophecies tell us, the earth will become a paradise. Do you remember what Jesus Christ told an evildoer who was impaled alongside him? "Truly I tell you today, You will be with me in Paradise." (Luke 23:43) What a marvelous transformation when this earth is made into a paradise!

Never again will there be a shortage of the necessities of life. Droughts will never thwart a man's efforts to provide for his family. The Book of never-failing prophecies assures us: "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." "The earth itself will certainly give its produce; God, our God, will bless us." (Ps. 72:16; 67:6) With loving consideration for humankind, the Creator promises: "The tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security." (Ezek. 34:27) How favored the people who will live under those conditions!

In that new system of God's making, people in every part of the earth will have a part in beating war implements into instruments of peace. They will learn war no more. God will make wars to cease. —Isa. 2:4; Ps. 46:9.

Because of changes that God himself will make, children will then be in no danger when they play with strange animals. No fear that a snake or a dog may bite! In fact, the lion will lie down with the lamb and little children will be able to lead them.—Isa. 11:6-9.

But there are other blessings that make the coming kingdom of God even more appealing. Instead of being dragged down by the aches and pains of ill health and old age, inhabitants of that paradise will find that day by day their health will improve, until they reach human perfection. "Death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) Forever, those things will have passed away.

Not only will those then living be free from the grasp of death inherited from Adam, but billions who have already been claimed by death will return to life. "All those in the memorial tombs will hear [the voice of Christ] and come out." (John 5: 28, 29) What a joy it will be to welcome back one's loved ones from the dead! Even persons who went into the grave thousands of years ago will rise again. And it will be the privilege of those then living to tell them what has happened, and to instruct them in the divine requirements for life.

Does such a future appeal to you? Without fail it will come, because God himself has promised it, and you can have a part in it if you act now to bring your life into harmony with Bible prophecy.

Another Future

But these foretold blessings are not the future of all persons. The Bible also forecasts the end of this wicked system of things and those who are part of it. Small wonder, in view of the kind of persons who make it up. The apostle Paul in his inspired prophecy concerning these "last days" describes these people as "lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Many of these people may profess to be worshipers of God. They have "a form of godly devotion," but it is not a powerful influence in their lives. It makes them no different from the rest of the world.

In fact, they are very much a part of the world and crave the things that it has to offer. They give their support to its various organizations and institutions, both religious and political. They ignore the fact that God says: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15-17) By throwing in their lot with this present system of things they align themselves against the kingdom of God and the authority of his Christ. They make themselves spiritual adulteresses, enemies of God. (Jas. 4:4) The result, as described in the nineteenth chapter of Revelation, is that they end up in destruction from which there is no hope of resurrection.

The Revelation describes further the kind of persons who will suffer destruction at God's hands. They include, not only "those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters," but also those who have copied the world's pattern of dishonesty—yes, "all the liars." And "those without faith"—persons who do not really take God seriously enough to conform their lives to what he says in his Word.—Rev. 21:8.

Such a future, described in Bible prophecy, awaits the vast majority of persons now living, but it does not have to be your future. For that reason the Bible urges you to "turn away" from them and their way of life. (2 Tim. 3:5) It encourages you to "get out from among them and separate yourselves."—2 Cor. 6:17.

Activity of God's People Today

There are thousands of persons, in all parts of the earth, who are doing just that. They believe Bible prophecy; they know that God means what he says and that in his own appointed time he will bring about what he has foretold. As a result, they have taken careful note of what the Bible says, not only about events still in the future, but also about the type of activities in which persons who have God's approval would *now* be engaging. Their primary concern is being pleasing to God.

They find that the Bible makes it plain that God's people would be "no part of the world," that is, they would not be devoted to it and seeking to perpetuate it. (John 15:19; Jas. 1:27) By taking the Bible seriously and allowing it to mold their lives, they change their way of life from that of the world around them. They put on a "new personality." Lying, cheating, drunkenness and sexual immorality are cleaned out of their lives. They 'quit being fashioned after this system of things, but are transformed by making their minds over.'—Rom. 12:2; Eph. 4:25–5:5; Col. 3:5-14.

ARTICLES IN THE NEXT ISSUE

- Can the Stars Reveal Your Future?
- Does Your Minister Approve of Fornication?
- Solving the High Cost of Eating.
- A Speech Handicap That Can Be Reduced.

The Bible says that they would outstandingly be identified by their love for one another; so much so that they would stand out as different from the world around them. (John 13:34, 35) Furthermore, they would be outspoken advocates of God's kingdom. All of them—men, women and children—would share in making it known publicly and from house to house. (Matt. 24:14; 28:19, 20; Acts 2:17, 18; 20:20) They would also make it a habit to assemble together with fellow believers, to encourage and upbuild one another from the Holy Bible. (Heb. 10:24, 25) It is such persons whom God promises to preserve into his new system of things.

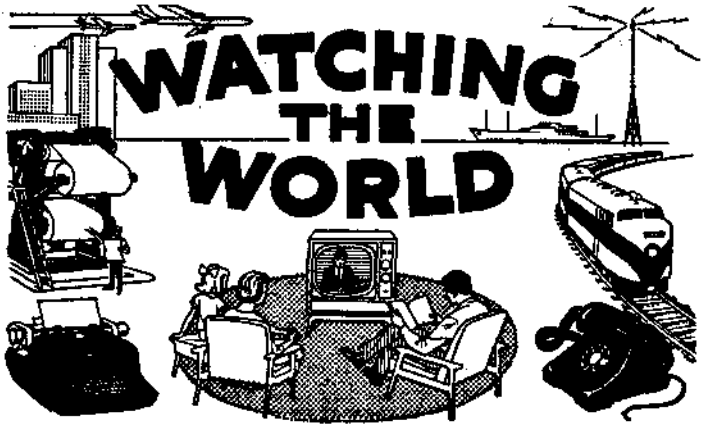
The facts show that Jehovah's witnesses conform to this description of people who have God's approval. You can too if you take action now to bring your life into harmony with the things set out in God's prophetic Word.

Act Wisely

Do not be like that mighty Greek ruler of ancient times, Alexander the Great, who devoted his energies to work that was in conflict with Bible prophecy. Whether he knew what God's prophet had recorded or not, his efforts to rebuild the ancient city of Babylon were bound to fail, because the complete and everlasting desolation of that city had been foretold by God. (Isa. 13:19, 20) History records that it was there at Babylon that Alexander died.

Neither be like that man who, centuries ago, decided to rebuild the city of Jericho. In spite of the fact that the Holy Scriptures warned that it would cost the life of his firstborn for him to lay the foundations of the city and the life of his youngest son to put up its doors, a man named Hiel, of the Israelite city of Bethel, chose to ignore the warning. Though recorded five hundred years before, that prophecy came true in every detail. (Josh. 6:26; 1 Ki. 16:34) What a frightful cost to pay for ignoring God's prophetic Word.

For the sake of yourself and your loved ones, pay attention to prophecy. Act now to bring your life into harmony with God's prophetic purpose. Then your life will be enriched with blessings from God both now and forever.



Violence in New Delhi

◈ Riots in India have erupted over many issues, religious, political and economic, but the one that spilled blood in New Delhi streets in mid-March was over language. Curfews were clamped on New Delhi and Amritsar, the Sikh holy city, as the authorities sought to stem the Hindu violence over a government decision to give the powerful Sikh community a Punjabi-speaking state of their own. Punjabi is the language of the Sikh. At present Punjabi is only a regional language in part of the Punjab, whose main official language is Hindi. Although some Hindus favor a Punjabi-speaking state, the most militant Hindus have violently opposed it. As 4,000 rock-throwing Hindus assaulted the Sikh temple, the Sikh guards, screaming religious war cries, counterattacked with spears and swords. The mob looted stores, burned shops, attacked the ruling Congress Party headquarters, smashed cable lines, telephone and power poles, ransacked post offices and burned Sikh schools.

A China Quake

◈ Recently earthquakes have been shocking our earth in one place after another. On March 8 seismographs around the world registered a powerful earthquake in China. Red China acknowledged on March 11 that a "strong earthquake" did hit the northern province of Hopeh, where Peking is situated. The report, however, failed to mention casualties or indicate how hard Peking itself may have been hit. Japanese correspondents in Peking said the quake rocked the city, leaving walls cracked and furniture toppled. The quake was recorded at the University of California as from 6 to 6.5 on the Richter scale. One of the worst earthquake devastations in modern history took place in China, when on December 16, 1920, some 180,000 persons died.

Rio's Revelry Ends

◈ Four days of carnival revelry in Rio de Janeiro, Brazil, left the city's revelers in an exhausted state. A report stated that the police described the celebration as one of "the most orderly despite more than 5,000 injuries, nine murders, one suicide and more than 100 fire alarms."

Tranquilizer Abuse

◈ This generation with its anxieties is endeavoring to calm itself with tranquilizers and other drugs. Early in March, Dr. Carroll L. Witten of the University of Louisville said that "the peril and indeed the mortal danger that could arise from unrestricted use of the chemicals is great." He singled out as drugs that "have been abused to the point of a recognizable public hazard" meprobamate (Miltown, Equanil); glutethimide (Doridon); ethinamate (Valmid); ethchlorvynol (Placidyl); methprylon (Noludar), and chlordiazepoxide (Librium). "It would seem preferable," Dr. Witten said, "that we use these drugs only when truly needed and that we stop trying to place the entire populace in a tranquil state." Other doctors have pointed out that persons can become dependent on tranquilizers. Any drug that gratifies in some way through providing kicks, thrills, happiness, or relief from pain or insomnia can "hook" a person, doctors pointed out.

Clergymen Back Killing

◈ On March 10 clergymen of three different religious organizations sought to convince a group of Brooklyn students that it was entirely proper for them to participate in the Vietnam war, that the Biblical injunction against murder did not apply. The speakers were Roman Catholic R. J. McNamara, professor of sociology at Fordham University; Rabbi Isadore A. Aaron of Congregation Mt. Sinai and senior chaplain at LIU, and Col. Robert Mummey, the Christian Science counselor at the United States Military Academy, West Point. Roman Catholic McNamara said the American goal in Vietnam is "the unification and restoration of sovereignty to the people. It is a question of tactics, if what we're doing there is necessary to prevent oligarchy." Rabbi Aaron, quoting old Hebrew law, said war-time killing was justifiable. Mummey, a Christian Scientist, spoke about using the lesser evil to fight the greater evil. Then he made this statement: "Killing must be done with a pure heart, otherwise you have an im-

moral killing. If our soldiers were indoctrinated to hate the enemy, then to kill would be an immoral act." Mummey would have you believe that the North Vietnamese should regard the murdering of their sons and the destruction of their property as a loving gesture on the part of the Americans. Little wonder that the attempt to convince the students was somewhat less than successful. The fact is that the approach of these clergymen was a dishonor to God, whose will in such matters is clearly revealed in his Word the Bible.

Savage Blizzard

◈ The most savage blizzard in recorded American history, burying parts of the north-central United States, continued into March. The blizzard's death toll climbed to twenty. Snowplows and bulldozers scraping away at eaves-high snowdrifts continued to come upon frozen livestock. Hundreds of animals have reportedly been killed by the storm. Winds raged at fifty miles an hour, driving snow at blinding speeds, so that all travel ceased. Workers in Eagle's Nest, North Dakota, found a passenger train literally buried under a mountain of snow.

Priests Want Out

◈ A news release from Vatican City stated that "about 10,000 Roman Catholic priests over the past decade—an average of 1,000 a year—have asked the Vatican for release from their vows." Celibacy problems were behind most of the request, the report said. A variety of motives prompted other requests, including drinking problems and intellectual crises with a loss of vocation. Roman Catholicism over the past decade has had 420,000 priests. That means one priest in 42 has sought to leave the priesthood since 1956. The number who simply left and turned their backs on the church is believed to total several thousand.

Crime Rises

◈ Over the last decade crime has grown two to three times as fast as the population in West Germany. In 1964, 1,747,580 crimes were investigated by the West German police. A little more than half were solved. The biggest increases have been in theft and burglary and in sex crimes, including rape. Police voice concern because a growing number of teen-agers were taking part in crimes. Car thefts and prostitution are spreading rapidly.

According to President Johnson, crime in the United States is turning that nation into a country of captives. He noted that the "unrelenting pace of crime" rose last year by 5 percent nationally, while crime in suburbs jumped by 8 percent. A condition of continuing fear and uneasiness is creeping over the nation.

A Look at Taxes

◈ Every time the government says it will give to the people, it must first take it away from them, usually in taxes. According to analyst Henry J. Taylor, the Tax Foundation Inc. has found that this year the average American wage earner must work 2 hours and 19 minutes every working day for only his tax bills—federal, state and local. If you quit at 5 p.m. you have been working since 2:41 to pay your taxes. When you talk about the cost of living, he says, you are talking mostly about taxes. He states: "Nothing compares with their bite out of your day's work. But are you told this? Your second largest bite is housing and household operations. These are peanuts by comparison. They cost you only 1½ hours of work a day. You pay your food bill in one hour 16 minutes; you earn your transportation in 39 minutes, your clothes in 31, medical charges in 21, your recreation in another 21."

Adult Hypocrisy

◈ On March 7 adult morality was called hypocrisy, by so-called experts on the subject of sex education. They asserted that the cry that teen-age morals are allegedly breaking down is nothing but a smoke screen to protect the adult world from seeing that its entire moral code is nothing but a sham. About 2,000 persons at the 42d annual meeting of the Child Study Association of America heard Dr. Lester A. Kirkendall, professor of family life at Oregon State University, say: "The availability of information and devices to control conception and venereal disease have, in fact, created sexual freedom. . . . Therefore, the question is whether we can and will deal with youth as though they are free to choose whether or not to have premarital sexual relations." The fact is, Dr. Kirkendall asserted, that young people do make choices. The speakers were optimistic about the development of a new moral code, one that flings Bible principles out the window and allows debauched mankind to feed on lust, without a tinge of conscience.

Empty Pews

◈ Church attendance in the United States has reached its lowest point in a decade. In 1955, according to the Gallup Poll, 49 percent of the adult population attended church or synagogue during an average week. The average attendance slipped to 47 percent in 1959, 46 percent in 1962, 45 percent in 1964 and 44 percent in 1965. Studies show that it is the younger generation that is staying away from the churches. Since about half of America's population will be under 25 by 1970, what does this hold out for church attendance? In 1965 only 37 percent of the

young people said they went to church. Empty pews are an evidence of the prevailing spiritual famine. Who is at fault? The minister? The membership? The church message? Perhaps all three are. It is worth investigating.

Space Spectaculars

◈ A storybook double shot that led to a linkup with a target satellite ended in an unscheduled splashdown. American astronauts Neil Armstrong and David Scott in the Gemini 8 capsule blasted off perfectly into orbit on March 16, at 11:51 a.m. At 10 a.m. of the same day the Agena rocket was launched. Shortly after making the first docking in space history, the craft began to spin crazily. The astronauts were forced to pull away from the target Agena. The pilots were ordered to make an emergency landing, which they did. Splashdown was at 10:23 p.m. Both astronauts were described as in good condition on recovery.

The Russians had a space spectacular of their own. They orbited two space dogs for 23 days through a radiation belt and returned them safely to earth on March 16. Twice every 96 minutes the dogs traveled through the Van Allen belts. The space dogs were reported to be in good condition.

Incompetent MD's

◈ Dr. Robert C. Derbyshire of Santa Fe, New Mexico, president of the Federation of State Medical Boards of the United States, charged that "during the past five years, over a thousand disciplinary actions of state boards of medical examiners were reported." He said that "a large proportion of these were based on various forms of incompetence," mental, professional and physical incompetence. "Incompetence associated with drug addiction is such a widespread problem as almost to warrant separate consideration," he said.

Better Use for Rice

◈ Roman Catholics as well as some Protestants throw away literally tons of rice each year as a result of the superstitious practice of rice-throwing at weddings. In Mexico a Jesuit priest estimated that a ton of rice a day is used to pelt newlyweds in that country alone. Could not the rice be used in a better way, say, feeding the starving millions of India? Or are nominal Christians too superstitious to give up the practice for a charitable deed?

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Awake!

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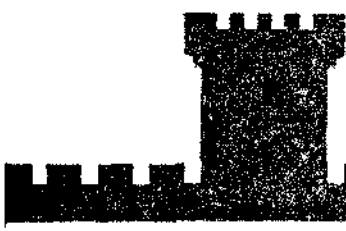

MAY 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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BE A WILLING LISTENER

IT IS a relatively simple thing to do. Yet there are few things that can help a person more or make him feel better than for someone else to listen with genuine interest to what he has to say. A willing listener can be of greater benefit than one may realize.

Some years ago, in Chicago, a promising young superintendent in a large plant was having some personal problems. When he missed a day of work and tried to explain to the plant manager the nature of his troubles, the manager refused to listen. "Don't bring family troubles here," he said. "They're no excuse for being absent." With no other outlet, the young man's problems grew in his mind. Gradually his work began to suffer, and, in time, his efficiency was so affected that he was to be fired or demoted.

At that point the parent company, an electrical equipment manufacturer, sent a trained counselor to see the superintendent. He was able to get the man to talk freely about his troubles, allowing him to see them more realistically. Slowly the superintendent's thinking began to straighten out, his efficiency improved, and soon he was a useful, happy worker again.

The benefits realized as a result of being a willing listener should cause one to examine his own listening habits, especially if he is in a position of responsibility and has important decisions to make. Such a person may get into the habit of issuing directives and telling subordinates what to do without finding out how they may feel on matters. However, a willing listener invites suggestions and opinions, which usually result in better understanding, cooperation and, finally, productive accomplishment.—Prov. 15:22.

For instance, a person of responsibility may feel that a change in the way of handling matters is in order. So he may *tell* subordinates what he is going to do, and then proceed to explain how the new arrangement of things will operate. This could and, in fact, often does result in resentment rather than in willing cooperation by those closely affected by the decision.

The one in position of responsibility, on the other hand, could say something to the effect: "You have been associated here for a long time, John. What do you think of this new way of handling matters? Go ahead and express yourself; I'm listening." John may have some fine ideas, perhaps a view on the matter someone not living so close to the situation would see. Such willing listening results, not only in friendlier relations and better cooperation, but,

in the long run, often in better efficiency and greater production.

A recent survey by public-opinion analyst Louis Harris emphasizes the importance of being willing to listen. He found that people's failure to listen to one another is both cause and symptom of some of their most serious problems. "People talk right past one another," he says. "Fathers talk past sons, mothers talk past daughters, teachers talk past students."

Especially within the family can relations be damaged by failure to listen to one another. Before they were married, husbands-to-be no doubt encouraged their prospective wives to express themselves and took into consideration their opinions. Why not continue to do so? It makes a woman feel so good to know that someone has a genuine interest in what she has to say—and if her husband fails to show that interest, she may begin to seek other company that will.

A wife, too, can improve family relations by listening to her husband, instead of letting his words go in one ear and out the other. If she continually fails to pay attention to his instructions, a serious breach in their marriage may result. Her husband may even give up trying to communicate with her. So do not be a poor listener. Make a real effort; be a willing listener, and realize the benefits.

Unwillingness on the part of parents to listen to their children can also lead to serious consequences. More and more these days one hears the lament of the mothers and fathers of delinquent youngsters: "I just can't believe that he would do such a thing. He was a good child. There was no indication he would do something like this." Why the disbelief? Often it is because of the parents' own failure to listen to their children.

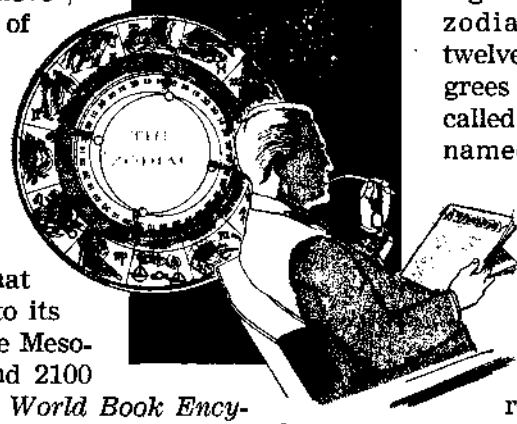
How many times the parents scolded when their child came to speak to them, "Can't you see I'm busy now? Get out of my way"! They made no real effort to find out what was on their child's mind. There was no encouragement for the child to come and talk things over. So, failing to receive a listening ear, the child, in time, ceased to try to confide in his parents. "They're not interested anyway," he would understandably feel.

As a result, when the child grew older, there was not the closeness that would have existed had the parents been willing listeners when he was younger. The parents had lost the all-important confidence of their youngster. He did not have the assurance that they were really interested in him and his problems. Therefore, he did not tell them what company he was keeping, where the group went or what they did. When he needed mature counsel and direction most, his parents did not even realize it. It is little wonder that such mothers and fathers might be surprised to learn that their youngsters had gotten into serious trouble.

Parents, you expect your children to listen to you. Is that not so? Well, if you are a willing listener, it is much more likely that they will listen to you and obey what you have to say. Being a willing listener will result in friendlier relations and better cooperation in the household. You will keep your child's confidence and be able to give him the important counsel and direction he will need in later years.

A listening ear can mean so much. True, it takes a little time and effort, perhaps even a little humility to listen to the ideas and opinions of subordinates; but the benefits realized are well worth whatever is expended.

CAN THE STARS REVEAL YOUR FUTURE?



TWO men were about to form a business partnership. The papers were all ready for signatures, but each felt the need for further deliberation. "I must have one final consultation with my lawyer," said one. "Fine," replied the other, "and I must ascertain whether this is the best day for me to take this step." So one hastened to his lawyer, and the other to an astrologer.

It is not at all uncommon today for businessmen and housewives, for gamblers and politicians, for young and old, to consult the astrologer. They believe that the movements and positions of the heavenly bodies can be used to foretell one's future and to indicate the favorable time for every undertaking.

Actually these persons share a belief that has been traced back to its early beginnings in the Mesopotamian valley around 2100 B.C.E. In fact, as *The World Book Encyclopedia* points out, the astrology of the Babylonians "was so famous that the very names *Chaldean* and *Babylonian* came to mean 'astrologer.'" From Babylon astrology spread to Egypt, Greece, Rome and other parts of the world. To those ancients the sun, the moon and the planets all came to be identified with the leading gods of their pantheon. The stargazers of those days imagined they saw in the various star groups the outlines of various creatures, after whom they named those groups or constellations. *The Encyclopedia Americana* says, however, that "the constellations themselves bear no resemblance to the signs designated by them."

The Zodiac and Its Signs

But how do astrologers go about the job of trying to reveal one's future by the stars? Ancient astrologers believed that the earth was the center of things, and that the sun and moon and other planets revolved around it. To them it seemed that all those heavenly bodies passed across the skies in a broad belt, which they called the zodiac, meaning "circle of animals." The zodiac they divided into twelve divisions of thirty degrees each. Each of these was called a "house" and was named from the supposed shape of its dominant constellation, such as Leo (for Lion), Aries (for Ram) and Capricornus (for Goat). The constellation Libra, now usually represented as Scales, was, by some, believed to be the claws of Scorpio (the Scorpion).

Each of these "houses of heaven" was said to influence some particular field of human interest, namely, the House of Life, the House of Riches, of Love and Marriage, of Religion, of Death, and so on. The position of the sun, the moon and the planets in the various "houses" at the precise time of one's birth was said to determine whether he would experience good or bad luck in these several departments of life. The astrologer's predictions

were based upon the idea that some planets exerted an evil influence and others exerted a good influence.

Effort was made to tie in with these notions of astrology all the natural sciences. Each color, each metal, each precious stone, each plant, each animal, each drug, each hour of the day, each letter of the alphabet, each part of the human body was said to be presided over by one or another of the planets.

What Is a Horoscope?

Having set up the general guidelines to govern astrological readings, how, then, does the astrologer apply his fund of astral lore to your future? He casts a horoscope. The term itself is derived from the Greek words *hôra,* meaning "hour," and *skopein,* meaning "to examine." He draws a map of the zodiac precisely as it appeared at the time of your birth, and then, from the relative positions of the planets at that given time, he reads your future. From such omens he claims to be able to forecast what specific periods in your life could prove to be critical, as well as the most propitious dates for embarking on new ventures.

Some Objections to Astrology

From early times there have been objections to the claims of astrologers. Cicero, the Roman statesman of the first century B.C.E., pointed to failure in the predictions that Caesar and other contemporary notables would die in peaceful old age. He also ridiculed the idea that planets, from such tremendous distances out in space, could exercise their influences upon humans.

Others have claimed that, since the original premise of the early astrologers that the earth was the center of things has proved to be wrong, then the whole system must be suspect.

An outstanding objection is that even where two persons are born at the same time, in the same astrological month, and at the same location, they are not always the same in build, appearance, disposition and potential, something that one would expect upon the basis of astrological claims. Abraham's grandsons, Esau and Jacob, should properly have turned out to be quite similar in most respects. Yet they proved to be so different that God hated the one and loved the other.—Heb. 12:16; 11:21; Mal. 1:2, 3.

Astrologers, it has been objected, differ in opinion about whether one's horoscope should be based on the reading of the stars at the time of birth or at the time of conception. Biologically this is a vital question, since at the moment of conception the parental genes have already combined to determine many of the eventual characteristics of the child. Even if the time of conception is favored, we must realize that it is often very difficult to decide exactly when it took place.

Still other objectors claim that horoscopes are often couched in vague and general terms, so much so that almost any later development could be pointed to as favoring the accuracy of the predictions. Astrologers have found that it is inadvisable to be too explicit. It is said that the death of England's famous Duke of Wellington was predicted to ensue within one year on several occasions during the last fifteen years of his life.

In his book *L'Astrologie* Paul Couderc, titular astronomer at the Paris Observatory, stated that astrology is a superstition that came into being "in an age when man, dominated by his fear of the heavens, the stars and the gods, was unable to distinguish between true determinism and coincidence." He also offers this quotation from the American Society of Psychological and Social Studies: "Faith in

astrology is harmful for it encourages an unhealthy evasion of the permanent problems of real life. . . . The astrologers, who offer the public a horoscope which takes the place of conclusions drawn from serious reflection, are guilty of encouraging the human tendency of choosing facility rather than the difficult way." Additionally, this author declares: "It is the duty of all astronomers and educators to inform the public of the true nature of astrology, to show that it is a fraud, a nonsensical pseudo-science and certainly not a science rivaling astronomy."

The Bible and Astrology

Regardless of what astrologers may say about these and other objections to astrology, we should be directly concerned about how the Creator-God, Jehovah, views this subject. This is the all-important criterion for judging astrology. There can be little doubt that astrologers practice divination, the art of foretelling the future by means of omens or unusual occurrences. To his typical people of Israel, God commanded: "There should not be found in you . . . anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer . . . For everybody doing these things is something detestable to Jehovah." (Deut. 18: 10-12) Jehovah had given them his written law for their guidance, and promised to bless and prosper them as they conformed their lives to his will.

Superstitiously giving credit to the planets and the zodiacal constellations for the shaping of our destiny is specifically condemned in the Bible. The Bible's commendatory record of good King Josiah of Judah is very much to the point: "He put out of business . . . all those making sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac."—2 Kings 23:5.

When the time approached for the execution of judgment upon idol-worshiping Babylon, God caused his prophet Isaiah to taunt her multitude of wise men and astrologers, saying: "Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you." (Isa. 47:13) With all their predictions those astrologers were unable either to prophesy or to prevent Babylon's calamitous end.

Have you wondered about astrology and its claim to reveal your future by the stars? Surely, from what has been said, the question has been set at rest. To claim, as does astrology, that the future of each human is fixed by the circumstances of his birth, is to make a mockery of all the Bible's promises. Why, God says that, if the wicked repent and turn from the evil of their doings, they will receive his favor. (Ezek. 18:21) Sinful people can become transformed in their personality by making their minds over through study and application of God's Word.—Rom. 12:2.

A horoscope, based as it is upon superstitions and imaginations, can in no way help you to meet life's problems. Your future is not revealed by the stars. It depends upon the attitude you adopt toward the written guide that God has furnished. In that Sacred Book he caused these valuable words of counsel to be written: "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful. But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." (Ps. 37:37, 38) Your future will be determined, not by the position of the stars at the time of your birth, but by the course in life that you choose to follow.

DOES *YOUR* MINISTER APPROVE OF FORNICATION?

"WHY, of course not," may be your immediate reply. "Fornication and adultery are direct violations of God's laws. My minister would *never* approve."

It is understandable that this might be your reaction to the above question. Yet in view of recent comments by ministers, such an inquiry is not without reason.

For instance, not long ago Douglas A. Rhymes, a prominent London minister, told his Sunday audience that Christ never suggested that "marriage is the only possible occasion of any expression of physical relationship." He said further: "The moral code of today is being ignored because already it is outdated, the law of liberty which is love is never outdated and never inapplicable. We need to replace the traditional morality based upon a code with a morality which is related to the person and the needs of the person."

Many ministers are now advocating a "new morality" to replace God's law prohibiting fornication. They maintain that it is one's personal decision in a particular situation that determines whether fornication is right or wrong; not God's law on the matter. In certain situations, they say, premarital sexual intercourse could be 'meaningful,' a 'loving act,' and, therefore, morally acceptable.

Time magazine of January 24, 1964, noted that this decision-according-to-the-situation approach to morality is considered the best by many prominent psychologists, and said: "Many Protestant churchmen are beginning to feel the same way. [As one psychologist said:] 'They are no longer shaking their finger because the boys and girls give in to natural biological urges and experiment a bit. They don't say, "Stop, you're wrong," but, "Is it meaningful?"'

"Methodist Bishop Kennedy condemns premarital sex 'in general' but adds, 'I wouldn't stand in judgment. There would be exceptions.' Recently, Wally Toevs, Presbyterian pastor at the University of Colorado, more or less condoned premarital sex when there is a 'covenant of intimacy.' A distinguished Protestant theologian privately recommends—he doesn't believe the U.S. is ready for him to say it publicly—the idea of a trial affair for some people, a 'little marriage' in preparation for the 'great marriage' which is to last."

The publication of the book *Honest to God* by the Anglican minister John T. Robinson has done much to popularize such views among ministers and laymen alike. In the chapter entitled "The New Morality" he asserted: "Nothing can of itself always be labelled as 'wrong.' One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves. They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so, for the only intrinsic evil is lack of love."

Some ministers are now becoming more outspoken regarding these views. Episco-

pal minister Frederic C. Wood, for instance, touched off widespread discussion, and, in some quarters, great shock, by his sermon at Goucher College, Towson, Maryland, October 26, 1964. Among other things, he told the all-girl student body:

"There are no laws attached to sex. I repeat: *absolutely no laws.* There is nothing which you ought to do, or ought not to do. There are no rules of the game, so to speak. . . . Premarital intercourse . . . can be very beautiful." And in concluding he said: "Well, I have not told you whether you should or you shouldn't—or even how far you should. And the reason is that I cannot. To do so would be to give you a new law, or some kind of new code of behavior."

Many fellow ministers applauded Wood's remarks and, on occasion, even defended his views publicly when they were attacked in the press. Wood pointed out that his sermon expressed nothing new, but simply put in down-to-earth language the views held by leading ministers.

Why Your Minister May Hold Similar Views

"But my minister surely does not believe like this," you may say. Perhaps not. But, then again, maybe he does. There is a stronger possibility that he does than you might suspect. Why so? Because he likely attended a theological seminary where such views, or variations of them, are taught by the world's leading theologians.

"A good many modern theologians," observed *Christianity Today* of March 24, 1964, "have tried to reconstruct all of Christian ethics in terms of grace, without any law. In one form or another they end up with some variation on the theme that the *only* test for any action is whether or not it is inspired by love." This new pattern of so-called Christian thinking is sometimes called "situation ethics." And *Time* magazine of January 21, 1966, noted concerning its increasing popularity: "'Situation ethics' is rapidly gaining ground in U.S. divinity schools as a way of systematic thinking about morality, and it claims an impressive array of advocates."

These eminent theologians, who advocate eliminating God's laws and commandments as a regulation of human conduct, have influenced the thinking of an untold number of ministers. In reviewing the book *Honest to God,* by an Anglican bishop, *The Episcopalian* of November 1963 observed: "The Bishop is not committing a crime in revealing to a wider public what has been going on for a generation and longer in the world of advanced theological learning. . . . *Honest to God* is simply a bold, and as some theologians may say, premature opening of a Pandora's box of theological novelties under debate among doctors of the [theological] schools behind the scenes."

So you see why your minister, too, may hold views condoning fornication. He has no doubt been exposed to, yes, perhaps immersed in the religious teachings of theologians who approve of fornication—sometimes. True, he may not publicly condone fornication, but are you sure that he does not believe that it is justified under certain circumstances? Many ministers are fence-straddlers on the issue, condemning fornication to those who believe it to be condemnable, but condoning it when speaking to those who believe that under certain circumstances it is all right. How does your minister feel?

What Theologians Are Teaching

But perhaps you still cannot believe that leading theologians actually teach that in some instances fornication is acceptable conduct. *Yet they do.* The Bible standard

of morality is no longer taken seriously by them; they have supplanted God's Word with human reasoning. Consider a few examples.

Joseph Fletcher is a noted professor at the Episcopal Theological School in Cambridge, Massachusetts. Recently he wrote in a widely circulated religious journal: "Sexual intercourse is not right or good just because it is legal (by civil or canonical law), nor is it wrong just because it is outside the law. . . . In this kind of Christian sex ethic the essential ingredients are caring and commitment. Given these factors, the only reason for disapproving sexual relations would be situational, not legal or principled. . . . There is nothing against extra-marital sex as such, in this ethic, and in *some* cases it is good."

Sometimes fornication and adultery are good, this eminent theologian argues! He even urges that persons be "situationalists," making their decisions according to the particular situation, instead of being governed by Bible commandments. Perhaps your minister received instruction under this prominent theologian, or has read his widely distributed writings. Are you certain he has not been influenced by these views? They are very common in theological circles.

In England, Harold Abbott Williams, Dean of Trinity College, Cambridge, England, also justifies fornication in certain instances. "Sexual intercourse outside marriage," says the head of this theological school, "may be often, perhaps almost always, an exploitation, unilateral or mutual. But there are cases where it need not be and isn't."

In his "Theology and Self-Awareness,"* this eminent religious professor cites two incidents in popular films as examples. According to him, in these cases fornication is not only justified but recommended! The first is the episode in the Greek film "Never on Sunday" involving a prostitute and a nervous, unsure-of-himself sailor. Afterward, the sailor "goes away a deeper fuller person than he came in," Williams observes, and says: "What is seen is an act of charity which proclaims the glory of God." The incident in the other film was similar, and this prominent theologian praises: "They sleep together, he has been made whole. And where there is healing, there is Christ, . . . And the appropriate response is—Glory to God in the Highest."

Think of that! And it is these views, or variations of them, that are taught and debated in theological schools! Remember, this is not an obscure minister, but a head of a theological college speaking. When he was challenged publicly to state categorically that fornication is wrong, he refused to do so. Your minister may be influenced by such prominent religious teachers.

These theologians have many arguments in favor of their so-called "new morality." Kenneth C. Bailey argued for fornication in the following way, his views appearing in the July 1963 issue of the prominent Protestant journal *Theology Today:*

"Sexual chastity is a highly emotive subject, so it is easy to imagine that any suggestion that under certain circumstances adultery would be ethically right will be met with many a raised eyebrow. But suppose, to take a not-so-extreme example, that a man and a woman, each the husband or wife of another, were cast away upon an island, with little or no hope of rescue. It would be ridiculous [reasons this theologian] to suppose that it would be ethically wrong for them to cohabitate, even without benefit of clergy!

* *Soundings: Essays Concerning Christian Understanding,* edited by A. R. Vidler, pp. 81, 82.

As 'ong as society remains relatively stable, it makes very good sense to regulate the sexual behavior of people, but when circumstances no longer demand sexual chastity, it would be a mockery of the purpose of the commandment [forbidding adultery or fornication] to insist upon it."

No Wisdom in Them!

In this way God's commandments relative to proper conduct are shoved aside, and human reasoning is set in their place. How presumptuous! What foolishness! Humans need the guidance of God's laws. "It does not belong to man who is walking even to direct his step," the Bible says. (Jer. 10:23) To reject God's Word and choose other standards one thinks are right will lead only to calamity. As the Bible proverb says: "There exists a way that is upright before a man, but the ways of death are the end of it."—Prov. 14:12.

Theologians and ministers talk a lot about being motivated by love, rather than being governed by God's laws. But how does one show his love for God if it is not by obeying His commandments? "This is what the love of God means, that we observe his commandments," the inspired apostle John says. (1 John 5:3) And that includes the commandments against committing fornication. Christians should be motivated by love, but love is never shown by breaking God's commandments.

One college psychiatrist, Dr. Graham B. Blaine, Jr., gave insight as to why ministers accept, or at least condone, these new standards of morality. He said: "Many of the religious leaders who deal directly with college students are reluctant to make an emotional or spiritual appeal for adherence to the old standards for fear of being ridiculed by the more science-oriented, materialistic students." To win popularity with men, they have rejected the Bible and its standards! As the prophet of God said: "Each one is going back into the popular course, like a horse that is dashing into the battle. . . . They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:6-9.

They are without wisdom! And, as a result, they flounder about in confusion. At a North American Conference on Church and Family, a prominent religious professor admitted this. "Today," he said, "our first essential is still largely lacking —clear convictions of what sex standards should be advocated and why."

How strange! Christendom's leaders have no "clear convictions of what sex standards should be advocated." Yet God's Word clearly and unequivocally says: "Flee from fornication." (1 Cor. 6:18) "Abstain from fornication." (1 Thess. 4: 3) "Let fornication . . . not even be mentioned among you." (Eph. 5:3) How clear God's Word is that fornication is wrong —absolutely! Are not its bad fruits all too apparent—venereal disease, fear of pregnancy, illegitimate children, unwed mothers, heartbreak, clandestine abortions, plagued consciences and enmity with God? What utter foolishness and lack of wisdom to condone fornication!

Do you want your sons or daughters to receive spiritual counsel from ministers influenced by such modern theological training? Do you want your children instructed that premarital sexual relations are not necessarily bad? Do you approve of religious organizations that permit this kind of teaching? No person who truly loves God does. Therefore, show your love of righteousness by turning away from such religious leaders and any organization that tolerates them. As Jesus Christ said: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." —Matt. 15:14.

Solving the HIGH COST of Eating

ARE you, as a homemaker, at times faced with the problem of providing wholesome meals for your family on a limited food allowance—and this without monotony? Many will answer an unhesitating "yes!" to this question. There are probably few persons who at some time in their lives have not had to buy food on a limited budget.

Daily, all over the world, however, many rise successfully to the challenge this problem presents. For example, recently a young mother with three children complained to her friend that, since her husband had been out of work, beans had been all they could afford. Prospects for the next week did not look any better and she did not know what to do. Encouragingly her friend said, "You know, you have a wonderful opportunity to show your husband what a good manager you are. There are so many interesting ways to serve even beans." Before the young woman left her friend's home, she was happily prepared to fix baked beans, a hearty bean soup, bean loaf (using mashed cooked beans in place of meat) and a colorful Mexican meal of *tostadas*.

We are not suggesting here that all budget problems be solved by eating only beans. Yet this illustrates how many overcome food-budget problems with courage and thoughtful planning.

Planning and Shopping Wisely

In many countries local newspapers or grocery stores put out weekend shopping guides, featuring many food items at sizable reductions in price. Some homemakers have found it beneficial to use these as a guide for planning meals a week at a time and buying ahead those items needed.

Did you ever go into a market and discover how good everything looks when you are hungry? Chances are you have. Yes, you are much more apt to shop wisely with a contented stomach. The same is true of shopping in a hurry. We do our best when unhurried.

A money saver that wise shoppers do not neglect is the figuring of the cost of mixes compared with those that are homemade. Many suppose that mixing a recipe at home is cheapest, but this is not always true. It pays to make a comparison of costs.

Calculating the cost per ounce of various brands and types of the same food will save you many pennies. If a sugar-coated, ready-to-eat oat cereal is quite high-priced per ounce, perhaps a little more time could be spent preparing cooked oatmeal, which may be cheaper. Chances are the latter

will be more filling and nutritious. So that, too, may help you decide.

With trained observation you become alert to grocery bargains. Couldn't broken pieces of bacon, where available, serve just as well for seasoning as the higher priced, fancy packed bacon? For casserole dishes, wouldn't broken or odd-sized frankfurters do just as well as the popular advertised packages? Some butcher shops make pieces of frankfurters and bacon available in five- or six-pound lots reasonably priced. Many grocery stores sell outside stalks of celery very reasonably for soups or juices. Bananas, slightly bruised or separated from bunches, are often as much as ten cents a pound lower than perfect ones, and they are satisfactory for many uses. Fancy tomatoes are nice for salads, but for stews, spaghetti and chili sauce perhaps the economy pack would serve your purpose as well. The food value is the same. You may find it profitable to try some of the lesser advertised brands too. Possibly you will be just as satisfied and again be stretching your food dollar.

Finding meat reasonable enough in price is often a problem if you do not live on a farm and must purchase all your meat. If this is the case, it pays to be extra careful. Buying in quantity is often a good policy. Careful planning can give you varied meals from one large piece. For instance, if there is a reasonable price on chuck roast, you may be able to cut it up into several steaks. A large ham may be the source of ham steak for one meal, baked ham for another, pieces used for ham-and-egg omelet, and bones used for soup or seasoning beans. Many butchers will cut large pieces of meat for you free of charge. For food value per ounce, however, glandular meats (liver, tongue, kidneys, brains, sweetbreads), fish in season, poultry and hamburger are often your best bargains, depending on where you live. When it comes to hamburger, many times the highest priced will be the better buy, as the cheaper kinds may contain a large amount of fat and thus cook away. In purchasing protein foods to substitute for meat, you can consider cheese, eggs, soy products, nonfat powdered milk and wheat germ. They are all sources of protein and may be relatively inexpensive in your locality.

Many homemakers who have the time bake their own wholesome breads. For those who do not have time available, bakeries generally offer day-old breads and rolls, reduced as much as 50 percent in price.

Where it is possible, some find it profitable to go directly to farms or packing houses to purchase fruits and vegetables in season at lower rates. Farmers will sometimes even allow gleaners to pick up good fallen fruit after harvest is through in the orchards.

Preparation

Now that we have planned our meals and shopped wisely, how may we prepare these foods to get the most for the money spent? Farm wives have long done their own canning, freezing and preserving. Of course, not only farm women but anyone who is able to obtain fruits and vegetables in large amounts, at reasonable prices, could do this. This not only affords an opportunity to save when prices on produce are low, but often gives you healthier foods in greater variety than you would otherwise be able to buy.

For those who must pack lunches, making your own lunch meat would be a great saver, and certainly more wholesome than the preservative-loaded commercial lunch meats. A delightful sliced sandwich meat may be made from economical beef short ribs, stew meat, glandular meat or, for a

change, poultry. Just place the meat in a small amount of water and cook slowly until it is tender. Drain off but save the broth, chilling it so that the rising fat may be removed. Debone and chop the meat fine, adding onions, olives, cheese or other seasoning for variety. Pack this in a greased loaf pan. Reheat the broth and dissolve one envelope of flavorless, plain gelatin in it. Pour it over the chopped meat until it is completely covered. After chilling, it may be sliced for sandwiches.

Exercise care to prepare foods with as little waste as possible. Steaming vegetables with little or no water gives you more nourishment per dollar spent than boiling them and pouring off your vitamins. The same principle applies to meats. Precautions must be taken to cook meats so that valuable proteins and minerals do not become waste products. Cooking at low temperatures, not salting until it is almost done, and not pricking to test for doneness assure you that the valuable meat juices remain intact. Dried-out meats have lost many valuable ingredients and pleasant flavors.

Using Leftovers

The cook's skill will really be put to the test in the field of leftovers. Certainly the old saying "a woman can throw out more with a spoon than a man can bring in with a wheelbarrow" has some truth, where both money and nutrition are concerned. Many feel that vitamins are virtually lost by reheating once-cooked foods. But this is not altogether true, as well-known American nutritionist Adelle Davis notes: "Some nutritive losses do occur during reheating. Home cooked foods, however, can be much more nutritious and carefully prepared than most commercially frozen foods."

However, she does caution, "Dozens of out-of-date recipes for casserole dishes specify cooking times as long as two hours or more. Since the fresh vegetables are customarily diced and the meat is already cooked, such long cooking is not only unnecessary but causes destruction of proteins and B vitamins, and probably the complete annihilation of vitamin C."

If one has a home freezer, there is less of a problem with leftovers. A large container may be used to accumulate bits of leftover meat and vegetables and their broth to make delicious soups. This not only utilizes every bit of scraps, but also saves vitamins and minerals that might otherwise be thrown out. Larger amounts of meat and vegetable scraps may be wisely put to use in various casserole dishes. A basic casserole usually contains a meat (generally already cooked), several vegetables, a thickened white sauce or canned, condensed cream soup, undiluted, and topped with leftover bread crumbs or wheat germ and butter.

Now that meat and vegetable scraps have been neatly tucked into soups and casseroles, what can be done with leftover fruits and their juices? Canned fruits, in small amounts, provide the basis for many a molded gelatin salad, fruit cup or as a garnish over another fruit dish. The syrup and juices in canned fruit may be heated and thickened with cornstarch to make an exquisite pudding sauce, flavored with lemon or orange. Fruit syrups may also be used as part of the water in gelatin or they may be used to sweeten lemonade, punch or hot cooked breakfast cereals. Stale sponge or plain cake may be combined with fruits to make delicious and beautiful desserts.

Bread scraps need not be discarded but can be broken down as bread crumbs and used in poultry dressing, casserole topping, meat loaves and bread pudding. French toast, regular toast, milk toast, and puffy egg omelets can all put par-

tially dried bread to use. Finely rolled dried bread crumbs may also be used to substitute for part of the flour mixture in cookies.

Small amounts of cooked breakfast cereal often go to waste when it could be used to give bread dough variety. Extra mashed potatoes and milk gone sour can also be used in bread dough. Leftover oatmeal and cornmeal mush may be molded, sliced, then fried in butter and served with syrup, jam or as a side dish with meat. Other cooked cereals may be added to waffle or pancake batter.

There are a few dishes that seem difficult to make over into anything other than its old warmed-over self. However, even spaghetti and macaroni can be given a changed appearance. For a change try chopping and combining it with French dressing or mayonnaise and serve on a bed of lettuce. Stew is another leftover that can have a changed appearance if it is put into a meat pie topped with biscuit dough rolled in wheat germ and topped with cheese slices. Cold, cooked fish may please the family as sandwich fillings, fish patties with chopped onion added, fish loaf, croquettes, fish soup or salad.

In her *Modern Encyclopedia of Cooking,* Meta Given puts it very well: "The way left-overs are presented will usually determine the amount of enthusiasm they can be expected to arouse. An ancient, dried out dab of meat or vegetable can't possibly rate more than a cool reception, but a well-stored tasty left-over used in the preparation of a new and interesting 'dish' will be received with an enthusiastic welcome."

Serving Economy Meals

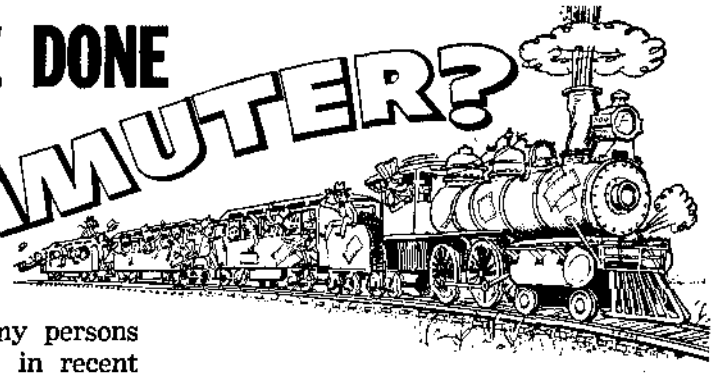
Part of keeping a family happy at mealtimes involves the use of pleasant table settings. Cheerful colors and centerpieces of flowers or leaves help. Garnishes add an impressive touch. A sprig of parsley, dash of paprika, a carrot curl, sliced hard-boiled egg, or a bit of ready-to-eat breakfast cereal used to garnish will make the family forget that the cook may be bypassing luxury foods.

By keeping her goal in mind, not only will the wise homemaker plan for nourishing, economical meals without monotony, but she will find that she can do much to contribute happiness to the family's frame of mind, serving whatever fare is available in a way that shows she really cares.

The Watchtower Affects Lives

This experience was submitted by one of the Watch Tower Society's traveling ministers: "I was placing *The Watchtower* and *Awake!* on Magazine Day and placed two early that morning with a young man. *The Watchtower* was the May 1, 1965, issue, and I highlighted the article 'Do You Get Angry over Small Things?' Later on during that same day he approached me and said he wanted to thank me for placing the magazine with him, because it saved him from getting into trouble. He explained to me that 'Later on I went into a bar and put a quarter into the juke box, but I did not notice it was not on. The bartender was an old man who said, "You stupid fool, you just lost a quarter, you should have seen that the light was not on!" I was going to jump him and beat him, but I remembered what I just read in *The Watchtower* about getting angry, so I just walked out. I know that saved me from going to prison, especially since he was an old man. So I want to thank you for bringing me that *Watchtower*. From now on, whenever I see *The Watchtower*, I am going to be sure to get it!'"

WHAT CAN BE DONE for the COMMUTER?



IF YOU are one of the many persons that moved to the suburbs in recent years and continue to work in a city, you have found that commuting to and from work is becoming an increasingly difficult task. Commuting by automobile often involves the annoyance of traffic-jammed roads. Instead of speeding along at a mile-eating clip, you move at a crawl, bumper to bumper. Finally, when you reach the city, you have the further irritation of trying to find a parking place.

Perhaps you try to avoid the aggravation of highway traffic by traveling on a train or a bus. Frequently this is disappointing. Buses are slowed by rush-hour traffic and are often crowded. In many instances trains are dilapidated and dismal with age; service may be bad. Fares keep rising. To make matters worse, the railroad you ride may be threatening to discontinue commuter service altogether because of growing deficits.

Cheerless as the situation appears for such commuters, there is hope for improvement. Government authorities are beginning to realize that something has to be done to help you commuters. Deterioration of commuter transportation is threatening the economy of big cities because a large percentage of their key business people live in the suburbs and commute to work. Unless something is done to help them, the transportation situation of these people is certain to grow worse, causing them to change to another place of employment. It will also discourage business from moving to these cities and compel others to move out.

Perhaps your situation is not as trying as that faced every day by commuters going to and returning from Tokyo. The crush there is so great that 350 people squeeze into railway coaches designed to hold 160. Husky "pushers" and "pullers," called *oshiya-san* and *hagitoriya-san,* are employed by the Japan National Railways to keep the trains running on a tight schedule of one every two minutes. The 2,500 pushers and pullers cram commuters into the train and pull off the surplus so the doors can close.

Having had a population increase of 12.3 percent in the past five years, Tokyo is urgently in need of expanded transportation facilities. New subway construction projects and highway plans are being rushed to meet the need. While other cities in the world may not have the same crush of commuters, they do have growing populations and commuter problems. Many of them are beginning to do something for their commuters by tackling those problems.

Rail Service

One of the gravest commuter problems stems from the desire of certain railroads to discontinue commuter service. They feel compelled to do this because of mount-

ing deficits. The New York, New Haven & Hartford Railroad, for example, claims that it loses $5.5 million annually because of its commuter service. The Erie-Lackawanna Railroad claimed a deficit of over $12 million in 1965. It has been estimated that, all together, American railroads lose $25 to $30 million a year on commuter operations.

By taking steps to discontinue its commuter service to New York, the New Haven railroad has stirred up a public outcry that may lead to its being subsidized by the states it serves. In any event, public officials are trying desperately to keep its commuter service going for the benefit of the thousands of people using it. If this railroad were to cut off passenger service, these people would have to commute to work by automobile, and that would transform the already crowded highways to New York, and the city streets, into a monumental traffic jam. The city had a taste of that during its recent twelve-day subway strike, and city officials are not happy with the prospect of having it as a continuous thing.

Since 1950, more than a dozen American railroads have had to discontinue commuter trains because of mounting deficits. Other transit companies, including those operating within cities, also have had financial troubles, with the result that nearly 350 of them during this same period have either been sold or abandoned. In many cases municipal and state governments bought them and continue their operation with subsidies. For example, in January of this year, the state of New York bought the deficit-ridden Long Island Railroad, which operates an important commuter service to New York City.

Why the Deficits?

With crowded trains morning and evening, it may seem strange that railroads find commuter service a losing proposition. A factor that some people suggest as contributing to it is low utilization of equipment and men.

Much of the equipment needed during the rush periods of two hours in the morning and two hours in the evening lies idle for the rest of the day. One railroad estimated that its locomotives are idle 65 percent of the time and its coaches 83 percent of the time. It is very difficult for such equipment to make a profit when it is not working steadily. The same railroad claims that 59 percent of the wages paid its commuter crews are for off-time duty between rush hours. It is not possible to pay the men just for the actual time they operate the trains. With the number of passengers during rush hours declining for many railroads, the volume of traffic is insufficient to cover daily operating expenses.

Automobiles are a big factor in causing a drop in passenger traffic on commuter trains. Bus competition also has affected it. Many persons have chosen to commute by automobile because of repeated raises in train fare. In some instances the fare has doubled since 1950. Fare increases can be self-defeating, because, each time the fare is raised to cover loss of revenue, more commuters leave the trains for automobiles, causing a further loss in revenue. Still another reason for the shift to cars is poor service and old, dilapidated equipment. One deficit-ridden railroad uses for its commuter service coaches that are thirty and forty years old. Modernization of equipment is a very important step toward winning back lost customers.

Commuter Service Can Be Made Profitable

A commuter railroad serving Chicago was in the same situation in 1956. The Chicago & North Western Railroad had

a deficit of more than $2 million a year and was using worn-out equipment that was at least thirty years old. For several years now it has been winning back its customers and has been earning a profit on commuters instead of running a deficit. In 1964 it had a net profit of $706,000. How did it do it?

It installed new, imaginative management that modernized the equipment. Borrowing $50 million, the railroad bought comfortable, double-decked, air-conditioned coaches and dieselized all the trains. The coaches are kept spotlessly clean and operate on a rigid time schedule. Agents and conductors are trained to be courteous at all times. A new fare structure was established that is to the benefit of the railroad as well as the commuter.

Instead of a passenger's paying for each ride according to the distance he travels, he buys a monthly commutation ticket that is sold at a fixed price. This entitles him to ride the train as much as he likes during that period. He is actually renting space on the trains by the month rather than buying rides. The scheme has worked well. These upbuilding changes, along with extensive advertising, have succeeded in drawing commuters from traffic-congested highways to the trains. Riders are increasing at a rate of 4 percent a year.

A similar experience was had by a California bus line that was on the verge of bankruptcy in 1954. New management streamlined maintenance facilities, upgraded employee morale by improving working conditions, inaugurated an equipment-replacement program, brightened the interiors of the buses with pastel shades and launched a public relations campaign to win commuters.

Since 1955 the entire fleet of buses has been replaced with new equipment. This has been accompanied by a steady increase in patronage. The bus line carries 20 percent more passengers now than it did eight years ago. In the case of this bus line as well as the Chicago railroad, a genuine effort was made to please the public and to give them good service. This effort, along with modern equipment, has paid off in good earnings.

Help for Commuter Transit Systems

Commuters can be seriously hurt when a railroad or bus line cuts off all commuter service because money is being lost on it. Rather than deprive the public of badly needed transportation facilities, it may be possible to find an alternative to stopping the service. In some instances the recommendation has been made to subsidize deficit-plagued companies with tax money or to use such money to help them modernize their equipment. Governor Rockefeller observed on March 1, 1965, that taxpayers must start to place a "little money into railroads" as well as highway construction.

It is a common practice for municipally owned transit lines to be aided by tax money. This has been done in New York, for example, where deficits on the subway and bus systems are a reoccurring problem. New equipment has been bought with such money. Even aid from the Federal government has been sought for financially sick transit systems.

Some persons take the view that since State and Federal funds are used for building and maintaining public highways that are needed for transportation, they should also be used to help railroads and buses in financial trouble. These too, they say, are for the public good. Some persons even go so far as to suggest that public transportation should be entirely tax supported and given to the people free of charge as is done with garbage collection, education and highways. No matter how a person may look at the commuter

situation, it is a knotty problem that requires bold and imaginative thinking.

Transportation Improvements

Improvements in the ailing transit systems are needed if they are going to attract more commuters and meet the transportation needs of a growing populace. Commuter railroads cannot meet these needs or compete with automobiles for commuter passengers by offering the public 1920-model transit facilities. Modern, fast, comfortable trains that give reliable, on-time service at reasonable prices are necessary. The city of San Francisco has set out to build such a system.

When the billion-dollar Bay Area Rapid Transit, known as the BART system, is completed in 1969, San Francisco and its adjacent communities hope to have a superb commuter service. The trains are expected to travel from the suburbs at eighty miles an hour. Coaches have been designed to feature good lighting, comfortable seats and air conditioning. Station waits are expected to be about one and a half minutes during rush hours. Plans call for the trains to be automatically controlled by a central computer, with a man standing by in the control cabin of each train for emergencies. Having a fare substantially below the cost of commuting by automobile and ample parking space at the suburban stations, the trains are expected to become a popular mode of travel for the people in the Bay Area.

The general manager of the BART system said that the trains epitomize "more than anything else our goal of providing the most comfortable, fastest, safest and most economical means of interurban transportation the world has ever known. Our entire purpose in life is to produce a system so inviting that Bay Area travelers will choose to ride the 80-mile-an-hour trains instead of adding to the traffic congestion that has had such an undesirable effect on our urban way of life."

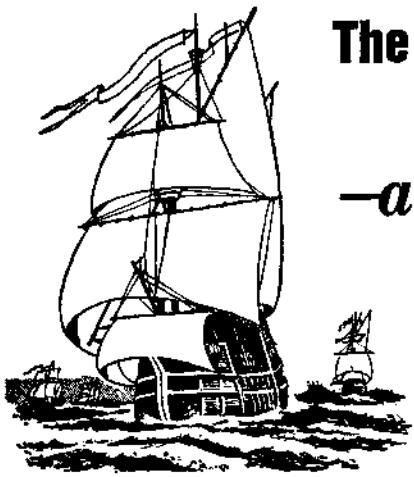
It may not be possible for other communities with transit facilities already well established to have anything as revolutionary as the BART system, but they might find it advantageous to modernize what they have. Marked improvements such as were made on the Chicago & North Western Railroad could give the public a transportation system more in keeping with the 1960's.

A step in the direction of improved public transportation has been taken by President Johnson. Desiring to update intercity transportation in the densely populated area of the northeastern United States, he signed legislation authorizing a program of research and development of a system of high-speed ground transportation. The aim is to have trains like Japan's new Tokaido system that run at speeds well over 100 miles an hour. Suggestions of capsules traveling through tubes at 500 to 1,000 miles an hour are under study. Whatever is finally developed will greatly help those commuters traveling from one city to another.

How successful public officials will be in keeping alive deficit-ridden train and bus systems and in bringing about modernization of such systems remains to be seen. Growing populations and worsening transit problems should spur them to action. Cities that respond to the problems and take steps to improve the lot of their commuters can do much to preserve their own economic life.

ARTICLES IN THE NEXT ISSUE

- Can the Dead Be Restored to Life?
- The Auschwitz Trial.
- The Burden-bearing Burro.
- Liechtenstein—A Jewel in the Alps.



The SPANISH ARMADA —an International Gamble

A TRULY breathtaking sight met the anxious eyes of watchers on the Lizard, southernmost point of England, on July 19, 1588. Over the horizon, arranged in the form of a giant crescent with horns pointing forward, appeared a mighty fleet of ships. As they swept into the Channel, pennants of Spain and Portugal streaming in the breeze, their number could be counted —one hundred and thirty-two crafts of all types and sizes, towering galleons, long galleys, galleasses, caravels and numerous smaller vessels. Impressive, indeed, to behold so much canvas billowing before the southwest wind!

But the breathtaking scene must not be permitted to defer urgent action. The watchers hastened to turn in their report, and that evening beacons flashed their message from promontory to promontory, carrying the news to London. At last the threat of many years had materialized. For eighteen years Queen Elizabeth I had been under religious excommunication by papal Rome, and now a seaborne crusade against the English heretics was on its way. The forces of Christendom led by His Most Catholic Majesty, Philip II of Spain, would now enforce the decrees of the church.

The Prime Mover

Philip was peculiarly fitted to lead such an enterprise, though not himself a warrior. He was the strongest monarch in Europe. His empire covered a greater extent of territory than that of the empire of the Caesars. It included the kingdoms of Naples, Sicily and Portugal, the Duchy of Milan, the Netherlands, Franche-Comté, the Philippines and the East Indian colonies of Spain and Portugal, Peru, Chile, Mexico, New Spain and the islands of the Caribbean. He was titular king of England, France and Jerusalem. Of a gloomy and fanatical disposition, he clung tenaciously to a policy of despotism in matters political and religious. One of his representatives, the Duke of Alva, merely expressed the sentiments of his sovereign when he declared: "It would be better to preserve by war, for God and the king, an impoverished and blighted kingdom than to maintain it intact for the benefit of the devil and his satellites, the heretics."

Back in 1554 this Philip, then king of Naples, was wedded to "Bloody Mary," queen of England. When she died childless a few years later, Philip then sought the hand of her successor, Queen Elizabeth. However, it soon became evident that there could be little in common between this Catholic king and the royal lady who proclaimed herself Supreme Head of the Anglo-Catholic Church. Diplomatic dueling marked their relations for the next twenty-five years, both parties professing only the most cordial of friendships. But Elizabeth condoned

the raids of English privateers upon Philip's treasure fleets from the Indies, and subsidized intermittently both the Huguenot forces in France and Philip's rebellious subjects in the Netherlands. She had no love for those religious reformers whose ideas were so contrary to her own policy of absolutism in Church and State. However, she was glad to ally herself with anyone who could assist in checking the menace of Spain's growing power.

A succession of Roman pontiffs had urged Philip to enforce the Vatican decree against Elizabeth. On the basis that the church would stand to regain most of its English assets, Philip demanded its financial backing to the extent of one-half of the total cost of the enterprise. Pope Sixtus V eventually agreed to pay one million crowns, half to be paid over only when the invasion force landed in England, and the balance when the objects of the expedition were achieved.

In 1587, the captive Mary Stuart, ex-queen of the Scots, former queen of France and heir presumptive to the throne of England, was charged with treason against Elizabeth, found guilty and beheaded. Prior to her death she had willed to Catholic Philip of Spain all her right and title to the crown of England, thereby disinheriting her own Protestant son, James. In that same year the English adventurer Francis Drake led a squadron of some thirty vessels in a daring raid along the coasts of Spain and Portugal. Over a hundred Spanish ships were destroyed and many of the supplies being readied for the invasion fleet were either captured or set on fire.

Vast Preparations

For some years every major port of Spain and Portugal had been preparing ships. The fleets of Naples and Sicily were commandeered. Vessels were loaned by the republics of Venice and Genoa and by the papal states. The wealth of the Americas was poured into the preparations. Throngs of volunteers, pious Catholics of Spain, Italy, Portugal, France, yes, even exiles from England, Scotland and Ireland, hastened to offer their services. The flower of Castilian manhood, heirs to hundreds of Spanish grandees and hidalgoes, jumped at the opportunity to do something exciting for the honor of Spain and the church. Thousands of peasants were pressed into service. The Armada was to carry some 8,000 sailors, 20,000 armed soldiers, 300 monks and inquisitors, and hundreds of lesser personnel. Everything available in the way of funds and equipment was being thrown into this gigantic gamble, with high stakes in view.

From his headquarters in Madrid's Escurial Palace, Philip himself directed the huge operation. He contrived to keep France in a turmoil so that England would be isolated. He strengthened his armies in the Low Countries. In Spain his subjects paid dearly for his ambitious role of defender of the faith. Trade and agriculture languished. A crushing burden of taxation reduced citizens to poverty and squalor. But, he reasoned, everything is to be gained by one mighty blow at England. The transatlantic fleets would be safe from English depredations, the clandestine help to his rebel subjects in the Netherlands would be cut off, and his influence in western Europe would be supreme.

The invasion, originally planned for the autumn of 1587, had to be delayed until the following spring because of tempestuous seas. Meantime, in Flanders the Prince of Parma was building up an army of 30,000 men and accumulating barges and war equipment against the day when the Armada would arrive and escort his forces across the Channel for the assault

on England. Spring brought another delay in Philip's plans. His experienced admiral, Marquis of Santa Cruz, died, and time was needed for his successor in command, the duke of Medina-Sidonia, to familiarize himself with the personnel and equipment. Cost of maintaining the fleet and the Flanders army was running about one million crowns a month.

At last, late in May, the Armada put out from Lisbon. Atlantic gales battered it and scattered the ships to such an extent that the fleet had to put in to northern Spanish ports for repairs and regrouping. On July 12 a second start was made. Storms in the Bay of Biscay threatened the success of the enterprise, sinking one galleon with all its crew and driving four galleys onto the coast of France. When the storm passed over, the fleet was again restored to order and proceeded up the English Channel.

Medina-Sidonia was under strict orders to proceed directly up the Channel and refuse to be diverted until he could join forces with the army under Parma. As the Armada passed before Plymouth, however, the English fleet began its tactics of harassment, following in the wake of the Spanish, keeping always to windward, picking off stragglers one by one, and keeping out of range of the enemy grappling hooks. The English vessels were somewhat smaller, but stouter and more maneuverable than their opponents. They had greater speed and firepower. For several days the English hung at the rear of the great fleet, inflicting considerable damage.

At Calais the Spanish commander decided to drop anchors and shelter there for a few days. Under cover of darkness the English loaded gunpowder into a number of small craft, set fire to them and set them loose to drift with the wind directly into the mass of Spanish ships. Fearful of this unexpected danger, the Spaniards in panic cut their anchor lines and headed eastward before the wind along the coast of the Low Countries. English vessels kept in close pursuit. On beyond Parma's point of embarkation the strong winds drove the Armada. By this stage, twenty of the invasion fleet had been sunk or grounded, while every unit was badly damaged.

The vital junction of the Armada with Parma's army had been rendered impossible. Ammunition was running low. Medina-Sidonia must have realized at this point that the great gamble had failed. The important thing now was to get as much of the fleet back to Spain as might be possible. A favorable change of wind allowed his fleet to head northward toward Scotland. English ships gave chase but soon had to return south when ammunition supplies ran out.

The Last Act

The Spanish admiral decided to lead his fleet around the northern coast of Britain rather than risk another passage through the English Channel. It must have been with sickening hearts that the Spanish soldiers saw themselves powerless in a campaign that had given them little opportunity for fight. They were unprepared to grapple with the wind and the waves. Water supplies were dangerously low. Sickness and exposure were taking their toll of sailors and landsmen alike. The trim vessels that had left Spain so gloriously were now hardly recognizable. Some were lacking enough experienced hands to man the sails.

Fogs, gale winds and raging seas combined to cut communications between the vessels as they swept up around Scotland's north coast. Singly or in small groups they pressed on, little realizing that the worst was yet to be faced. The abler commanders knew that they must strive to

give Ireland's rocky west coast a wide berth, but this was easier planned than executed. Heavy southwesterly gales kept beating the ships to leeward, directly toward the jagged rocks and bluffs. There were numerous wrecks. Hundreds of bodies were washed up along the wild shoreline.

The Irish natives would have welcomed a powerful Spanish force that might have aided them to break the English yoke. But these were not victors. They were a defeated bunch of stragglers, weakened by thirst and exposure, and they carried gold and silver on their persons and in their vessels. In some instances, ships that made it safely to shore through the boiling seas, their crews begging for supplies of drinking water, were set upon and looted. Soldiers and crew members, too weak to defend themselves effectively, were massacred and stripped. Others were apprehended by the queen's officers and swiftly executed. It is estimated that about 8,200 members of the expedition perished on the western coasts of the British Isles. Some 4,100 were drowned, 3,000 were murdered in cold blood and 1,100 were executed.

The Dreadful Cost

As the unbelieving Philip received dispatches confirming the reality of disaster, he was stupefied. For a time he shut himself up in the Escurial Palace and would see no one. Of his defeated Armada forces he is reported as saying: "I sent them forth against man, not against the ocean." After weeks of suspenseful waiting the last remnants of the proud fleet crept into home ports—fifty-four ships, all badly battered by English cannon and fierce storms. The full cost of the great gamble could now be counted.

More than twenty thousand lives had been lost. Many of the finest officers and soldiers of Spain and Portugal had perished. Most of her able sea commanders shared their fate. Hundreds of young aristocrats were never seen by their families again. Spain was a nation in mourning. Financial cost must have been prodigious. Though Pope Sixtus V had conferred the blessing of the church on the ambitious venture, it is noteworthy that not one crown of the huge sum promised to Philip was ever paid by Rome. Apparently the blessing had turned into a curse. The battered fleet was for the time inadequate for the vital job of policing the South Atlantic.

The temporary weakening of the Catholic forces of Christendom that resulted from this disaster produced far-reaching consequences. The Netherlands was to obtain independence from Spain. Spanish and Portuguese possessions and trade became vulnerable. Liberalizing influences, already at work in England, France, Germany and the Netherlands, gained strength and vigor. The printing and circulation of the Bible in the vernacular received a great impetus. By the time the reactionary forces could rally and again bring pressure to bear against Bible reading and the spread of antichurch ideas, the way was clear for persecuted minorities of many lands to flee Europe and find a greater measure of freedom in the Americas. Gone too was the medieval superstition that no one could survive and prosper under the ban of the church.

Historians say that Philip's last years were spent in morbid contemplation of death. He had gambled and lost. What had gone wrong? Why had he been thus repaid for all his devotion to the Catholic faith? Could it be that the heretic queen was right after all when she caused a commemoration medal to be struck bearing the inscription, "God blew with his wind and they were scattered"?

A SPEECH HANDICAP

that can be reduced

STUTTERING can prove to be a grievous handicap to young and old, one that can transform something that should be pleasurable into a real ordeal. Untrammeled speech is so needful in the daily life of our time. It can break down imagined barriers between people. It can replace cold loneliness with the warmth of fellowship. It can impart to ourselves assurance and confidence. And it is the instrument that is most useful for making known our daily needs. Yet the stutterer often views these ordinary conversational exchanges with a great deal of apprehension.

It is estimated that in the United States alone well over one and a quarter million persons labor under this handicap. Knowing no boundaries of race or nation, stuttering is encountered among the Chinese, the Zulus, the Japanese, almost anywhere in the world.

What is the cause of stuttering? Authorities on the subject, those who have done considerable research over the years, admit that they do not know. As one doctor expressed it, "Stuttering still presents itself today as a perplexing problem." However, some interesting facts have been dug up in the course of the investigations. Up till now no physical or organic basis has been found to account for the difficulty. Stutterers have the same kind of throat and voice organs as multitudes of non-stutterers. Their handicap bears no relationship to degree of intelligence or of mental impairment. Persons of every level of intelligence can be found in the ranks of stutterers.

There is insufficient evidence to indicate that stuttering is an inherited trouble, even though it does show up in some families more than in others. Males are most likely to be affected, the ratio in relation to females ranging anywhere from 4 to 1 to as high as 8 to 1. It also appears that in stutterers there was an inherited predisposition to nervous disorder. Many stutterers have admitted to experiencing difficulty in concentrating and in personally organizing themselves.

In many instances the person, with his inherited nervous disposition, underwent some sudden shock or highly exciting period that initiated the stutter. It may have been chaotic family life, a sudden exposure to real or imagined danger, an accident or an early illness accompanied by high temperature. The flood of emotion released by the incident or condition is believed to have upset the normal balance that should subsist between mind and body, particularly the speech organs, so that speech blockage occurred. Thereafter visual or suggestive reminders of the original shock circumstances apparently produce a repetition of the same speech defects, and so the person becomes one who is likely to stutter under certain circumstances. The habit then becomes reinforced by the fear of stuttering that lurks in the mind of the sufferer, often even blotting out the memory of the original shock.

Modern researchers are almost wholly in agreement with the conclusion that

stuttering is only one symptom of a personality that needs changing in one or more respects. So that gives the stutterer plenty of company, for do we not all need to work at making over our personalities? Is there, then, some method for reducing this bothersome handicap?

Some Attempted Remedies

Sudden and magical cures for stuttering are figments of the imagination, even though claimed by certain modern practitioners. Even in cases where some slight progress has been achieved by hypnosis or by some dominant individual who has secured the confidence of the stutterer, the difficulty returns as soon as the "crutch" is removed.

Even though the whole personality of the stutterer may be involved, it is still highly doubtful that any real cure can be effected by a psychiatrist. As one authority has declared: "We have to do with a mental phenomenon which cannot be localized physiologically in a [specific] area, neither can it be conceived after the fashion of a focus of infection that is subject to removal by short-cut processes of mental surgery."

Thus, if we are to find successful treatment we must avoid the extremes of merely treating the symptom on the one hand, and of spending excessive time going into the supposed ancient roots of the trouble on the other. If you are a stutterer, what you want is some practical help so that your difficulty might at least be alleviated even if not completely cured.

It has been noted that among the Indians of North America, who are notorious for their brevity of speech and diffidence about speaking, stuttering is practically nonexistent. And, of course, if there were no audiences or listeners, there would be no stuttering. But we do not want to view minimal speech as a remedy. Nor do we want to live isolated lives, for our greatest personal expansion as intelligent humans is to be realized in our relations with our fellow humans.

A Positive Approach

If you are a stutterer, fear of stuttering and fear of what people may think of your speech probably loom large in your thinking. Others who do not stutter may suffer from the same kind of nervous apprehension, and they may stumble over their words at times. It is really no crime to be nervous. In fact, most of the really creative artists are people of nervous temperament. When it betokens a desire to do well, nervousness is to be commended. There is need for control, however.

The reaction of mature adults to your stuttering is sure to be of some concern to you; that of young and inexperienced people need not be, for they are usually quite unpredictable and often unjust. To entertain the idea that those of your mature friends will ridicule you when you do chance to stutter could be doing them a grave injustice. After all, they are well aware that each one has his own trouble; one may have a bad heart, another may break out in a clammy sweat under trying conditions, another may have weak kidneys and another may stutter. If people did not learn to put up with one another's weaknesses they could hardly lay claim to being mature, could they?

An inspired Bible writer has declared that "perfect love throws fear outside," so that is something we want to cultivate. (1 John 4:18) Our love for and interest in our fellow creatures moves us to approach them and share our thoughts with them. How to acquire the loving personality that can remove fears and surmount the problem of adjusting to others is presented in very practical terms by the apos-

tle Paul: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Do you notice that this rules out negative, gloomy, fearful thoughts, thoughts that are founded on unjust suspicions and conclusions?

Keeping a good mental attitude toward others, thinking only good things about them, will aid you to speak out in their presence with greater confidence. Then, too, you do well to avoid hurry and excitement in your speech. Emotion, when uncontrolled, does cause congestion in our thinking processes and impedes concentration and good organization. When some cause for excitement disturbs you, seek the first opportunity to lie down and relax all your body's muscles, while you try to think through your problem calmly. Refuse to allow any negative or dark thought to intrude itself. Call to mind the Bible's fine counsel, which reminds us that love "does not become provoked. It does not keep account of the injury." (1 Cor. 13: 5) Calm, positive thinking can, if persevered in, produce steady, confident speech.

You may well find it to be to your advantage to read out loud when engaged in your brief period of daily Bible reading. At the same time strive to train yourself to concentrate on one subject at a time. Determine that you are not going to permit any digression of thought until the immediate matter is cared for. Good concentration helps to stabilize one's thinking, and therefore also the resulting speech.

Do you notice that most of the counsel to stutterers is also good counsel to many other people? This is because stutterers are really not so very different from other persons, persons who hesitate, persons who procrastinate, who fail to concentrate sufficiently. A personality change is the need of one and all. If at any time we find ourselves doubting that such a change is possible, let us assure ourselves by again reading the counsel of God, who does not expect of us more than we can produce: "You should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:23, 24.

Are you not yourself responsible for deciding what you are going to take into your mind, what you are going to let your mind dwell on? Of course you are. So, you can make some changes in your personality that will tend to give you greater confidence in yourself and others, and reduce, to some extent at least, the speech handicap that has troubled you.

What Is Agar?

One of the ingredients often used in the commercial production of bakery products is agar. Just what is this substance? It is of vegetable origin and is a gelatin substance obtained from seaweed. In view of this, why do some dictionaries speak of "blood agar"? Does agar used in commercial bakery products contain blood?

Because agar cannot be digested by most bacteria, it has been used for some time as an ingredient of the base or culture in which bacteria is grown for scientific work. In hospitals, bacteriologists sometimes add rabbit blood to agar to differentiate and to identify streptococci germs responsible for several diseases. This medium is referred to as "blood agar," and it is the substance to which reference is made in some dictionaries under the explanation of agar. However, the agar used in foods is a vegetable substance that does not contain blood.

Building on a SOLID FOUNDATION

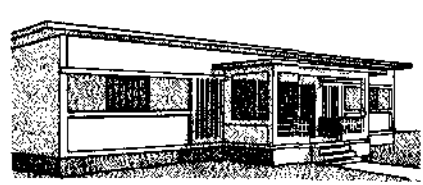
By "Awake!" correspondent in Central African Republic

"UNLESS Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." (Ps. 127:1) How true these words of the Bible psalmist! Unless a congregation has a solid foundation, it will not stand. Unless the Christian ministry is done with the proper motive, the work accomplished is in vain. Unless Jehovah's blessing is on the Christian minister's preaching and teaching activities, he labors in vain.

This was emphasized by the zone servant of the Watch Tower Bible and Tract Society, Harry Arnott, at the dedication of a new branch-missionary home in Bangui, the capital city of the Central African Republic. How well Jehovah's witnesses in this land appreciated the truthfulness of his remarks! The organization of Jehovah's witnesses had once been much more numerous in the Central African Republic. Then, several years ago, there was a tremendous drop in numbers. But let us attend the dedication program and see what was said about this and related matters.

On Saturday evening, February 19, we, along with some thirty-seven overseers and their ministerial assistants from the Bangui congregation, met in one of the rooms of the newly constructed home. This attractive, modern-looking building is located in a nice, quiet section of the city. After our getting settled, the program was opened by song and a prayer to Jehovah God.

Then Augustin Bayonne, a local circuit overseer and one of the first persons contacted by Jehovah's witnesses here, explained how the message of God's kingdom first came to be preached in the Central African Republic—then part of French Equatorial Africa. The Kingdom message reached Bangui from the neighboring Cameroons, and then spread out into the bush. Quickly Bayonne covered the past, telling about the rapid increase in the number of Jehovah's witnesses until, in 1959, there were over 1,000 preaching. In fact, in 1960 a peak of 1,186 Kingdom publishers was reached! But then, about two years later, the number dropped to as low as 288. Why?



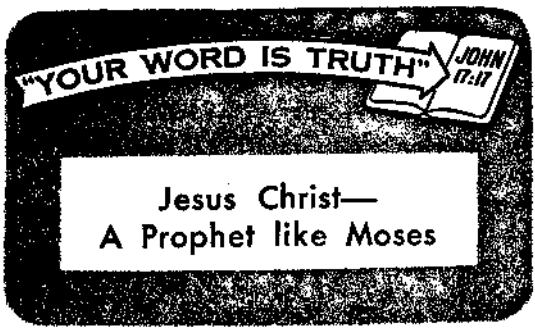
It was because the building had not been on a solid foundation. The organization was morally unclean. This had to be corrected. Bayonne explained how stress was laid on education. The necessity of following Jehovah's moral standards was shown, especially in regard to marriage and family life. Literacy classes were started in all Kingdom Halls in the country. The result has been a firm organization with a greatly improved ministry. Now almost one thousand weekly Bible studies are being conducted in the homes of interested persons. The increase again began to come—a peak of 779 Kingdom preachers being reached recently. All in attendance appreciated these remarks concerning the local history of Jehovah's witnesses.

Next the branch servant, Maxim Danyleyko, told, step by step, about the building of the branch-missionary home. It was completed remarkably fast, in five months to the day. However, the point he made was that it is not the home itself that is important, but, rather, the Christian ministry that is directed from this home. It is due to God's blessing and the voluntary contributions of time and money that this home now stands, providing fine accommodations for those occupying it at present.

Besides living accommodations, the building houses a spacious office and stock room. From here the preaching work of Jehovah's witnesses in the Central African Republic is looked after. Here also *The Watchtower* in the Sango language is translated and produced for the use of the forty-seven congregations and isolated groups under the branch. It is a privilege, Danyleyko said, to work here and to receive the encouraging reports that come in.

Finally, the zone servant directed attention to the Scriptures and showed the necessity of staying close to Jehovah God, always looking to Him for guidance. This new home is built to His honor, to be used for expansion of His worship. Progress has been made here, but all must be on the watch constantly so that they build on the right foundation, and the right foundation is obedience to the teachings of Jesus Christ. This must ever be kept in mind; only then will our ministry bring forth good fruits to God's honor.

After a final prayer of thanks to Jehovah, each one left for home, thinking about the importance of building on a right and solid foundation in the future.



IT ALWAYS strengthens one's faith to consider how Bible prophecies have been fulfilled. It demonstrates that God's Word is truth, that "it is impossible for God to lie." Among such prophecies is one by Moses regarding Jesus Christ.—John 17:17; Heb. 6:18.

Jesus Christ himself repeatedly took note of the fact that Moses had written about him. Thus on one occasion he answered his opponents by saying: "If you believed Moses you would believe me, for that one wrote about me." (John 5:46) On the morning of his resurrection he comforted two of his disciples: "Commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:27, 44.

Among the things that Moses wrote down that referred to Jesus Christ are Jehovah's words found at Deuteronomy 18:18: "A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." That this prophecy did indeed refer to Jesus Christ the apostle Peter made clear, saying: "Moses said, 'Jehovah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you.' "—Acts 3:22.

In what ways was Jesus Christ like the ancient prophet Moses? In at least sixteen different ways!

(1) Moses in infancy escaped the wholesale slaughter of male babies as ordered by Pharaoh of Egypt, an enemy of God's people. Jesus in his infancy also escaped the wholesale slaughter of male babies ordered by King Herod the Great, an enemy of God and of his people.—Ex. 1:22; 2:1-10; Matt. 2:13-18.

(2) Moses, together with his people, was called out of Egypt, regarding which God's prophet said: "Out of Egypt I called my son." This scripture is applied to Jesus in his infancy by the apostle Matthew: "He [Joseph] got up and took along the young child and its mother by night and withdrew into Egypt, and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah through his prophet, saying: 'Out of Egypt I called my son.' "—Hos. 11:1; Matt. 2:13-15.

(3) Early in his career as God's spokesman Moses fasted for forty days while in the mountain of Sinai. So also Jesus, early in his career as the Messiah, fasted forty days in the wilderness.—Ex. 34:28; Matt. 4:2.

(4) Moses left behind the wealth of Egypt for the sake of serving Jehovah and his people. Jesus likewise left behind great riches, in heaven, so as to be able to serve God and God's people on earth.—Heb. 11:24-26; Phil. 2:5-8; 2 Cor. 8:9.

(5) Moses, by reason of his appointment by Jehovah and his receiving God's spirit, served as the anointed one, or "the Christ," to the nation of Israel. We read that "he esteemed the reproach of [being] the Christ as riches greater than the treasures of Egypt." Jesus became the Christ when he was anointed with the holy spirit upon his baptism at the River Jordan. He testified to this fact, not only privately to the woman at the well of Sychar, but also

before Israel's high priest when on trial for his life.—Heb. 11:26; John 4:25, 26; Mark 14:61, 62.

(6) Moses came to his people, the Israelites, in Jehovah's name. Jesus likewise came in his Father's name, making it known to his followers.—Ex. 3:13-16; John 5:43; 17:4, 6, 26.

(7) Moses, though reared as the son of a powerful king, came to be "by far the meekest of all the men who were upon" earth. Likewise Jesus, although serving as a mighty prince in the heavens, came to earth and could say of himself: "I am mild-tempered and lowly in heart."—Num. 12:3; Matt. 11:28-30.

(8) Moses performed miracles to prove his divine commission and continued to perform miracles throughout his career; at one time God caused even the Red Sea to obey him. Just so, Jesus Christ performed many miracles, so that he could say: "Believe on account of the works themselves." (John 14:11) Among his many miracles was causing a storm on the Sea of Galilee to become calm. Incidentally, all this is in striking contrast to the founder of an Oriental religion who, unable to perform miracles although he tried, claimed that miracles were withheld as a test of faith. But to accept the claim to a divine commission without proof would be credulity, not faith.—Ex. 14:21-31; Ps. 78:12-54; Mark 4:41; Luke 7:18-23.

(9) Moses was God's prophet when the Israelites were miraculously provided with food. Jesus Christ also, on at least two occasions, fed multitudes with material food miraculously.—Ex. 16:11-36; Matt. 14:14-21; 15:32-38.

(10) Moses was leading Israel when they were provided manna from heaven, as it were. Jesus provided his own flesh as manna or bread from heaven for the life of mankind.—Ps. 78:25; John 6:48-51.

(11) Then, again, as Moses led his people out of Egyptian bondage to freedom, so Jesus Christ has been leading his followers to freedom and will yet lead all mankind to freedom from Satan's organization, from sin and from death.—Ex. 12:37-42; Col. 1:13; 1 Cor. 15:24-26.

(12) Moses chose twelve men to reconnoiter the land of Canaan and on another occasion gathered seventy men to serve with him. Similarly Jesus chose twelve men for special service as apostles and on another occasion chose seventy men to serve as evangelists.—Num. 11:24, 25; 13:2-16; Matt. 10:1; Luke 10:1-12.

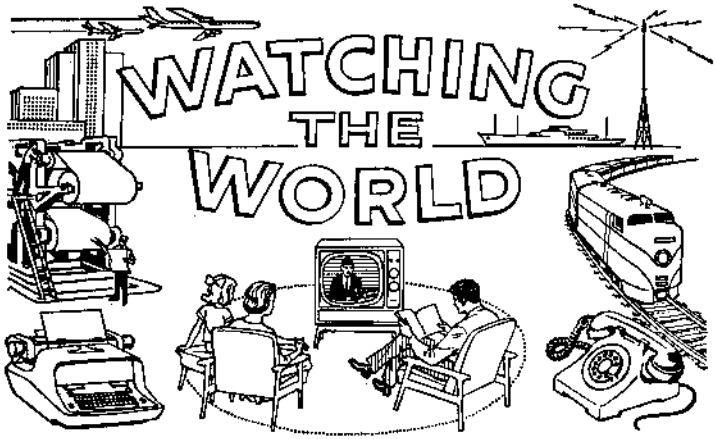
(13) As Moses mediated a covenant between his people and Jehovah God, so Jesus Christ mediated a covenant, the new covenant, between his Father and his spirit-begotten followers, spiritual Israel. —Ex. 19:3-9; Luke 22:20; Heb. 8:6.

(14) Moses served as judge and lawgiver of fleshly Israel, and so Jesus Christ serves as Judge and has given the spiritual or Christian "Israel of God" its laws and commandments.—Ex. 18:13; Mal. 4: 4; John 5:22, 23; 15:10; Gal. 6:16.

(15) Moses was entrusted to be head over the house of God in ancient times and he proved faithful to that trust. Likewise Jesus Christ was made Head of God's spiritual house of sons and has proved faithful over it.—Num. 12:7; Heb. 3:2-6.

(16) Even in death Jesus was like Moses in that God removed Jesus' body even as he had removed Moses' body, thus removing any stumbling block to faith, in the case of Jesus' body, and preventing men from either idolizing or profaning it, in the case of Moses' body.—Deut. 34:5, 6; Acts 2:31; 1 Cor. 15:50; Jude 9.

Truly it is strengthening to faith to see how Jehovah's words to Moses about raising up a prophet like him were fulfilled so fully in the life and experiences of Jesus Christ!



The Church Gap

◈ The Catholic church in Spain is acutely aware of the workers' defection from the Spanish Roman Catholic Church, for a serious gap exists between workers and the Spanish priests. Great differences also exist between liberal and conservative prelates within the Spanish hierarchy, as well as the progressive clergy and their older conservative leaders. The gap between priest and worker is not being bridged, but is widening. "According to a survey of 15,000 industrial workers prepared by the anti-Franco Catholic Workers' Brotherhood, only 7 percent of the working class attend Mass on Sundays, while 89 percent consider themselves anti-clerical." So reported *Newsweek* for March 28, 1966.

Danger in Hospitals

◈ Many hospitals in the United States are highly unsafe places for millions of the patients treated in them each year, reports *Look* for March 22. The article points out that "the toll of blood-transfusion accidents and biological contamination is outlandishly high: a minimum of 3,000 die every year, and from 10,000 to 75,000 . . . contract hepatitis as a result of the transfusion." Further: "Medication error [is] now the leading cause of hospital accidents." A survey in one hospital found that "the average nurse made one error for every six medications given." As for surgery, the report states, "two million or more operations performed each year may be unnecessary." If this makes you feel uncomfortable, it should. Care in hospitals, other than those affiliated with universities, was shown "as a rank gamble."

Dies at 101

◈ When Christian Larsen was born in Denmark, June 28, 1864, Abraham Lincoln was president in the United States, Queen Victoria ruled Britain and Napoleon III held power in France. Christian Larsen died at the ripe old age of 101, on March 27, on Staten Island, New York. "The greatest experience in my life," Larsen said, was getting to know Jehovah's witnesses in 1931. He became associated with the Watchtower Bible and Tract Society and was an active witness of Jehovah.

No More Bets

◈ The croupier announced, "No more bets." At that precise moment a police commission broke into the gambling hall, which had been secretly installed in an adjacent room of the Armenian Catholic church "Our Lady of Peace," says a news report from Buenos Aires. Fifty participants in the gambling operation were rounded up and detained. According to police reports, permission had been requested for having a benefit picnic in the patio of the church. Acting on reports of illegalities, the police discovered the gambling den, equipped even with a dice table. Gambling chips valued at a half million pesos were confiscated.

About Jehovah's Witnesses

◈ Members of the Riverside Baptist Church in Jacksonville, Florida, heard their minister, Earl Cooper, speak to them on March 6 on the subject "A Jehovah's Witness." Cooper told his congregation: "If you believed in your religion as much as they believe in theirs, if you persisted in the intelligent realism of your religion as much as they do in theirs, if the ten million Southern Baptists across this country believed in their religion the way Jehovah's Witnesses believe in their religion, these Southern Baptists would turn North America upside down . . . , but we don't."

Church Blamed for Sex Corruption

◈ Since Christendom's churches have failed to be in the forefront of sex education, they must accept the fact that they are at least partially responsible for sexual corruption in today's world—so stated an Anglican church chaplain, David Carter, at Mount Royal College in Canada. He blamed the churches of Christendom for sex being a so-called "dirty" word today. Society, he said, often tends to think of "a bad girl" as one who indulges in premarital sexual intercourse. It is generally believed that these "bad girls" come from broken homes, have a limited education, live on the wrong side of town and never attend church regularly. However,

in interviews with 68 unwed mothers, Carter found that 41 were confirmed in a church, 67 went to Sunday school, 20 were Sunday-school teachers, 53 belonged to a church organization, 8 were in a university, 61 had a Grade IX education or better and 60 came from "good" homes. The churches not only have failed in educating their flocks regarding God's laws on sex, but have winked at fornication and adultery committed in their midst.

Tradition or Reform

◈ Arthur J. Olsen, writing for the New York *Times*, recently declared that conflict of tradition and reform is rocking the Catholic church in Latin America. He quotes Raul Cardinal Silva Henriquez of Chile as saying: "We shall either achieve rapid evolution or confront social catastrophe." A Peruvian priest writes: "Holy Father, the church in Latin America has no charity, it has no faith, there remains only hope. Revitalize it, that faith and charity may return." Priests who support reform are quickly transferred to other positions. When priest Torres and Cardinal Concha of Bogotá experienced differences, Torres was whisked away to Louvain, Belgium, to cool off. Torres returned. He asked to be relieved of his priestly duties. In June 1965 he became a revolutionary. Three weeks after he disappeared from Bogotá, November 8, he was buried in an unmarked grave. Olsen says: "Father Torres was not the only Catholic priest in Latin America to declare open war upon the civil authority with which the church has so long been united in mutual support. A number of priests have been jailed by the military-backed government of Humberto Castelo Branco in Brazil, and there are other instances in Venezuela and Peru." The situation is described as "a social time bomb." Time is running out for the Roman Catholic Church.

Blasts Methodists

◈ At a recent meeting with the Texas Methodist Planning Commission, Methodist minister Bob Tate blasted all phases of the church's activities. "The Methodist church," he said, "hasn't given a d— about the poor in 35 years. It doesn't care about them, doesn't communicate with them and can't even recognize the poor." Carl E. Keightley, minister and editor of the *Texas Methodist*, later characterized the reaction to Tate's broadside as "a state of shock."

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Awake!

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The Machine with the Answers

PAGE 16

MAY 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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FLORIDA'S KILLER TORNADOES

A MINISTER of Jehovah's witnesses and his wife were enjoying a second cup of coffee before beginning the day's activities. The sky was black and rain pelted the windows of their home. It was impossible to see across the lawn as heavy precipitation reduced visibility to zero. Wave after wave of rain lashed against the house in wind gusts up to fifty miles an hour.

"I've never seen it rain this hard before," he said, looking out of the window.

"It frightens me," his wife replied.

"We'd better turn on the radio and see if it's serious," he said.

Storm Without Warning

At Tampa International Airport meteorologists watched the radar unit as a giant line of thundershowers approached the Gulf coast. "We watched the line with interest," said Chief Meteorologist Lawrence M. Dye; "the area appeared to be an ordinary line of squalls without any hint of a tornado."

In the north section of the city a housewife had just completed the task of getting the children off to school. It was 8:35 a.m., April 4, 1966. "Then I heard it," she said. "It was terribly loud and the sky was peculiar—a yellow color. I leaped into the bedroom closet. It was the best thing I could think of." She sustained a long cut in her right leg but was grateful it was no more, because the room had been destroyed and blown away.

Another man leaned forward over the steering wheel of his truck to try to see the road ahead. The windshield wipers were working at full force yet they were unable to clear the glass. "Suddenly I saw this big yellow thing hurtling across the road," he said. "I thought it was a big yellow billboard sign. I slammed on the brakes and skidded off the shoulder of the road. After jumping out of the truck I could see it wasn't a sign—it was a school bus loaded with children, and it smashed in a field." The driver helped others remove the children from the wrecked bus. Only one of them was hurt.

Impact of Destruction

There were two lines of destruction. The first started at Pinellas Point and moved across the south sections of Tampa. It struck at Central Florida, touching down again near Lakeland. The northern path was the most destructive one. It started at Clearwater, lifted across Tampa Bay and touched down in North Tampa. It cut a path of destruction ten miles long and from a thousand yards to two miles wide at various intervals.

The devastation was unbelievable. In Hillsborough County, where the city of

Tampa is located, three persons were killed. Hospitals treated 80 persons for injuries, many of them serious. The total area involved was fifteen square miles, and 4,240 people were affected. Figures revealed 150 homes completely destroyed, 201 with major damage, 15 mobile homes destroyed and hundreds with damage. Officials with the utility companies said 10,000 phones were out of service and 33,000 houses were without power.

The tornado hit again at North Lakeland. A school was on target. All the windows were blown out. The roof was blown away. It dipped into another residential section and more houses exploded at its impact. A total of eight persons died in that area.

When insurance figures were finally tabulated by the State Insurance Commissioner, they revealed $10,000,000 in damage and destruction. In the 4,758 claims were 3,437 homes; 116 commercial buildings; 889 automobiles; 289 mobile homes; 13 boats and six aircraft.

Thousands of boxes of grapefruit and Valencia oranges covered the ground in the area swept by the tornado in Polk County. It was the area's worst natural disaster—exceeding any hurricane.

The Power of a Tornado

The power of a tornado could best be described by those who witnessed it. "It sounded like a big jet going over at a low altitude," said one housewife. "It was so dark . . . you couldn't see. I noticed the car moving. Glass started breaking all around us. It happened in a second."

A man testified that he saw his boat, still coupled to the trailer, flying over his neighbor's house. It dropped a hundred yards away.

Another woman said the first sound of the tornado paralyzed her with fear. She fell to the floor and pressed against the wall. The explosion that followed completely destroyed the house in one burst of power. The house shook with terrifying vibrations. The roof was blown several blocks away in one sweep of powerful wind. The walls collapsed. Flying glass crashed to the floor. The deafening roar of the wind caused the woman to close her eyes and bite her fist in fear. "It was only a few seconds," she said, "but it seemed like a lifetime." On that street of sixteen houses only four were left standing.

A helicopter tour of the area following the storm reminded the viewers of an aerial tour of a bombed-out city during wartime. The path of the tornadoes could be traced by a line of destruction extending across the state. A space shot was delayed at Cape Kennedy due to the same squall line.

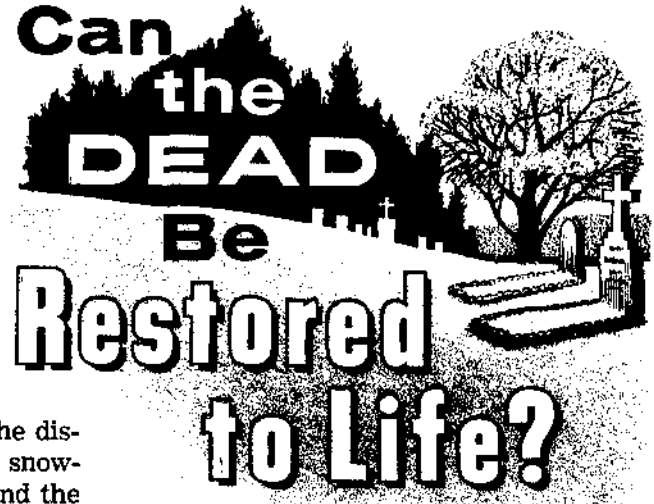
A survey was taken of Kingdom Halls used by Jehovah's witnesses in central Florida. They all came through without serious damage. Although houses were lost by some families, insurance covered the losses and the homes will be rebuilt. None of Jehovah's witnesses in the area were injured seriously.

The rebuilding of exclusive neighborhoods hit by the tornado has started. The Federal government declared three counties disaster areas, and financial assistance will be made available for small businesses, churches and schools.

There are many families that lost all their possessions. Homes, furniture, cars and appliances were destroyed. Several private agencies are helping them get started again.

It was sad to see them sifting through the ruins of their homes, searching in vain for some small possession. It reminded one of the scripture at Proverbs 27:1, which states, "Do not make your boast about the next day, for you do not know what a day will give birth to."

Can the DEAD Be Restored to Life?



Death is a bitter enemy. Can it be conquered?

THE family did not have much materially; nevertheless, they had a great deal for which to be thankful. Their land was productive, the climate was pleasantly warm most of the year, and they had an ideal location. The city of Nain was beautifully situated in the fertile plain of Esdraelon, a mile from the Hill of Moreh. From their home they could look out across a green valley to the gracefully wooded hills of Galilee about four miles away. And towering in the distance beyond they could see the snow-capped summit of Mount Hermon and the Lebanon mountains. How pleasant it was at the day's end to sit out on the housetop and view the scenery—just the three of them together—the man, his wife and their young son!

Then one day tragedy struck—the man died. What a bitter experience! Now there would no longer be those peaceful evenings together. However, the woman took consolation in the fact that she still had her son. Her hopes, desires and ambitions became wrapped up in his future. In this way she again found meaning and purpose in life. But then tragedy struck once more. The boy died. Now there was no one in whom to find consolation. The widow's grief was great as the boy's remains were prepared for burial.

Perhaps you are familiar with the empty feeling that comes with losing a loved one. How depressed and utterly helpless you can feel! Death is indeed a bitter enemy. But imagine if someone could come along and take the hand of your dear one and deliver him back to you alive and healthy once again. What joy you would have! How wonderful it would be! But do not conclude that this is impossible. It has happened before. Yes, women have had the unspeakable joy of receiving back their dead by resurrection.

The Miracle-Worker in Galilee

In the first century of our Common Era there was a person who performed miracles such as this in the district of Galilee. This region lay in the northern part of what is the present-day Republic of Israel. Concerning this district the first-century Jewish historian Flavius Josephus wrote: The "soil is universally rich and fruitful, and full of the plantations of trees of all sorts . . . Moreover, the cities lie here very thick." In fact, he claimed, "there are two hundred and forty cities and villages in Galilee."*

It was among these many cities and villages that the young man Jesus preached and performed astounding miracles. Although the Bible record mentions only a few of these cities by name, Jesus apparently got around to many of them, for the inspired account says of his preaching in that area: "Jesus set out on a tour of

* *Wars of the Jews*, Book 3, chapter 3, paragraph 2. *Life of Flavius Josephus*, paragraph 45.

all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity." (Matt. 9:35) Many of the Galileans to whom he preached knew Jesus, for he had been raised right in their midst—in the little village of Nazareth, which lay in the hills some fifteen miles southwest of the Sea of Galilee.

Jesus' Visit to Nain

It was in 31 C.E., during the second year of Jesus' ministry, that the widow's son died in the city of Nain. This city was only about five or six miles southeast of Jesus' native village of Nazareth. At the time of the young man's death Jesus was preaching around the north shore of the Sea of Galilee, where he had just given his famous Sermon on the Mount. On finishing this sermon "he entered into Capernaum," and while in that seacoast city healed the slave of an army officer. "Closely following this," or as some ancient manuscripts say, *"On the following day,* he traveled to a city called Nain, and his disciples and a great crowd were traveling with him."—Luke 7:1-11, *NW* footnote, 1950 edition.

This trip southwest from Capernaum to Nain was more than twenty miles, a good day's journey even for people used to traveling on foot. Jesus and his band crossed the valley and approached the entrance of this city. Then, the account tells us, "as he got near the gate of the city, why, look! there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. And when the Lord caught sight of her, he was moved with pity for her."—Luke 7:11-13.

Regarding this encounter, Arthur P. Stanley, who visited this location during the last century, wrote in his book *Sinai and Palestine,* page 267: "On the northern slope . . . is the ruined village of *Nain.* . . . One entrance alone it could have had, that which opens on the rough hill side in its downward slope to the plain. It must have been in this steep descent, as, according to Eastern custom, they 'carried out the dead man,' that 'nigh to the gate' of the village the bier was stopped, . . . It is a spot which has no peculiarity of feature to fix it on the memory; but, in the authenticity of its claims, and the narrow compass within which we have to look for the touching incident, it may rank amongst the most interesting points of the scenery of the Gospel narrative."

Another nineteenth-century visitor to this place, J. W. McGarvey, wrote in his book *Lands of the Bible,* page 303: "Nain is perched on a bench, with a steep slope of about 60 feet descending to the plain just north of it. The road from the north approaches it by a narrow valley at its western end, and beyond this are some rock-cut sepulchres . . . As Jesus approached the gate of the town, coming from the direction of Capernaum, where he was the previous day, the procession bearing the son of the widow was going out toward this burying-place, and thus they happened to meet."

An Act of Love

When meeting the mourning crowd and the grief-stricken woman, Jesus was moved with pity for her. His heart was touched by her extreme sadness. So with tenderness, and yet with a firmness that imparted confidence, he said to her: "Stop weeping." His manner and action arrested the crowd's attention, so that when 'he approached and touched the bier, the bearers stood still.' All must have wondered what Jesus was going to do.

It is true that more than a year before,

in the village of Cana, some ten miles to the north, Jesus had turned water into wine at a wedding feast. And it is also true, as some of the mourners might have heard reported, that Jesus had miraculously healed persons of diseases in other cities and villages not far away. But, as far as the inspired Bible record indicates, never had Jesus raised anyone from the dead. Could he do such a thing? What was he doing over there looking at the dead body?

Addressing the corpse, Jesus commanded: " 'Young man, I say to you, Get up!' And the dead man sat up and started to speak, and he gave him to his mother." What a remarkable thing! Imagine how that woman must have felt! How would you feel? What does a person say under such circumstances? "Thank you for resurrecting my son"? Words seem so inadequate to express gratitude for such an act. It is a miracle! "Now fear seized them all, and they began to glorify God, saying: 'A great prophet has been raised up among us,' and, 'God has turned his attention to his people.' And this news concerning him spread out into all Judea and all the surrounding country." Obviously Jesus was a great prophet of God.—Luke 7:13-17.

The Promised Miracle-Worker?

Fifteen centuries before, the prophet Moses had performed amazing miracles by God's power, even parting the Red Sea to allow the entire Israelite nation to pass through dry shod. But a greater miracle-working prophet was prophesied to come. Said Moses under inspiration of God: "A prophet from your own midst, from your brothers, like me, is what Jehovah your God will raise up for you—to him you people should listen." (Deut. 18:15) The question in the first century therefore was: 'Is this Jesus of Nazareth the prophet of God that was foretold to come?'

John the Baptist believed that Jesus was this One. He had seen God's spirit descend upon him after he baptized Jesus in the Jordan River nearly two years before. (John 1:32-34) Now John was in jail, having been imprisoned by Herod Antipas about a year before for exposing that one's adulterous relationship with his brother's wife. So it was there in prison that "John's disciples reported to him about all these things," especially about the raising of the widow's son. On hearing this report, "John summoned a certain two of his disciples and sent them to the Lord to say: 'Are you the Coming One or are we to expect a different one?' " —Luke 7:18, 19; Matt. 11:2, 3.

It is not that John doubted that Jesus was the promised prophet. But after hearing this remarkable report about the widow's son being restored to life, he apparently wanted verification regarding these matters from Jesus himself. It is possible, too, that John wondered if there was to be another one coming, a successor, as it were, who would complete the fulfillment of all the things that were foretold to be accomplished by God's prophet.

So when the disciples of John reached Jesus and made John's request of him, the account says: "In that hour [Jesus] cured many of sicknesses and grievous diseases and wicked spirits, and granted many blind persons the favor of seeing. Hence, in answer he said to the two: 'Go your way, report to John what you saw and heard: the blind are receiving sight, the lame are walking, the lepers are being cleansed and the deaf are hearing, *the dead are being raised up,* the poor are being told the good news. And happy is he who has not stumbled over me.' " —Luke 7:21-23.

Certainly this was an encouraging report to John. It was confirmative proof that Jesus was indeed performing the re-

markable works that would distinguish God's promised prophet. Never before had there been such a demonstration of miraculous powers by a man! Throughout Galilee the sick were being healed, and now even the dead were being raised! John could be confident that the report spreading "out into all Judea and all the surrounding country" about the restoring to life of the widow's son was indeed true.

Confidence Today

Although there is no miracle-working prophet of God on earth today who can resurrect the dead, yet we can be absolutely confident that soon our dead loved ones will be restored to life again. A short time before visiting Nain, while he was in Jerusalem attending the Jewish passover in the early spring of 31 C.E., Jesus made a remarkable promise regarding this resurrection of the dead. Up until that time he apparently had not raised anyone; nevertheless, he said:

"For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. For just as the Father has life in himself, so he has granted also to the Son to have life in himself. And he has given him authority to do judging, because Son of man he is. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." —John 5:21, 26-29.

Those religious opposers to whom Jesus was speaking did not believe him. Even when authoritative reports began spreading throughout Judea that Jesus had raised the widow's son to life up in Galilee, they refused to believe. In fact, two years later, when right in their own midst Jesus resurrected his friend Lazarus, they were so angered that they plotted his death, and even "took counsel to kill Lazarus also, because on account of him many of the Jews were . . . putting faith in Jesus." —John 12:10, 11.

But just because some in the first century refused to accept the overwhelming evidence that Jesus was the foretold prophet of God is no reason for us today to be skeptical and fail to put faith in Jesus' promise of a resurrection. Jesus' words are reliable! He can do what he promises! His resurrection of the widow's son was proof that he can make "those alive whom he wants to." And as further proof of his power to raise the dead, Jesus performed other resurrections during his earthly ministry that are attested to equally well.

Therefore, we have every reason today to have confidence in Jesus' promise that "all those in the memorial tombs will hear his voice and come out." The evidence is that the time for this to occur is now near at hand. We have seen in our generation since 1914 the fulfillment of all the things Jesus Christ and his apostles said would mark the last days of this system of things. World war, food shortages, pestilences, earthquakes, lawlessness, youthful delinquency, skepticism—all are the order of the day. The end of this wicked system is unquestionably near.—Matt. 24:3-14; *2 Tim. 3:1-5; 2 Pet. 3:3, 4.*

After it occurs, the resurrection here on earth will take place. If you exercise faith, you may live to see it. What a grand time that will be! How happy will be the reunion of the resurrected with their loved ones! Then the long-looked-forward-to promise will be fulfilled: "He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces."—Isa. 25:8.

THE AUSCHWITZ TRIAL

BY "AWAKE!" CORRESPONDENT IN WEST GERMANY

ABOUT the end of August 1965 the city of Frankfort on the Main, West Germany, was the scene of another grim chapter in the horror story of Auschwitz concentration camp. Verdicts were now to be handed down in connection with charges against twenty SS men out of some 6,000 who had done duty at Auschwitz. This would wind up a lengthy investigation begun four years earlier, during which some thirteen hundred witnesses had been interrogated in preliminary inquiry, and 359 actually appeared in court to testify to the shocking activities of an extermination camp.

Of vital interest to all onlookers during the proceedings, and to multitudes of thinking persons around the world, were the answers to a number of questions suggested by this trial: Could it happen to me? Is it possible that I would, if under the same circumstances, carry out every command of my superiors, however immoral or sadistic they might be? To what depths of degradation would I descend, to what beastliness, simply because a human government and its officers demanded it? Or would I be prepared to refuse absolutely to stain my hands with unspeakable crimes, and defy the authority of a sadistic commander? It seems easy under present conditions to say "Yes, I would refuse," but some of the prisoners at Frankfort felt they were under a system to which they could not say "No."

Record of the evidence submitted by trial witnesses filled 200 files and tapes. The defendants had eighteen lawyers, while on the other side there were four prosecutors and three coplaintiffs. Day after day the courtroom was the scene of angry recriminations, defendants' and plaintiffs' counsel yelling at one another and at times wandering far from the issues before the court.

The Sentences

But now the day had arrived for the sentences of the court to be announced. The prosecution was demanding penal servitude for life for sixteen out of the twenty prisoners, those charged with complicity in mass murder and numerous single murders.

The curtains of the session hall softened the daylight as the justices filed into court at 8:30 a.m. The auditorium was crowded, and the press gallery packed with reporters, including a good number of foreign press representatives. Already the prisoners had been marched into court under a strong guard. As they stood to attention the sentences were read out: life sentences for six of the accused, from three to fourteen years for eleven others, and three discharged for lack of evidence. Giving reasons for the sentences, the court stressed the fact that, though the accused might well have been guilty of other criminal offenses, definite proof of the charges could not be produced.

What Happened at Auschwitz

Who had ever heard of the sleepy little town of Oswiecim in south Poland before June 14, 1940? On that date, under its

Germanized name of Auschwitz, it received its first consignment of prisoners and became a place of terror to people of more than twenty nations. Not until January 27, 1945, was the camp liberated by the westward-pushing Russian forces. What happened there during the intervening four and a half years is too horrible for the mind fully to comprehend. How could such things happen in Central Europe in the middle of the twentieth century?

At first Auschwitz was a comparatively small camp, for up to the close of March 1942, its records showed that only 27,000 prisoner numbers had been issued. Not included in this total were the Russian prisoners, almost 11,000 of them, who were brought in from July 1941 onward without receiving numbers, and who, by March 1942, had dwindled to only 365.

But then the time came when the Nazis pushed their so-called "final solution of the Jewish question." The camp's population swelled as the mass deportations of Hitler's National Safety Main Office, headed by Adolf Eichmann, began to take effect. In July 1942 the SS men began their infamous "selections" of arriving prisoners. Those newcomers who at first glance seemed unfit for any physical work were led directly from the railcars to the gas chambers. Camp officials did not even bother to take particulars or issue numbers. These "selected" ones were doomed.

To this camp also came some 250 faithful Christian women, whose sole crime was that they put their trust in Jehovah their God and refused to become contaminated with the idolatry and bestiality of the Nazi regime. Only 97 of their number outlived the filth and the horrors of Auschwitz. Starvation, spirit-breaking work, disease and vermin wore them down physically, but loyally they refused to sign the anti-God pledge that would have brought them release. The records tell that some of these Christian witnesses of Jehovah were, while still conscious but too weak to defend themselves, actually gnawed to death by rats.

On May 16, 1944, with the arrival of the first shipment of Jews from Hungary, the greatest extermination program of the camp's history commenced. With hardly a pause, wagonload after wagonload of prisoners was routed directly to the big gas chambers and the crematories. Each day 25,000 men, women and children, enough to populate a small town, were gassed and cremated. The forty-six big kilns installed in the four crematories were insufficient to handle the masses of dead and half-dead bodies disgorged from the gas chambers. Big holes were dug in the courtyard where thousands of the bodies were burned. It is reported that 10,000 to 12,000 were thus disposed of daily. The total tally of murders at Auschwitz camp is placed at four million.

To avoid panic among the incoming prisoners, they were told that they were in an evacuation camp and must first go to the bathhouse. With fears somewhat allayed, they watched the Red Cross trucks drive back and forth, little realizing that from these the deadly gas was pumped into underground chambers. The gas chambers looked just like huge shower rooms. The prisoners were instructed to put their clothes carefully in a certain place where they could claim them after the "bath." But none of them came back.

All was well organized for the fiendish job. One eyewitness, Jehuda Bacon, for instance, told the court: "I was assigned to do slave work in a division with nineteen other children. We were put in front of a wagon and had to fetch the ashes of the cremated prisoners from the crematory to spread them in the camp."

Hundreds of thousands were thus bar-

barously murdered in cold blood. The huge numbers give no real concept of the sufferings sustained by the individual. One outstanding example, Anne Frank, engages our sympathy, simply because her diary survived to tell the pathetic story. The heartbreaks, the nightmarish experiences and the cruelties undergone by the multitude of victims are cloaked in anonymity.

A prosecution witness, fifty-year-old Ota Fabian, a Czech locksmith, told of being forced to carry the dead to the crematory almost every day for two whole years. Said he in court: "Once as I carried the stretcher I suddenly heard a voice behind me, 'Oberscharführer, you did not shoot properly.' The SS man said: 'Shut up! I'll give you another one then.' We had to put the stretcher down while the SS officer shot the victim once more through the head."

When SS leader Kaduk's counsel, Dr. Reiners of Frankfort, was confronted with the individual fates of the prisoners during a visit to the Auschwitz Museum, he broke down and sobbed, saying: "I have been a soldier for five years. I have gone through terrible things, but I did not think this to be possible. This is too much for me!" Many survivors from this death camp were shaken by fits of weeping right in court as they offered their testimony, overwhelmed anew by the atrocities they had witnessed.

They Kept the Deathtrap Going

All seventeen of those sentenced at Frankfort were cogs in the machinery of mass murder. What kind of men were they who sealed the fate of thousands by a careless signature or wave of the hand, or who participated in beating, kicking, torturing and other brutal actions? The American dramatist, Arthur Miller, made the laconic statement: "They could be everybody's German uncle."

Indeed, as they sat there in the dock, cleanshaven and smartly dressed, they looked quite innocent; the exporter, the bank cashier, the teacher, the clerk, the farmer, the gynecologist. One would think they were hearing about the Auschwitz horrors for the first time. Yet one was a camp commandant, another a camp pharmacist. This sudden lapse of memory is a distinguishing characteristic of almost all SS men. Throughout this trial only three offered any confession.

Hans Stark, forty-four years of age, for example, told how in 1937 at the age of sixteen his father had made him join the SS. "We lived under a requirement of hard discipline and absolute obedience," said he. But for what did this "education" equip him? The court decided he was guilty of joint murder in at least forty-four cases. Stark had prisoners at his disposal who had to have water ready in a basin so he could clean his hands when he returned from the notorious "black wall" where he would shoot prisoners in the neck. Prisoners used to talk about him "washing his hands in innocence" and of his having the "Pilate-complex." When war ended, Stark took up agriculture and became a teacher in an agricultural school.

Not far from him in the prisoner's dock sat the crafty-looking fifty-nine-year-old Wilhelm Boger. What is hidden behind his broad forehead? He well knows that he tortured countless victims with his own hands. His invention came to be known as the "Boger-swing." Prosecution witness Josef Piwko described his procedure: "There were children in the camp, gypsy children. One day they were murdered too. Boger had them come. He kicked them. Then he took hold of them by the legs and swung their heads against the wall until they were dead." No wonder there was a steely sound in the voice of

the presiding judge as he announced a life sentence for this sadist!

"I am Capesius from Transylvania. In me you will come to know the devil!" screamed the former SS pharmacist Dr. Viktor Capesius, according to the testimony of the now forty-five-year-old Romanian teacher, Martha Szabo. As a girl in her twenties she had been horsewhipped by Capesius and forced to lift heavy stones and jump with them. A Warsaw druggist told how Capesius had hoarded fifteen suitcases of broken gold teeth in an attic. Education and intelligence had not prevented this university man from stooping to cowardly brutalities.

No Refusal to Obey Orders

Just before the case concluded, the former SS leader Kaduk complained: "I admit that a terrible crime was committed at Auschwitz, but it was not us. One must get hold of the roots of the evil, and not us. The action that has been carried out is not so important as the men who brought this calamity upon us." But prosecution witness Jakubovits from Antwerp said, when offering testimony against Kaduk: "I don't want to look at the accused one, Kaduk, for it was his hobby to kill people."

The presiding judge agreed that Hitler, Himmler and Heydrich are in all these cases to be viewed as the principal perpetrators who planned and organized the extermination camps. "But," said he, "like the big ones the small ones were necessary too in the plan of annihilation at Auschwitz." The attorney, Kurt Hinrichsen of Ludwigsburg, stressed the point that there had been no evidence of a single case even where there had been a "refusal to obey orders." "I could not ascertain a single case where a member of the SS suffered body or life injury because of disobeying a criminal order."

Public Reaction

The first Auschwitz trial is over. A second is already in session. Meantime, on the strength of a West German arrest warrant, the East Germans have imprisoned, tried and condemned to the guillotine a former SS doctor, Horst Fischer, on the charge of being responsible for selecting at least 70,000 victims for liquidation in the Auschwitz gas chambers. All of this has not gone unnoticed by the German public. Many teen-agers, sometimes whole classes, attended the trial in Frankfort, and it was they who time and again asked with puzzled look, "How could this happen?" The show, "Auschwitz—Pictures and Documents," exhibited in Frankfort during the trial, was attended by 80,000 in the space of five weeks. Of course, there are those who would prefer that this disgraceful chapter of German history be forgotten.

Almost all German newspapers have a different idea. They reported the trial frankly and objectively. In its issue of August 20, 1965, *Die Welt* (*The World*) stated, among other things: "The lesson that Auschwitz taught is this: There must be no reasons of state in Germany any more that conflict with the postulates of right and humanity, and would even claim priority to them. The state has . . . lost the aureole of a pretended morality."

But will people of all nations in this age of violence learn aright the lesson written with so much blood? Will they understand that, whenever there is conflict between state law and God's law, God's law must come first? (Acts 5:29) The Auschwitz trial surely shows how easy it is for those who fail to study and apply the righteous principles of the Bible to become mere tools in the hands of sadistic murderers.

THE BURDEN-BEARING Burro

By "Awake!" correspondent in Venezuela

THE glee of a Venezuelan farmer over the fact that he possessed winning lottery tickets in 1964 changed to consternation when he discovered that his hardworking burro nonchalantly ate them. This incident, which was so frustrating for the farmer, well illustrates how very exasperating a burro can be at times. But when the annoying things it does are weighed against the good services it performs, its master is usually willing to forgive and forget.

The burro, also known as donkey and ass, is found on all the continents and on many islands. Spanish explorers brought it to the Americas, where it has become a popular beast of burden as it is elsewhere in the world. In Venezuela, for example, it holds a very important place in rural life.

Excellent Burden Bearer

The burro is stronger for its weight and size than any other pack animal. A prime burro can carry a load of 200 pounds on level ground or 150 pounds on a steep trail. Its having strong, heavy bones is an important factor in its strength.

Men that must travel in mountainous terrain with merchandise and baggage often rely on the strong, surefooted burro. This useful animal can climb almost as well as a goat and can move along narrow mountain trails at dizzy heights where no horse could venture.

The surefootedness of the burro is one reason why it was the preferred animal for royalty to ride in ancient times. In the seventeenth century Before Our Common Era it was considered improper for royalty to ride a horse rather than a burro. The ancients used the horse for war but an ass for peaceful traveling. Riding such an animal was an indication of a peaceful journey. Jesus Christ followed the custom of early men of rank by riding an ass or burro when he made his triumphal entry into Jerusalem shortly before his death.—Matt. 21:1-9.

Sheep and other animals were the principal wealth of rich people in ancient times. A large part of that wealth consisted of asses. Regarding the Hebrew patriarch Abraham's wealth the Bible says that "he came to have sheep and cattle and asses and menservants and maidservants and she-asses and camels." (Gen. 12:16) Thus more than 1,900 years Before Our Common Era asses were popular domestic animals.

The burro or ass can work in a wide range of temperatures. It can carry loads across the hot sands of the Sahara desert in temperatures of 135 degrees Fahrenheit, and it can endure the cold of 18,000-foot elevations in high mountains. Another favorable feature is its willingness to eat practically anything. Even cactus is not unappetizing to it. But for a burro to

do hard work it should be fed a nourishing grain.

Besides its obvious advantages as a pack animal, the burro also provides meat and leather. Zoos are a steady market for its flesh. Its hide is used to make shagreen leather, drumheads and shoes. Even its milk is useful, being regarded by some persons as beneficial for people who suffer from consumption and dyspepsia.

These little animals are becoming popular in some places as pets for children. People are ordering them by catalog from a firm in Mexico. With appealing faces, velvety-soft noses, eyes that are rimmed with long lashes, a long-suffering look and the ability to learn tricks, they make charming pets. A circus in South America had one that was a star performer for eighteen years. It could dance, perform leaps and understand commands in three languages.

Characteristics

The burro is noted for being stubborn. Although its sit-down protests may make it appear stupid, it really is not. It just has a mind of its own. When it decides that a load is too heavy or that the time has come to rest, it may unexpectedly lie down on the trail or wherever it may be. Instead of cruelly twisting its tail or its ears or prodding it with a sharp stick to make it get up, its master would do better by first unloading the animal.

Attachment to its master is one of the characteristics of a burro. It is able to distinguish him from all other men, being able to catch his scent from a distance and recognize him by sight and by the sound of his voice. Some burros will even bray an answer when their masters call them by name. Their raucous bray is one of their distinguishing features.

The burro's mental ability becomes manifest when it is put in a pack train. In a couple of weeks it memorizes the route. On a short haul it can memorize the route well enough to make the trip unattended by its master. This was made evident to me one day when I saw what appeared to be three green haystacks moving along the shoulder of a Venezuelan highway. Upon taking a closer look, I found that the haystacks were actually three burros that were completely covered with freshly cut fodder. All by themselves they were plodding along a route that they knew so well that their master did not have to accompany them. But the burro's good memory can be a drawback at times. Once it learns a certain way of doing things, it is very difficult to force it to change its habits. This is one of the reasons it is regarded as being obstinate.

Not being temperamental or flighty, a burro ordinarily is meek, mild-tempered and patient. But when something is done to infuriate it, it can kill a man. This happened to a farm worker in the Venezuelan state of Zulia. He was kicked to death by a burro.

When a male burro, a jackass, is bred with a female horse, the hybrid offspring is a mule. Mules usually are sterile, but they make good work animals. Unlike a burro, a mule has a feeble bray. A cross between a male horse and a female ass is known as a hinny.

Basis for Pithy Sayings

There is a Spanish saying that makes reference to this hardworking animal. In Spanish the saying is: *Es un burro en su trabajo.* This means, "He drudges like a burro in his work." Another saying refers to the burro's alertness and willingness to be active when danger is present. It says: *Donde el tigre ronca, no hay burro con reumatismo;* which means, "Where the tiger roars, there is no burro with rheumatism." But this is not the way a

burro reacts to an approaching automobile.

These interesting animals are curiously unconcerned about cars and trucks on the highways here in Venezuela. Thousands of them roam about the interior of the country, giving little heed to the danger of fast-moving vehicles. Being unwilling to give them the right of way, many burros are struck and killed. Some human deaths also have occurred. There is the case of four persons in a car that were killed when the car driver swerved to avoid hitting a burro that unexpectedly crossed the highway in front of them, causing the car to roll over.

Training

When a burro is one or two years old it can be trained, and if it has been kept tied by its master the process will be easier, as it will tend to be more meek. First a good, agile rider mounts the burro and allows it to buck until tired. Then the animal is loaded with a light pack that is evenly balanced. Later, progressively heavier loads are put on it. By the time the training period is completed the animal is resigned to serve its master, and this it does with loyalty.

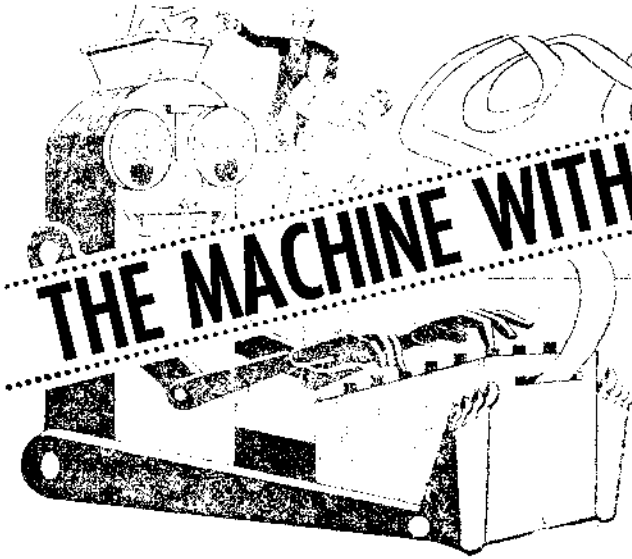
Sometimes a trained burro will buck when it is being loaded with a pack, but this usually happens because of its being uncomfortable. Perhaps the blanket under the load is wrinkled or has dirt on it that is pressing into its skin. The person doing the loading must be careful to smooth out the blanket and inspect it for burrs or dirt.

A disease known as burro fever sometimes reaches epidemic proportions in some places of the world. It is dangerous for humans as well as burros. In 1964 Venezuela experienced an outbreak of it that resulted in a number of deaths. The disease is characterized by fever, weak pulse, difficulty in breathing, diarrhea, spasms of the whole body and a terrible headache. The agents that transmit the disease from an infected burro to humans are mosquitoes, ticks and bats. The primary agent is the mosquito.

In highly developed lands the burro has been replaced by tractors, trucks and automobiles, but in underdeveloped countries this little burden-bearing animal still holds a very important place in the life and economy of the people. This little animal with the big ears and raucous bray continues to serve man faithfully, as it has for thousands of years.

NAMES FOR THE DAYS OF THE WEEK

In ancient Babylon the days of the week were designated by the names of Babylonian gods. The first day was named for the sun-god Shamash, the second for Sin the moon-god, the third for Nergal, the fourth for Nabu, the fifth for Marduk (Bel), the sixth for Ishtar (Beltis), and the seventh for Ninib. In the Roman week the same gods were honored under the corresponding names of Sun (Sol), Moon (Luna), Mars, Mercury, Jupiter, Venus and Saturn. Many Latin-based languages today, such as Spanish and French, continue to use these names (in their equivalent forms) for the days of the week. In the English calendar the first, second and seventh days of the week follow this pattern (Sunday, Monday or Moonday, and Saturday or Day of Saturn). The remaining days do also, but have substituted other names for the Latin ones. Tuesday is named for the Old English god of war, Tīw; Wednesday, for Wōden, chief god of the Germanic peoples; Thursday for the Old Scandinavian god of sky and thunder, Thor; and Friday for Fria, the Germanic goddess of love.



THE MACHINE WITH THE ANSWERS

ARE you planning a plane trip and would like to know if space is available on a certain flight? There is a machine that can quickly give the answer. Are you a merchant with a large inventory of merchandise and would like to know in seconds, at any moment, what items are in the warehouse? A machine can tell you. Are you a businessman who ships goods by railroad and would like to know where the boxcar containing your shipment is? A machine can give you a speedy reply. In business, industry, government, education and science this machine with the answers has come to be viewed as virtually indispensable.

The applications to which electronic computers can be put seem to be endless. Their ability to solve mathematical problems at great speed, to do routine tasks accurately and tirelessly, to locate stored information swiftly and to digest and compare great amounts of data in a short time put them in great demand. They are proving to be so useful in handling the intricacies of this machine age and the flood of data resulting from increased research and expanding industries that Dr. Louis Rader, a vice-president of General Electric, was moved to remark: "The electronic computer may have a more beneficial potential for the human race than any other invention in history."

Without electronic computers the rapid progress made thus far in the development of space technology would not have been possible. They are vital to the successful firing of rockets for weather satellites, communication satellites, space probes such as those sent to the moon, Mars and Venus and for orbiting of astronauts. Whenever a rocket is fired, computers digest huge amounts of information coming from instruments on board and feed corrections into equipment controlling the rocket. They constantly monitor instruments in orbiting space capsules and indicate the precise moment when retrorockets must be fired to bring the capsule down. They do complex computations in fractions of a second, giving space scientists almost instantaneous answers to difficult rocket problems.

These remarkable machines may seem remote to you, but actually they touch your life nearly every day. Your bank account is very likely processed by a computer. Checks you may receive from business corporations or from the government probably have small holes punched in them indicating that they were written by a computer and will be processed by one. Advertisements you receive in the

mail may include cards designed to be put through a computer. Your gas bill probably was written by one, as well as the address labels on the magazines you receive by subscription.

Twenty-two years ago these machines did not touch your life as they do today, because that was when Professor Howard Aiken invented the first true computer. Today there are approximately 22,500 of them in the United States alone. Twenty manufacturers have about a hundred different models on the market, with more on the way. Computers began to have a rapid growth when their vacuum tubes were replaced with solid-state components such as transistors. This change made them smaller, faster, more reliable and less difficult to keep cool.

An Electronic Tool

Amazing as an electronic computer is, it is nothing more than a useful tool. It is not equal to the human brain, a comparison some overenthusiastic writers are inclined to make. It cannot reason or determine its own course of action. All its work must be carefully programmed in advance by a human who tells it what to do and how to do it. Once it has received these instructions, it can operate automatically without the further human supervision that other automatic machines such as elevators require. Being the product of human hands, it cannot be absolutely free from error or superior to its makers. There is nothing it can do that man cannot do if given sufficient time.

Computers are ideal for doing routine tasks that involve the same procedure over and over again with different data. For example, it is unsurpassed in making out a weekly payroll. For a large firm with thousands of employees, it can complete the payroll in a few hours, whereas a staff of clerks might have to devote all their time to the task, and it will do the job with greater accuracy. It is estimated that a good clerk will make at least five mistakes in every hundred manual calculations. A computer, on the other hand, is accurate 99.999 percent of the time. When errors do occur, they usually are due to the human operators who prepare the data for it.

As useful tools, computers help men not only to perform arithmetic operations at great speed but also to sort and compare information in a logical manner. A farmer, for example, can turn to a computer for help in deciding whether it would pay him to expand his farm. It also can aid him in reorganizing his farm so it will operate more efficiently.

Different Types

Of the two basic types of computers the most widely used is the digital computer, which uses numbers to represent the parts of a problem. Its name comes from the word "digit," which means a single number-symbol. In this computer all arithmetic computations are done by counting. Numbers are used by it for calculations as well as for expressing variable quantities.

The analogue computer, on the other hand, does not count but measures. It transforms such things as temperature and pressure into electrical quantities in order to solve problems involving them. But they are not regarded as being as accurate as digital computers.

Computer speeds vary with types and models. A computer using the real-time system, such as many of those employed in the space program, are practically instantaneous in solving a problem. Other computers are much slower. The average speed ranges from 100 operations per second to about 500,000 a second. Ultrafast

types operate in the range of a billionth of a second.

How It Operates

Most computers operate on the binary system of arithmetic. In this system only two numbers are used for solving problems and coding information—0 and 1. These digits are used to represent different values according to their position from right to left. If there is a 1 in the first position it designates the value of 1. When a 0 is there no value is indicated. The value of 2 is assigned to the second position to the left whenever the number 1 is there because one times the position of the number, the second position, equals 2.

Now if a 1 were in the second position and another 1 in the first position, the number stored in the computer would be 3. One times the second position is 2 and then adding 1 from the first position gives the total of 3. Each additional position to the left increases by a multiple of 2. Thus position 3 has the value of 4 (2 times the second position equals 4); position 4 has the value of 8; position 5 has the value of 16, and so forth. In each position a numerical value is represented by the number 1 and no value by 0.

Combinations of the first four positions can represent any number from 1 to 15. A fifth position increases the range to any number from 1 to 31. Each additional position extends the numerical range that can be represented in the binary system. Thus a number such as 25 would be represented in binary as 11001. Being in the fifth position, the first 1 on the left has the value of 16. Add this to the value of the fourth position, which is 8, the result is 24. Positions 2 and 3 have no value because zeros are in those places. That leaves the 1 in the last position on the right, which has the value of 1. Add this to 24 and the result is the number 25. In this manner the two digits 1 and 0 can be used in a computer to represent a number of any size. Although this system of arithmetic would be slow for us, it is not for a computer, because a computer operates at tremendous speed.

Storage of Data

When information is put into a computer it has to be stored until the computer gets the entire problem or until it is queried for that information. A popular system of storage is the one using magnetic cores. These are doughnut-shaped rings that are about one-sixteenth of an inch in diameter. Two wires passing through the center of them are used for magnetizing or demagnetizing them. Since they are tiny, a great number of them can be put into a computer for a primary storage or memory system. They are strung on wires in many small frames. Another feature is that they require only a small amount of power to be magnetized or demagnetized.

A core that is magnetized in a clockwise direction is said to be "on" and represents a binary 1, called a one-bit. When magnetized in a counterclockwise direction, it represents a binary 0 and is called a zero-bit. It is then said to be "off."

Other types of computers use magnetic drums for primary storage of information. In this system a magnetic spot is put on the drum to represent a one-bit as it rotates at high speed. No magnetic spot represents a zero-bit. A series of read-write heads are used for recording the magnetic spots and for reading them back.

Although a primary storage system can have a capacity of as much as 8 million characters of information, this may be insufficient for all the data a company may want to store. A secondary storage system is therefore necessary. This usually consists of magnetic tapes with

the information arranged on them in a specific order so it can be easily found as the tape speeds from one reel to another. A tape that is 2,400 feet long can store about 14 million binary characters, and a great many reels can be filed away in a relatively small storage area. Whenever a reel is needed it can be put on a machine, and the information taken from it is fed directly into the computer.

Another system of secondary storage that supplements the great amount of data stored in the primary-core storage of a computer is that of magnetic disks. These are metal disks that are stacked on a vertical shaft with a space between them. A file of a hundred disks will store 20 million characters. A selector arm moves in and out between the disks to take information from either side or to record more data. By spinning the disks at high speed the recording and retrieving of information can be done very quickly.

Expanding Uses for Computers

The improvements that are continually being made in the size, speed and information storage systems of electronic computers are contributing to the rapid expansion of their use. Dairymen are now using computers to analyze the production of their cows so as to increase it. One large automobile manufacturer is keeping a record in a computer of what happens to every car it produces. By the computer's keeping a history of each car for six years, a used-car dealer can learn in a matter of seconds what he wants to know about cars made by this manufacturer.

Even traffic is coming under computer control. New York City is spending $100 million to put the traffic lights on 2,700 intersections under the control of a computer. In the Canadian cities of Toronto and Calgary, computer-controlled traffic signals are already regulating the flow of traffic on major arteries. Sensing equipment counts the cars and checks their speed. Working with this information, the computer adjusts the traffic lights so the traffic will move as efficiently as possible.

Police in a number of cities are beginning to use computers in their fight against crime. A computer in the city of St. Louis produces crime analysis reports, helps identify criminals, keeps a record of arrests and does a number of other things important to police work. In New York City the license plate numbers of 30,000 stolen cars and 80,000 cars of persons that have ignored traffic tickets have been put into the memory of a computer. Random license numbers of passing cars radioed in by a patrol car are checked by the computer. When one corresponds with a number on file, the patrol car is notified within 5 to 7 seconds of the initial report. Another patrol car down the road is radioed by the observing policeman and the car is stopped. During a period of three months, a test of this system resulted in a hundred arrests.

There seems to be a limitless number of things that computers can do. They check income-tax returns, route long-distance telephone calls, help map flights for planes, control production processes in industries producing paper, petroleum, steel and glass, analyze electrocardiograms, monitor patients recovering from open-heart surgery, help diagnose diseases, and so on. A computer even has been used to make a concordance of the Bible.

This machine with the answers is indeed becoming a much-used tool in the modern, technical age.

Liechtenstein

—a jewel in the Alps

NESTLED between Austria and Switzerland in the valley of the upper Rhine River is the tiny German-speaking country of Liechtenstein. On many maps of Europe it is all but blotted out by the border lines of its neighbors. And little wonder, for Liechtenstein covers only sixty-one square miles, about one-fifth the area of New York City! It is some sixteen miles long, and averages less than four miles in width.

The winding Rhine River forms the sixteen-mile boundary between Switzerland and Liechtenstein on the west, and a series of mountain peaks that tower behind the Rhine valley plain mark the irregular boundary with Austria to the east. Austria also borders Liechtenstein to the north, while Switzerland does so to the south. Cradled within these confines, the fourth-smallest country in the world is set as a jewel amid the magnificent Alps.

Country Life

Here you find no hustle and bustle of city life; in fact, there are no real cities. Most of the inhabitants live in eleven settlements, ranging in size from a village of little more than a hundred people to the capital, Vaduz, a town of less than 4,000. The country's entire population is only 18,400, yet its people boast of one of the world's highest living standards.

At the same time, Liechtenstein enjoys an unhurried tranquillity and quietude that many persons only dream about. It is a rural, pastoral way of life. Perhaps the most characteristic sounds are the gurgle of streams and the sound of cowbells. Raising dairy cows is a chief occupation, and even in the capital, Vaduz, herds of cows are driven down the main street early in the morning.

Just off the town's main street is the country's largest vineyard, owned by the ruling prince. The warm foehn winds ripen the grapes fast. When the luscious bunches of black grapes hang ready for the fall picking, a committee of vineyard growers appoint a harvest day. When it arrives, church bells are rung and whole families join in the picking. It is a joyous time.

Most of the country's towns and villages, including Vaduz, are set away from the Rhine River toward the base of the rising mountains. This lush valley plain constitutes about one-third of Liechtenstein's total area. In the past this area between the river and the mountains was frequently flooded, as the untamed Rhine leaped its bounds and fell like an angry beast of prey onto the valley plain; at times even lapping to the foot of the mountains. "We remember only too well the last terrible flood, in 1927, when the unleashed water masses flooded the valley, bringing tremendous losses

to agriculture and property," recalled one old-timer.

Following this disaster, a program of dredging and reinforcing succeeded in taming the Rhine. The cost of some 50 million Swiss francs [$11,430,000] was well worth it. "For you see, we have much in return," explained our Liechtenstein friend, "rich arable land, a sound basis for agriculture and food supply." A system of canals also has been built to channel the torrents that sometimes descend from the mountains behind the towns.

It takes only a few minutes to travel up to the highland pastures and picturesque valleys in these mountains. Here steep and often spectacularly beautiful peaks climb into the sky, a few of them over 8,000 feet. How delicious the pure, tangy alpine air! In this mountain area is lovely Malbun valley, a big natural park. How beautiful the bountiful alpine flora! What a glorious picture the golden sunshine paints as it bathes the highland countryside!

The mountain slopes, where cows contentedly graze during summer months, become the playground for winter skiers. A double chair lift and ski hoists take skiers up to an altitude of over 6,000 feet. The area is delightful for recreation and relaxation—winter and summer. Inviting footpaths traverse the mountain slopes, and people love to walk here. Families equipped with sturdy boots, walking sticks and rucksacks hike all over the area, enjoying together the beauties of God's creations.

Many tourists now find their way to this out-of-the-way country. In a recent year 140,000 of them, or about eight times the local population, are reported to have visited Liechtenstein. But they did not fly in, for the country has no airport. Nor did they come directly by train, for Vaduz has no train station. The nearby Swiss town of Buchs has an express-train stop, and from there it is just a few minutes' bus ride to Vaduz. Most tourists reach Liechtenstein on one of the roads coming into the country.

Industrial Growth

Not only is tourism booming, but other commercial enterprises are as well. Before the second world war about 80 percent of the population made their living from agriculture, but now an increasing number of citizens are working in the various businesses that have mushroomed. In 1948 there were but three factories in Liechtenstein, now there are about two dozen. Some have realized unusual success. For instance, Contina, Ltd., a company that manufactures, among other things, what is described as the world's smallest calculating machine. It weighs only eight ounces and is the size and shape of a small pepper mill. About 10,000 of them are produced annually and enjoy wide sales.

Liechtenstein also has two of the relatively few false-teeth manufacturers in the world. One of them, the Ivoclar Vivadent Company, employs some 400 persons—about 85 percent of whom are women from Austria. "We send buses into the mountains to fetch them in the morning and take them back at night," Dr. Adolf Schneider, president of the concern, explained. Such commuting from outside the country is not unusual. Most of the foreign workers are Austrians, some 2,000 of whom commute across the border daily.

Apart from the industries mentioned, others produce textiles, needles, leather goods, toys, artificial sausage skins, furniture, upholstery, paints and varnishes. Of a somewhat different nature is the fascinating art of root wood carving. The gnarled roots of trees, twisted and turned from their efforts to get a foothold and

nourishment from the rocky mountainsides, are the prized raw materials. Now it is up to the imagination and skill of the artist to lend the wood features and expression, to bring it to life as a grotesque gnome or a slender ballerina.

Its Birth and Endurance

When observing Liechtenstein's strategic location as a natural highway into western Europe, the questions are understandably raised: How did this tiny country manage to maintain its identity throughout the centuries? And what prevented it from being lapped up by Germany, which lies just a few miles to the north, during the second world war? A glance at Liechtenstein's history will give some background of its people, and perhaps help to answer such questions.

There has been a continuity of settlements in this area from sometime before the Christian Era. Archaeological findings, relics of sun and phallic worship, now carefully preserved in the museum in Vaduz, reveal the mode of living and worship of these ancient inhabitants.

Five hundred years before Christ the Rhaetian tribes, a hardy alpine people, settled in the area. Then, in 15 C.E., came the conquering armies of Caesar, cementing Roman power by building roads connecting what is now southern Germany, Austria, Liechtenstein, Chur and the Julier Pass to Italy. Fortresses, garrisons and castles were also built. Christianity was introduced in the third century, but in the fifth century C.E. the heathen Alemannic or Germanic tribes penetrated from the north, bringing an entirely new language and culture, which were slowly assimilated.

In the Middle Ages the territory was the center of much feuding and bartering. It passed through many hands. Finally, around the turn and early part of the eighteenth century, the provinces of Vaduz and Schellenberg were purchased by Prince Hans Adam von Liechtenstein. Then, on January 23, 1719, the two domains were combined into the principality of Liechtenstein, and a new country was born. It became a part of the Holy Roman Empire.

ARTICLES IN THE NEXT ISSUE

- Wise and Foolish Builders—What Kind Are You?
- Preparing for a Convention.
- Stenotypy—the Machine Shorthand Method.
- Antibiotics and the Fight Against Infection.

At the turn of the next century Napoleon Bonaparte abolished the Holy Roman Empire, and in 1806 the then ruling prince of Liechtenstein was drawn reluctantly into the Rhine Federation by Napoleon. But it turned out to the country's advantage, for Liechtenstein became a sovereign state. However, in time, Liechtenstein became part of the German Confederation, and it was not until the Confederation's dissolution in 1866 that the last legal tie with Germany was severed.

In the meantime, because of economic isolation due to its geographical position, Liechtenstein inclined toward Austria, and in 1852 became a member of the Austrian Customs Union. However, following the first world war its alliance with Austria almost proved disastrous economically. So a delegation was sent to Switzerland to negotiate an alliance with the Swiss Confederation. On March 29, 1923, a customs treaty was concluded with Switzerland, similar to the former one with Austria. It was put in force January 1, 1924, and since then Liechtenstein has used Swiss currency, entrusted handling of foreign affairs to the Swiss diplomatic service and shared the Swiss customs service and postal system.

Nevertheless, Liechtenstein has continued to exist as an independent country all these years. This, according to the present prince, "has been due to the peacefulness of its neighbors, Switzerland and Austria." In both world wars Liechtenstein remained neutral, the only German-speaking state to do so during World War II. Why Nazi Germany, just a stone's throw to the north, permitted this is subject to debate. Perhaps Hitler considered the tiny country, with its limited resources and manpower, too small to bother with. Whatever the reason, the peace-loving people of Liechtenstein are grateful they were spared the ravages of war.

Ruling Princes and Government

During the nearly 250 years of existence the principality of Liechtenstein has had twelve ruling princes, and since 1858 only three. In that year Prince Johann II inherited the rule at the age of eighteen and ruled seventy-one years. When an American journalist interviewed him in 1927 he could hardly believe that the old man had "undertaken his function three years before President Lincoln."

The castle of Vaduz, which sits dramatically atop a 360-foot perpendicular cliff behind the town's main street, has played an important part in the country's history and government. It is not known when its foundations were laid, but there is proof the castle is at least 700 years old. Early in the sixteenth century it was rebuilt, and it held a strong garrison during Europe's famous Thirty Years' War.

When the province of Vaduz was purchased by Von Liechtenstein in 1712, the castle became the property of the country's ruling princes. It served as the seat for government, as civil offices, as storage for Vaduzer wine and as barracks for the small Liechtenstein army. After large-scale restoration by Prince Johann II from 1905-1912, the castle was turned into a museum. Then Franz Josef II, the present ruling prince, who came to power in 1938, modernized the more-than-a-hundred-room castle and turned it into a residence for himself and his family.

The Liechtenstein government today is a constitutional monarchy based on a democratic parliament. However, politics is relatively unimportant in the life of the country. The annual cost of running the government is less than $250,000, and the income-tax rates are very low. "The main reason," explains Walter Kranz, a ranking government official, "is that the country has no military expenditures. . . . We had an army once. Its total strength was 80 men, but it was disbanded in 1858. Our last soldier died in 1939. He was ninety-five."

How fine it would be if all nations would imitate Liechtenstein and disband their armies! Under God's kingdom, soon to hold sway earth wide, this will actually occur. (Isa. 2:4) Righteous mankind's loving care will then transform the entire earth to paradisaic beauty, matching and even surpassing the loveliness of Liechtenstein—a tiny jewel in the Alps.

Animated Toothbrushes

● After having dined well, an African crocodile does not need to clean his teeth as we do. He has attendants to care for that, so he often rests on the bank of a river with his mouth agape, while certain birds, spur-winged plovers, dash about over its tongue and teeth, picking out shreads of meat—a free meal for the venturesome birds and an effortless tooth cleaning for the huge reptile.

Courage to Make a Change

IT TAKES courage to face the opposition that sometimes comes when one makes a decision to practice true religion. (Matt. 10:35-37; John 16:33) However, examples such as this recent experience from Canada prove that it can be done:

"One of Jehovah's witnesses preached incidentally to a young Maltese girl at her place of employment. But then the Witness moved out of the city.

"Later I came in contact with the girl. She had formed a fine opinion of Jehovah's witnesses on the basis of the Witness who had worked with her. Because of her Catholic parents, arrangements were made for her to come to our house for a Bible discussion. With a few scriptures dealing with the importance of accurate knowledge, I directed her into a Bible study. At the conclusion of the study she told me that she was arranging to take a refresher course at a Catholic center to become more familiar with her religion. Having a religious background in the Catholic church myself, I knew that in such a course tradition would be held up higher than the Bible if a doctrine taught could not be proved from the Scriptures. So I tactfully explained that I would teach her both what the Catholic religion and the Bible had to say on doctrine. As the weeks went by she seemed to be reassured.

"I then invited her to the public talks at the Kingdom Hall. She wanted to come but was fearful of being seen by the Maltese people who are settled in our district. After much Scriptural encouragement she decided to come with me to the Sunday Bible talk. Since she enjoyed it very much, from then on she came regularly. Eventually she told her parents that she was studying the Bible with Jehovah's witnesses. Then things began to happen!

"The mother was ashamed to tell her own priest that her daughter was studying with Jehovah's witnesses so she spoke to a relative, the girl's aunt, who, in turn, told her priest. Arrangements were made for the priest and this girl to meet, but when he learned that my husband was to accompany the girl to the rectory, he canceled the appointment, saying that it was useless to talk to Jehovah's witnesses.

"Weeks later this priest sent another priest to see her. The girl brought him to our home. My husband had just come in from the ministry, so he talked to him. The priest insisted that man possessed an immortal soul, even after many Bible texts were shown him to the contrary. He went so far as to say that he thought there were two hells, a fiery hell where the 'rich man' went, as mentioned in Jesus' parable (Luke 16), and a different one where Jonah and Jesus went. Also, he stated that he had studied Roman history and believed that Peter had been in Rome and was the chief of the apostles. We showed him otherwise from the Bible.

"Then he wanted to leave and said to the girl, 'Are you coming?' 'No,' she replied, and added, 'you can find your way back to my parents' house, can't you?' This infuriated him. She said, 'I'm going with Mr. and Mrs. E—— to a Bible meeting.' The following Monday the priest phoned her and asked, 'Did I not prove to you that Jehovah's witnesses are wrong and the Catholic church is right?' She responded, 'By this meeting it was proved to me that Jehovah's witnesses are right and you are wrong.' Without fear she told him she was leaving the church.

"A few weeks later this girl got an unexpected phone call from Monsignor F——, who was a friend of the family. When he requested to see her, she stated that it would be a waste of time as she could not believe in hellfire, the trinity and immortality of the human soul, which the Catholic church teaches. Even though she has had much persecution brought upon her for studying with Jehovah's witnesses, yet she began attending all five meetings each week and never missed her personal Bible study."

A Queen's Visit

By "Awake!" correspondent in the Bahamas

THE visit of a Queen can usually furnish a thrilling and colorful spectacle to young and old, and that is exactly what the people of the Bahama Islands anticipated from the moment when it was announced last November that Queen Elizabeth II and her consort, the Duke of Edinburgh, would come and visit them in person. Something new this was, for never before had a reigning monarch visited subjects in these islands.

The program of the royal tour was planned so as to permit everyone to see the Queen and to have some share in the gala events. Among other items there was to be an assembly of schoolchildren, a display by the Bahamas police force, a visit to the Ranfurly Home for Children and a dinner and reception for notables at Government House.

In December a great face-lifting operation commenced all along the routes that would be traversed by the Queen. Rooftops were given a fresh coat of paint and shop fronts were improved. All rubbish and debris were cleared up and disposed of so that there would be nothing displeasing to the royal eye. Government officials also had to be ready with a complete set of alternative plans lest wet weather should threaten the success of the visit.

Anticipation

Rehearsals of the program to be put on at Clifton Park were undertaken. Everything had to be timed and checked carefully. The positioning of the children from the various schools had to be given attention. Also, in view of the brevity of the visit, there had to be split-second timing of every program feature. A competition was conducted for the choice of "the Queen's song," and the children got busy practicing it.

Steps were also taken to make sure that Nassau at sunset would be a brilliantly decorated city. At the top of the water tower, high above the town, a giant illuminated crown dominated everything. Buildings were floodlit and chains of colored lights lined buildings and streets. The big water fountain in Rawson Square, with its blue marlins, was beautified by hidden lighting. All combined to arouse anticipation for the big day.

Realization

Early that beautiful Sunday morning, the yacht "Britannia" crossed the bar into Nassau harbor, escorted by a great variety of small craft, all gaily decked with bunting. The Governor escorted the Queen and her party ashore to be greeted by the Premier. The weather was breezy, but the sun shone in a cloudless sky. The Queen and her consort inspected a guard of honor and then passed through companies of Boy Scouts and Girl Guides on their way to the dais set up at Rawson Square. In the address of welcome, read by the president of the Senate, the Queen was informed that "if the Lord Proprietors' Charter were still in effect in the Bahamas, you would be entitled to the nominal quit rent of a pound of fine silver upon your visit to the islands."

In her reply the Queen spoke of the inhabitants of the many out islands through which she had sailed, and asked that her best wishes and greetings be transmitted to them. She also remarked that "the

world today is getting more difficult and more complicated for everyone." Her audience could heartily agree.

The Nassau *Tribune* of February 27 described the colorful pageantry: "The variety of male uniforms almost rivaled that of the women's dresses. Navy, army and air force officers wore their decorations, the scarlet robes of the Supreme Court justices clashed with the crimson of the bishop's. The navy blue of the police was everywhere, and along the street frontages seemingly endless rows of [Girl] Guides, [Boy] Scouts and Brownies added their various colors to the medley."

The hour-long spectacular display at Clifford Park followed next day. This natural amphitheater, overlooking the channel and the ocean, provided a very fitting background. Over 40,000 attended the event, of whom some 10,000 were schoolchildren. Girl Guides daringly negotiated an aerial ropeway erected by the Boy Scouts, put up a tent very skillfully despite the stiff breeze, and were soon cooking a camp meal.

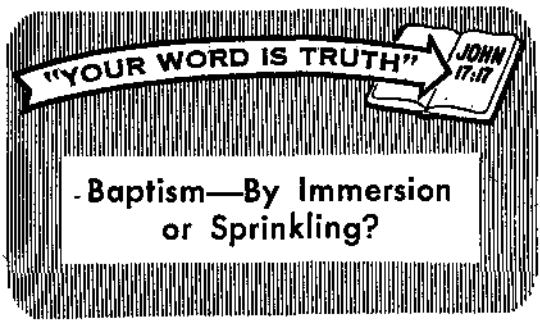
The police band arrived through gates representing an ancient Norman fortress to the strains of the Eton Boating Song. Silent drill was then performed by a squad of policemen and policewomen. Next a team of six police motorcyclists demonstrated their skill—one coming to grief right in front of the royal visitors. He arose unhurt as the huge audience offered a round of applause. A breathtaking part of the display was contributed by a fireman—perched dangerously atop a 100-foot escape ladder as it was extended to its full height. Very popular too was the show put on by the police dogs as they gave evidence of excellent training by handlers.

Soon the program was over. The visitors departed, and with them the crowd of officials. The time had come for the great crowd to head back to town and home. To many, finding lost children became the immediate problem.

Next on the Queen's schedule was a visit to the children's home and the Baharama, a realistic representation of the Bahama Islands, their peoples and activities. Part of the way the royal couple rode in one of the famous Nassau horse cabs, something like a surrey. Finally, that night at Government House came the investiture, and then the Queen and Prince Philip departed for the royal yacht. Carried with them was a memento from loyal subjects in the Bahamas, a beautiful gold paperweight in the form of a Spanish galleon.

Not everything went as it should during the tour. In Rawson Square the addresses of welcome by the president of the Senate and the Speaker of the House went unheard by the Queen because of a public-address system failure. Fortunately, this was rectified by the time the Queen rose to speak. And a little hound managed to elude the vigilance of the guards and turned up on the red carpet at the foot of the steps leading up to the dais, much to the amusement of Prince Philip.

Some sobering notes were sounded. The leader of one of the opposition parties, for example, claimed that the whole affair was a "false and completely unrealistic picture of what life is like in the colony." And someone raised the question: "I wonder if as much attention and honour would be given to Christ if He visited us?" The answer must surely be in accord with the facts. Have not His coming and presence been ignored by the vast majority of mankind, despite the mountain of evidence plainly to be seen in this 'difficult and complicated world'?



THAT Jesus Christ, both by example and precept, made baptism obligatory for his followers the Bible clearly shows. Its Gospel record tells us of his being baptized and how, just before parting from his followers at the end of his earthly ministry, he, among other things, commanded them: "Go therefore and make disciples of people of all the nations, baptizing them."—Matt. 28:19; 3:16.

Jesus' disciples took the command to baptize seriously, even as the book of Acts repeatedly shows. Typical is the record regarding Peter's preaching on the day of Pentecost, following which about 3,000 "who embraced his word heartily were baptized." (Acts 2:38-41) And the apostle Paul draws attention to the subject of baptism in his letters.—1 Cor. 1:14-17; Heb. 6:2.

But what form should baptism take—immersion or sprinkling? Most of the denominations of Christendom are content with sprinkling a few drops of water on the candidates for baptism and claim that this is sufficient, arguing from the standpoint of convenience. However, such was not always the case. For many centuries immersion was the rule. Thus today in Italy there are still at least sixty-six Roman Catholic churches that have baptismal chapels, though no longer used as such. These contain immense baptismal basins with steps leading down to them.

As for Protestants, of interest is what Protestant Martin Luther wrote in 1519 on the subject. In an essay on baptism he wrote, among other things: "Children, or whoever is baptized, should be sunk entirely into the water and then drawn out again. This usage is also demanded by the significance of baptism, for baptism signifies that the old man and the sinful birth of flesh and blood are to be wholly drowned by the grace of God. . . . We should, therefore, do justice to its meaning and make baptism a true and complete sign of the thing it signifies." He also argued on the basis of the meaning of the German word for baptism, *taufe*. However, as time went on, Luther did not insist on immersion, although always holding it to be superior.—*Works of Martin Luther,* Vol. 1, pp. 51, 56 (A. J. Holman Co., edition 1915).

Of course, what determines the matter is not custom or opinion but God's Word, which is the truth. What does it have to say?

To begin with, there are the Scriptural examples. Had John the Baptist only sprinkled the people that came to him and confessed repentance, it would not have been necessary for him to be preaching at the Jordan River. (Matt. 3:13, 16) But we read that "John also was baptizing in Aenon near Salim, because there was a great quantity of water there, and people kept coming and being baptized." And regarding Jesus' baptism we are told that "immediately upon *coming up out of the water*" he saw God's spirit descending upon him. (John 3:23; Mark 1:9, 10) While customarily today religious pictures show John the Baptist baptizing by pouring water on Jesus, pictures dating back to the early centuries, such as the one in the Capella de Battisterio in the Chapel of San Porzin, outside of Rome, represent Christ as standing in water up to his chest.—*Baptism,* J. Warns, p. 327.

Lending support to the fact that baptism is to be by immersion rather than sprinkling is the meaning of the original Greek words translated "baptize," "baptism," and so forth, such as *baptizo, baptisma,* which occur upward of 120 times in the Christian Greek Scriptures. Those who are authorities on the Greek used in the Christian Scriptures hold, even as did Luther, that these words refer to actual immersing or dipping down under the water. In ancient Greek writings these words were used for such everyday events as a ship's sinking, a person's drowning; "to go down under," "to be overwhelmed," and so forth.* Where these words have actually been translated we find such expressions as "John the Immerser," and "John the dipper."—Matt. 3:1, *Rotherham, Diaglott* (interlinear).

Clearly indicating the difference between sprinkling and baptizing are the words of Mark in reference to the Pharisees who, "when back from market, . . . do not eat unless they cleanse themselves by sprinkling [*rhantizo*]; and there are many other traditions that they have received to hold fast; baptisms [*baptismous*] of cups and pitchers and copper vessels." Yes, to keep sanctimoniously clean, these men sprinkled themselves whenever they came back from the market before eating, but they immersed, baptized in water, the various objects they used in eating.—Mark 7:4.

In further support of baptism's being immersion is the figurative use made of the Greek words. Thus the apostle Peter likens those passing through the flood of Noah's day, which was no mere sprinkle, to being baptized: "Eight souls, were carried safely through the water. That which corresponds to this is also now saving you, namely, baptism." Similarly the apostle Paul likens the nation of Israel's passing through the Red Sea, with water on each side of them and a cloud filled with water above them, to baptism: "All got baptized into Moses by means of the cloud and of the sea." Yes, they were surrounded by, overwhelmed, as it were, by water.—1 Pet. 3:20, 21; 1 Cor. 10:1, 2.

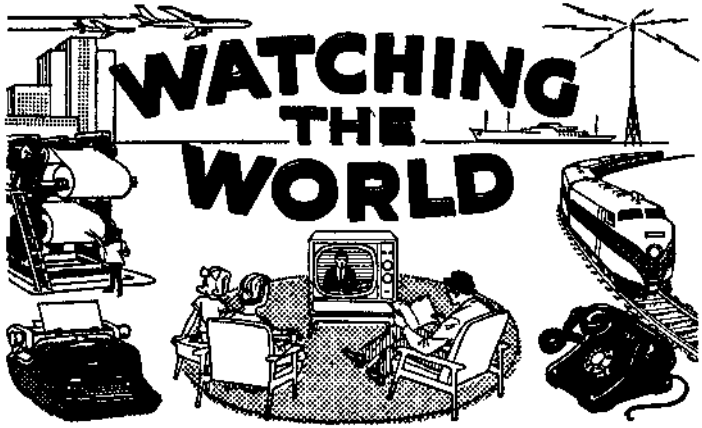
More than that, the Scriptures speak of Christians' being buried by means of a figurative baptism: "You were buried with him in his baptism, and by relationship with him you were also raised up together through your faith." The comparison of burial to baptism is very appropriate, because Christian baptism is, not by sprinkling, but by immersion. —Col. 2:12.

In favor of baptism by immersion it might even be stated that the very fact that it is not "convenient" is in its favor. Certainly the most serious step that one can take in his life is that of dedicating oneself to do God's will, and this step will be much more deeply impressed upon one's mind when it is symbolized by immersion rather than by mere sprinkling. Preparing for the baptism, going down into the water, being helpless in the hands of the immerser as one goes under the water and being lifted upright again all helps one to remember that he was indeed baptized because he professed dedication to do God's will. It also helps one to consider seriously whether he wants to be baptized or not.

While immersion may be "inconvenient," this really furnishes no great problem. In modern times the witnesses of Jehovah baptized more than 7,000 on one occasion, more than twice as many as were baptized on the day of Pentecost!

So from Jesus' example, the terms that the Scriptures use and the figurative use of the terms we can see that immersion is the only proper form of Christian baptism.

* *Theological Dictionary of the New Testament* —Kittel, p. 530.



Lost H-Bomb Found

◈ The people of Palomares, Spain, rested easier on April 7. An American H-bomb that was lost in 2,500 feet of water was recovered. The recovery ended a frustrating 80-day search for the 1.1 megaton device. The nuclear device was lost on January 17 when a B-52 Strategic Air Command bomber collided with a KC-135 jet tanker during a refueling mission. Seven of the 11 Americans aboard the two planes were killed in the accident. All the nuclear devices lost in that collision have been recovered.

The Moon's Crust

◈ The Soviet satellite, Luna 10, orbiting the moon has relayed to earth interesting information. Some of its discoveries, as reported by Moscow, are: The crust of the moon appears to be made of such lightweight material that it does not seem to belong to this part of the solar system. It bulges, on its earth-facing side, far more than can be accounted for. From the information relayed so far it appears that the moon was formed somewhere distant from the earth and then it was captured in orbit by the earth's gravity. The satellite has also detected a dust cloud around the moon and gamma rays typical of basaltic rocks on earth. Luna 10 has heightened the curiosity of scientists to know more, rather than answered their questions definitely.

The Great Mail Robbery

◈ In 1962 at Plymouth, Massachusetts, the United States Post Office was robbed of $1,551,277. The largest investigation in postal history, involving some 104 man-years, followed. Chief Postal Inspector Henry B. Montague explained that this was the equivalent of 104 men working on nothing else for one year, or an average of about 30 men a year since the holdup on August 14, 1962. The expense for investigating the robbery now has cost the Post Office as much as the robbers got. And still none of the robbers have been caught.

Atlantic Storm

◈ A violent Atlantic storm on April 12 pounded the Italian luxury liner Michelangelo as she made her way to New York. The great white liner sailed into the harbor her flag at half-mast. The twisted metal wall of cabins, the three dead and the ten injured, were the result of giant waves that battered her. Thirty-five-foot waves and huge winds buffeted the 44,000-ton liner for five hours. A monstrous wave of about fifty feet did much of the damage. Captain Giuseppi Soletti said that in all his forty years at sea he has not witnessed a storm like it. "This was the worst I'd ever seen," he said. The same storm swept five seamen off a British cargo ship to their doom.

Newspapers in Spain

◈ The big Madrid newspapers appeared on the streets on April 10 officially uncensored for the first time since the end of the Spanish Civil War 27 years ago. But little was said about it. Although the law has abolished censorship and proclaimed freedom of expression, at the same time it has a number of vague limitations ranging from respect for "truth" and "morality" to the maintenance of internal public order. In the long run the 1966 press law is believed certain to make itself felt, but right now there are no immediate signs of change.

Telescopes in Orbit

◈ The United States orbited an astronomical satellite on April 8. This was to give man his first view of the stars uninhibited by the earth's atmospheric blanket. The observatory was to use its 10 telescopes to gain new knowledge about the universe. It was said to be the most complicated unmanned spacecraft ever orbited by America. The satellite has 500,000 parts, not including the launching rockets, which performed flawlessly. The satellite, however, failed to perform on signal from the earth.

The Pope's Riches

◈ How rich is the pope of Rome? The subject is becoming a matter of concern at the Vatican, because the tax man is knocking more persistently than ever. The Vatican has

kept both revenue and spending strictly secret. The Vatican today is the only sovereign state that never publishes a budget. Today the Vatican holds blocks of shares in booming real estate, in plastics, buildings, electronics, airways, chemicals, transport, radio and television. A United States prelate said: "We are already a lot bigger than Ford Motors, Shell Oil, and Bethlehem Steel put together." "We are in real estate, TV, industry, and hotels. Some people were surprised at Pope Paul saying mass in Yankee stadium. They didn't know that's ours too."

The Italian deputy prime minister Pietro Nenni found that Vatican dividends were still being paid tax free. "You ask for sacrifices from the workers," he told the Italian cabinet, "while the pope who has so much already, is given millions more." Estimates vary widely, but the lowest estimate given by financiers in Rome is that in the pope's bank book there is at least $5,000,000,000. This total is more than enough to make the Vatican by far the largest stockholder in the world. Apart from the securities, the Roman Catholic Church's material assets are incalculable in buildings and property.

Girls Create Earthquake

◈ The Fordham University seismograph needle reacted sharply. Shortly thereafter, on March 13, it was reported that a "very strong" earthquake had taken place about 7,300 miles away, most likely Tibet. This was followed by a flash report that the information was incorrect. The source of the shock waves was nearby. On the University campus there were some 6,000 screaming, stamping and clapping teen-age girls involved in a cheerleading contest. The reaction was enough to put the seismograph 7,300 miles off course.

Bible Revisions

◈ James Z. Nettinga, executive secretary of the American Bible Society, writes in part: "At the present time there are more revisions going on around the world in Scriptures of various languages than ever before. The most recent revision is the Arabic Bible which was first translated 100 years ago. When it came off the press, at that time it was called 'one of the finest of all Bible translations.' But as translators recognize, languages refuse to stand still. Words become obsolete, punctuation practices change, and so does style. The Arabic word *dabbabat*, in Genesis 1:26, meant, in 1865, 'creeping thing.' To the average Arab reader today, the word means 'armored tank' because that was the word the Arab used when he saw the armored tanks of the invading armies." This is but one instance why even fine translations are revised.

Juvenile Court Figures

◈ Ministers of various denominations were given a jolt by juvenile court figures. Judge Kenneth Turner made a survey recently of which child belonged to what church as they came through the court's detention home. He read off December's statistics to the Memphis Ministers Association. There were a lot of side glances. The statistics read like this: "Baptists—103, Methodists—23, Presbyterians—4, Catholics—11, Jewish—1, Church of Christ—16, Assembly of God—3, Episcopalians—5, Lutherans—2, Pentecostals—2, Church of the Nazarene—1, and Mormon—1."

Cleric Condemns Poker Machines

◈ Roman Catholic Archbishop of Sydney, Australia, Norman Cardinal Gilroy, called upon the government of New South Wales to abolish poker machines. Cardinal Gilroy called the machines "evil" and said that they should be banned. Government officials, of course, were concerned about the possible loss of $15,000,000 a year earned from these machines. This was the first attack by the Catholic church on poker machines. Why does not Cardinal Gilroy continue his attack by branching out into the gambling dens of bingo, lotteries and other questionable enterprises maintained by the Roman Catholic Church? Why stop at poker machines? is a question many persons must be asking.

Unemployment Drop

◈ Wars create not only a booming economy but also a shortage of workers. The U.S. Labor Department reported, on March 8, that the unemployment rate in February dropped to a 12-year low of 3.7 percent. The 3.7-percent rate is an average. It conceals the fact that more than 3,000,000 workers still lack jobs. It also conceals the fact that there are now more jobs in some areas than there are people to fill them. The 3.7 percent represented the lowest figure since the 3.5 percent jobless rate in November 1953, which was at the tail end of the Korean war boom. The number of employed workers in America in February totaled 71,551,000. Those out of work totaled 3,158,000.

Drinking Death

◈ The New Jersey State Supreme Court ruled on April 4 that liquor purveyors must guard the public from inherent abuses. A bar is liable for damages if an intoxicated man it has served is killed or injured. The court held that bar owners and tavern owners could no longer contend that drunken customers were solely responsible for their intoxication and therefore had contributed to their own negligence. In some states it is

illegal for a bartender to serve an alcoholic beverage to one who is drunk.

Drinking and Fatalities

◈ A Texas medical examiner, Dr. Robert Hausman, stated that his studies have revealed that more than half the drivers and pedestrians killed in San Antonio, Texas, a city with a population of 700,000 people, in the last nine years had been drunk. Analyses of blood samples showed 61 percent had consumed enough alcohol to have their judgment impaired and more than 50 percent were legally drunk. "Actually I think the 61 percent is low," Dr. Hausman said. "I think the figure is closer to 70 or 75 percent." In single-car accidents, the percentage of drivers drinking or drunk has run as high as 90 percent a year, Dr. Hausman said. Speeding plus drinking is a sure-fire way to the undertaker.

The Viking Princess Burns

◈ Captain Otto Thoreson told 497 passengers at a fire drill aboard the Caribbean cruise ship Viking Princess: "You had better listen to this boat drill because the next time it might be the real thing." And so it was. On April 8, at 1:44 a.m., the ship's radio operator began sending an "XXX"—denoting an emergency—and the message "fire in engine, all stations now abandoning ship." Survivors were taken to Guantanamo Bay, Cuba. Two passengers died from heart attacks. In Washington there were cries calling for a full-scale Congressional investigation of foreign ships operating out of United States ports. Less than five months earlier, on November 13, 1965, the cruise ship Yarmouth Castle burned and sank between Miami and Nassau with a loss of 90 lives.

Illegitimacy a Habit

◈ A published Reuters report stated that concern was voiced over the number of New Zealand girls having second and third illegitimate children. The fact that many of these babies may be adopted does not lessen or excuse the immoral conduct of these girls.

Graham Boycotted

◈ Three thousand eight hundred students and faculty of the Bob Jones University, where evangelist Billy Graham studied briefly and 'got his evangelism,' boycotted his crusade in Greenville, South Carolina. Bob Jones, Sr., 82, a hell-fire preacher who founded the university in 1927, once hailed Graham as a prophet for his time. Bob Jones, Jr., 54, recently denounced Graham as a false teacher who "is doing more harm to the cause of Jesus Christ than any living man."

What is your view?

Do you think the earth will burn up someday? Many people do. Yet they would never say that the heavens will also be destroyed. But that is what the Bible says (2 Pet. 3:7)—and at the same time it says: "The earth . . . will not be made to totter to time indefinite, or forever." (Ps. 104:5) How is this possible? And what are the "new heavens and a new earth" in which Jesus' apostle Peter said "righteousness is to dwell"? (2 Pet. 3:13) Learn what a marvelous hope the Bible holds out for everlasting life on earth. Send for the revealing and rewarding book *"New Heavens and a New Earth."* Send only 3/6 (for Australia, 50c; for South Africa, 35c).

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Awake!

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JUNE 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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FIRE ON THE HIGH SEAS

IT WAS a cool, balmy night as the *Yarmouth Castle* cut through the waters of the Atlantic Ocean on November 13, 1965. The cruise ship, with 550 passengers and crew members aboard, was on its regular run from Miami to Nassau in the Bahamas.

Suddenly, what had been a vacation dream come true to the relaxed passengers turned into a nightmare of terror, for fire broke out. The thirty-eight-year-old vessel, largely of wooden construction, was soon ablaze. Within minutes the fire raged out of control. Panic ensued. "I ran onto the deck," said one passenger. "The heat was so intense my feet were burning on the surface of the deck. I jumped overboard."

Other witnesses later declared that the utter confusion among crew and passengers added to the subsequent death toll. A board of inquiry found that there was poor performance on the part of the ship's master and some of the crew; that absence of safety features and inadequate crew-training produced the fatal atmosphere of alarm that prevailed.

The immediate outcome was tragic. Ninety persons perished in the flames or drowned in the deep Atlantic waters. Within hours of the outbreak the Panamanian-registered vessel went to the bottom. The survivors, many of them suffering from shock and burns, eventually reached shore with a horrible experience deeply etched on their minds.

On April 8, 1966, another vessel, this time the Norwegian-registered ship *Viking Princess,* caught fire in the Caribbean. Of her complement of 496 passengers and crew members, only three persons died—and these were victims of heart attack. In this instance survivors had nothing but praise for the cool-headed bravery of the captain and crew. There had been faithful stewardship of lives committed to their care.

Disasters May Bring Stiff Regulations

These two sea disasters—both due to fire—were sure to spark official investigations. At Washington, D.C., a House committee reviewing the *Yarmouth Castle* case called for a stricter code of safety regulations for passenger ships of foreign registry. It urged that vessels failing to measure up to legal American standards be banned from taking on passengers in United States ports.

The committee's report had twenty-eight pages of recommendations. Several members of Congress spoke out and demanded that United States representatives to a forthcoming London meeting insist on improved international regulations covering passenger ships. An international convention requiring all future passenger

vessels to be built of fire-resistant, fire-retardant materials was proposed. Said one member of the committee: "We feel that foreign vessels should meet this requirement." American ships have been under such a requirement for thirty years.

Also recommended was the institution of bilateral agreements with other countries until a uniform set of regulations can be formulated. Meanwhile the committee urged that measures be taken to ensure that all foreign-flag passenger ships using American ports conform to the safety standards observed by all United States ships of the same class.

"Yarmouth Castle" Study

After reviewing all the facts in the *Yarmouth Castle* tragedy, the committee of inquiry expressed the belief that the vessel, had it been under United States law, would have been long since retired from service. And what caused the high death toll? The committee reported: "There is little evidence that the *Yarmouth Castle* was efficiently manned and operated when it met with disaster."

The following major weaknesses contributing to the disaster were listed: (1) Lack of supervision by the master and ship's officers; (2) the general alarm was not sounded; (3) the emergency squad did not muster; (4) only six out of thirteen lifeboats on hand were launched; (5) the swimming pool valve from the fire pump was open, causing inadequate pressure at the hose nozzles; (6) the public-address system was not utilized; (7) the master was among the first to leave the ship in the first lifeboat away, and (8) there was failure to radio for assistance.

What Should Be Done?

Two major recommendations came from the committee: (1) All old ships should have biweekly fire and boat drills for their crews; and (2) all foreign-flag passenger ships should provide at least two radio operators and maintain continuous radio watch. Many other specific recommendations were also made as to the construction and furnishing of such vessels, with fire prevention being the overriding consideration.

One seaman expressed something that goes right to the root of the matter when he said: "Things just go along and you assume nothing will ever happen. When it does, it proves how much care should be taken with human lives. We must protect passengers. In this case it was shown that an ounce of prevention is better than a pound of cure."

It is certainly evident that, if shipowners were just as concerned about the safety of lives entrusted to their care as they are about the profit angle, there would be a decided decrease in the danger from fire on the high seas. Freed from apprehension born of avoidable disasters, vacationers could, with confidence, go on enjoying the exhilaration of holiday cruises.

WORLD WAR I WAS DIFFERENT

Unlike all the wars that mankind had fought before 1914, World War I involved practically every race and people on earth. Regarding this, *Life* magazine of May 8, 1964, observed that World War I "embroiled almost every race and people on earth —Canadians, South Africans, Sikhs, Gurkhas, Siberian Tartars, Turks, Japanese, Moroccans, Australians, New Zealanders, Senegalese, Bantu tribesmen. By 1918 over 65 million soldiers had been dragged into the struggle." It was one of the evidences foretold by Jesus Christ as marking the beginning of the conclusion of the present wicked system of things.—Matt. 24:3-8.

WISE and FOOLISH BUILDERS —What Kind Are You?

What is worthwhile building? How can you build with a view to the future?

TENS of thousands of millions of dollars are spent yearly on buildings of various kinds throughout the world. In the United States alone, a survey showed, a minimum expenditure of $5,000,000,000 is expected on college housing over the next ten years. Planned water projects in the state of California will cost in the vicinity of $2,000,000,000. Unique snowsheds in mountain areas of other states, superhighways webbing key industrial cities, lavish religious dwellings and mammoth business centers, factories, offices and homes are sprouting up. All of this underscores this as an era of unprecedented building.

As useful and necessary as this material construction may be to the happiness of man, yet a wise builder recognizes that an office building, or a college, or a bridge, or a house of a certain style is not the principal factor in human happiness. For what lasting worth are multiple-storied structures if men in them are torn with strife and discontentment? Of what great comfort are lovely, spacious homes if families that live in them are not happy?

It is obvious that, in addition to the physical dwellings, there must also be a spiritual building by man. For happiness and contentment are rooted, not in material accomplishments, but in the human mind and heart. And these qualities are kept alive and healthy by the refreshing truths that flow freely from the Word of God.

Jesus Christ pointed out this fact to his followers in the conclusion to his Sermon on the Mount. There he said: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."—Matt. 7:24-27.

The illustration is apt. A man builds his personality and way of life as he would a house. Such a comparison must have been doubly appealing to Jesus. For he may have been a builder; as a carpenter's son and a carpenter in his early years he likely worked on houses. And every thought in man is like a piece of timber in his "house" of life, every habit like a beam, every imagination like a window, well placed or badly placed; and they all gather into some kind of shape, forming something beautiful or grotesque. Of the two builders, one is a thoughtful man who deliberately plans his house with an eye to the future; the other is not necessarily a bad man, but he is thoughtless, and casual-

ly begins to build in the easiest way, the way of least resistance. The one is earnest, farsighted, conscientious; the other is carefree, leading a careless and unexamined life. (1 Cor. 15:32) The latter may be unaware that his course is an unprincipled, foolish one until it is too late, and he is face to face with disaster.

The Right Use of Financial Resources

But how to build with lasting benefit to ourselves and those whom we love is a big question, even today. Jesus answers this question in his Sermon on the Mount, showing how we might identify ourselves as wise or as foolish builders in the things we do with our finances, the manner in which we regard values. For example, regarding finances, Jesus says: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."—Matt. 6:19-21.

Imagine the time people spend today doing precisely what Jesus states not to do! Worldlings declare, 'Store up treasures upon the earth.' Christ says, 'Stop storing up such treasures.' Ignoring this counsel of Christ has not resulted in happiness on earth.

A choice confronts every builder, indicated Jesus. A person can use his life to gather treasure on earth or he can gather treasure for himself in heaven. Treasure on earth is beset by risks. Wealth in Christ's day was registered partly in fabrics—in rugs, garments and hangings. Moths threatened the stored treasure, and thieves could break in and steal it. Rust would eat away those precious items made of metal. If Jesus were on earth today, he would remind the old and the young that you can't take it with you. (Luke 12:20, 21) One of the richest men in the world today, J. Paul Getty, now in the twilight of life, has also been referred to as 'one of the loneliest,' which proves that money in itself is not everything. The Dallas oil tycoon H. L. Hunt has amassed a fortune estimated to be "somewhere between two and three billion dollars [$3,000,000,000]." His daily income is "nearly a quarter of a million dollars." But it is true of these men as it is of others that "even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) And without life what true value is there in wealth stored up on earth? —Matt. 16:26.

But there is another kind of wealth—it is spiritual wealth—a life devoted to the interests of God's kingdom. Jesus encourages us to pursue this life—a life of dedication to God—a life devoted to truth, faith, hope and love. This builds credit with God in heaven. (Luke 12:33) Neither vermin nor thieves can touch this treasure, this credit that we accumulate with our heavenly Father. The reward of this kind of building is everlasting life.

Every person, therefore, is a builder with a choice. He can strive to build storehouses of wealth on earth, with total loss eventually, or labor to increase his credit with God, with the hope of gaining life everlasting. This choice, worthily made, does not necessarily mean that all one's money must be spent in the direct preaching of God's kingdom. (Matt. 24:14) No, some financial resources must be used to care properly for one's personal needs and the needs of one's family. Not to provide for those who are our own, and especially for those who are members of our household, is the same as disowning the Christian faith. (1 Tim. 5:8) Using our financial resources in this godly way is to build wisely.

Because Christians have chosen to store up for themselves treasures in heaven, which is a decision to serve God and not Riches, Jesus said: "On this account I say to you; Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. . . . why are you anxious? . . . For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:25-34) It is the will of God that Christian builders seek first the interests of his kingdom, that they live lives free from anxiety. If they do this, they can consider themselves wise builders indeed!

"Stop Judging" Others

Building calls for cordial relationships between all the workers involved. Quality suffers where friction exists, and few things inflame frictions as much as undue criticism. Jesus strikes to the heart of many modern-day heartaches when he says: "Stop judging that you may not be judged; for with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother, 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye." (Matt. 7:1-5) To work on the other person's faults while ignoring one's own truly does not make sense. What it really does is label the critical person as a hypocrite.

Jesus does not rule out all judging. Each day by word or deed we judge or evaluate ideas or organizations, and form opinions of neighbors and friends. It is inevitable that we do, because the mind is made to judge, to discriminate between good and bad. We cannot rightly remain silent in the face of flagrant wrong. The honest mind and heart must judge. So we must be clear in our thinking about the meaning of the word Jesus is using when he says: "Stop judging." Jesus is warning against a mind that is given over to quick, harsh, unjustified criticism. Thus he draws a line between honest appraisal with loving counsel and sharp-tongued criticism. He counsels us not to be quick to criticize or condemn others while ignoring our own shortcomings.

James the brother of Jesus gives us some sound advice along this line, saying: "Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if you judge law, you are, not a doer of law, but a judge. One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging your neighbor?"—Jas. 4:11, 12.

Being overly and unnecessarily critical of others is not upbuilding to them or to ourselves, because life has a way of giving back what we put into it. (Matt. 7:2; Eccl. 11:1) If we allow a critical, judging spirit to take root in the heart, evil and not good will sprout. For condemnation brings condemnation. The plea of Christ is that we put up with one another in love and forgiveness. "Even as Jehovah freely forgave you, so do you also."—Col. 3:12-14; Matt. 6:14.

Rule for Behavior

Every builder of worth needs a rule to follow. Jesus, the Architect of our salvation, gave us this behavior rule: "All things, therefore, that you want men to do

to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." (Matt. 7:12) This rule, sometimes called "the golden rule," cannot be kept unless the builder has the love of God. This rule instructs us how to live with our neighbor. Men often excel in mechanics but bungle in human relationships. A survey of 4,400 people who had lost their jobs showed they failed, not because of lack of skill, but because of not knowing how to be friendly, neighborly. We need the rule Christ gave us, that we may know how to build to God's glory.

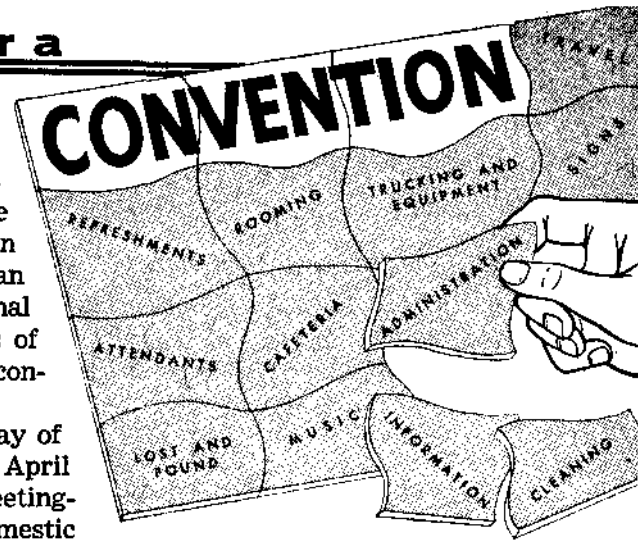
While the rule is simple in terminology, it is not easy to apply. The rule is positive. Jesus taught that the essence of righteousness is the constructive doing of good. The illustration of the good Samaritan is a good example of Jesus' emphasis on doing good deeds, even to strangers.—Luke 10: 25-37.

It is noteworthy that the disciple Luke places Jesus' rule as an introduction to sayings that command Christians to love their enemies. Luke quotes Jesus as saying: "Just as you want men to do to you, do the same way to them. And if you love those loving you, of what credit is it to you? For even the sinners love those loving them. And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. . . . To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back; and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. Continue becoming merciful, just as your Father is merciful." (Luke 6:31-36) Here Christians are called on to show extraordinary love. They are called on to imitate Jehovah in his kind, loving and merciful way. When was the last time you applied this behavior rule? When was the last time that you showed love to your enemies, that you did good to those who did not favor you first, that you lent money to a needy person without hoping for anything back? This rule not only determines the quality of your work, but it also reveals your inner motive and the depth of your sincerity in the service of God.

While there are many construction programs in progress, there are only two kinds of builders—the wise and the foolish. In Luke's account Jesus speaks of two builders, one who built on the ground without a foundation, the other who built upon the deep-underlying rock. Wise builders, Jesus said, are those who come to him, hear his words and do them. The foolish are those who hear Jesus' words but who do not do them; they build on present superficial values without a view to the future.—Luke 6:47-49.

Every building must be tested, however. Seasons change. When spring and fall rains come, a river may flood its banks and become a raging torrent. It is the same with man; even before the end of this system of things at Armageddon, temptations, trials, sorrows and testings do come. Whose house will stand? Those who build on sand or on the ground without a foundation have in store disappointment. Jesus assures us of that fact. But wise builders will provide a refuge in the time of storm, because they heed Jesus' words and they dig into God's Word of truth to make sure of all things; they will be rewarded for their efforts. When the Armageddon storm strikes, their house will stand. (Rev. 16:16) So bear the future in mind as you build today, for the future will determine whether you are a wise or a foolish builder.

Preparing for a CONVENTION



SUMMER is at hand again, and for many persons that means preparing for a convention. In the United States alone some ten million persons each year attend more than 75,000 state, regional and national conventions. Think of the hundreds of millions of hours spent annually at convention sessions!

Think, too, of the immense outlay of money! The *Nation's Business* of April 1965 noted concerning this: "Meeting-holding [is] a $6 billion-a-year domestic industry. In some U.S. cities conventions account for as much as 67 per cent of the yearly revenues of the largest hotels." In Washington, D.C., for example, conventions and tourism generated $400 million in business in 1964, making them the second-largest industry in town next to the federal payroll.

Conventions Serve Serious Purpose

Many organizations are realizing that successful conventions contribute to an organization's growth and internal strength. For this reason conventions have received increased attention in recent years. Every effort is made to see that they function smoothly and efficiently. Commenting on this, a popular United States magazine last year noted:

"One of the reasons why conventions are so successful these days is that they are carefully planned . . . In fact, most of them run so smoothly that the average member isn't aware of the long behind-the-scenes planning, even down to the minute details."

Perhaps you attended a convention recently. Were you aware of the preparation involved? Did you stop to think of what was required to set up and operate a large convention? How long in advance did preparation begin? What went on behind the scenes to make your presence comfortable and beneficial?

Experienced Conventioners

Jehovah's witnesses are perhaps in the best position to know what is involved in setting up and operating a convention. Since 1941, when many thousands of persons assembled for the final day of their eight-day convention in St. Louis, Missouri, they have held numerous assembly sessions with more than 100,000 in attendance. Observed the New York *Times Magazine* concerning their international assembly in 1958:

"The biggest convention ever held was the recent convocation of Jehovah's Witnesses in the Yankee Stadium and the Polo Grounds. It brought 142,668 people to New York in the last week of July. . . . According to the records of the New York Convention and Visitors Bureau, 61,621 stayed in 438 hotels while the other 81,047 bunked in private homes, motels, trailers or rooming houses." Thousands of other

Witnesses commuted from their own nearby residences, and on the final day tens of thousands of visitors turned out to swell the assembly's attendance to over 250,000.

No other convention could compare with it! Its magnitude was almost beyond belief. The *1959 Arena Auditorium Stadium Guide* commented: "New York City, blasé, not easily impressed, thought it had seen everything in the way of a gathering. . . . Then came *Jehovah's Witnesses! Quiet,* orderly, extremely well-mannered, they came by ship, bus, train, plane until more than one hundred and fifty thousand of them were on hand. By sheer numbers they impressed the big town as no other convention had ever done." The 1958 convention remains the largest ever held, *principally because there are no facilities* to handle more of Jehovah's witnesses comfortably.

Since that large international assembly, Jehovah's witnesses have concentrated on holding a series of smaller conventions each year, sometimes called district assemblies. These annual meetings are in addition to the yet smaller circuit conventions, where eighteen to twenty congregations in an assigned area assemble every six months for a weekend of Bible instruction. Every weekend of the year, on the average, about sixty of these circuit conventions are in session somewhere in the world, with anywhere from a few hundred up to several thousand persons in attendance.

The officials of cities that entertain assemblies of Jehovah's witnesses are generally impressed by the smooth way in which preparations for these conventions are carried out. Last year, for instance, a member of the Corpus Christi, Texas, Chamber of Commerce offered to be helpful. After making suggestions on "accommodating all these people" coming to the district assembly, "signing them in," "seating them," and "catering," he said: "You people don't seem to need much help. You have everything organized. Most people enter my office, flop down, stare at me helplessly, and blurt out, 'We are going to have a convention. What shall we do?' "

Motivation

What makes Jehovah's witnesses different? It is not only experience in handling conventions. It is also the quality of love—love for one another, for fellow Christians. (John 13:34, 35) Jehovah's witnesses consider one another brothers and sisters, all part of one family of God. And just as a human family cares for the interests of one another, so do Jehovah's witnesses.

In a large family there are many chores to perform—cooking, cleaning, washing, and helping in other ways—so at a convention there are similar duties to care for. In fact, at large gatherings of Jehovah's witnesses there are as many as twenty-eight different departments of work, such as Attendants, Volunteer Service, Refreshments, Cafeteria, Installation, Check Room and Lost and Found, Information, Cleaning, Trucking and Equipment, Travel, Music, Rooming, Signs, and so forth. It is because Jehovah's witnesses lovingly volunteer to assist in these many departments that their conventions operate so smoothly.

First Requirement

But, first, people must have a desire to attend. For a convention to be successful something appealing must be offered. One trade association official explained: "The big thing is program. You've got to offer a compact, appealing and meaningful program geared to the needs of your audience." Jehovah's witnesses do this. They feature God's Word the Bible, showing how it offers practical solutions to the

very problems facing mankind. It is this faith-strengthening program of Bible instruction that often draws over 100,000 persons to assembly sessions.

The Watchtower Society provides the basic outlines for the subject material to be presented. This is done only after carefully determining the current spiritual needs of the organization. Then qualified, experienced ministers with public-speaking ability are assigned to prepare and deliver the talks and oversee the demonstrations. These ministers spend many hours in preparation and practice. They appreciate that their brothers often make great efforts to attend, and that they deserve the best in spiritual food.

For many months now preparations have been in progress for the "God's Sons of Liberty" District Assemblies, which commence June 22-26 in Toronto, Canada. This series of conventions then sweeps across Canada, southward into the United States—visiting Dallas, San Francisco, Baltimore, Miami Beach and Mobile—and, later in the year and early 1967, moves on into Mexico and many Central and South American countries. In Britain and other parts of the world the same assembly program will also be presented.

Early Preparation

It was back in December 1964, or about a year and a half ago, that negotiations first began in connection with holding the assembly this month at the Toronto Exhibition Grounds. Shortly afterward negotiations began for use of Candlestick Stadium, San Francisco, August 3-7; the Memorial Stadium, Baltimore, August 17-21; Convention Hall, Miami Beach, August 24-28, and other United States and Canadian assembly sites.

This past December and January, N. H. Knorr, the president of the Watch Tower Bible and Tract Society, visited more than a dozen Central and South American countries to negotiate contracts and make travel arrangements for conventions in those places. These assemblies will not get under way for another six months or so. But obtaining a suitable meeting place is only the initial preparatory step in connection with a convention.

Contacting hotels to see what space is available and what the prices will be is often the next step. For the Baltimore assembly this August these contacts began last fall. Then, about six to ten weeks before the convention begins, Jehovah's witnesses start an organized house-to-house search for rooming accommodations in private homes. In Toronto this work commenced April 24 and is still in progress.

Arranging for Accommodations

When a householder agrees to list rooms with a representative of the rooming committee a description of the accommodation is filed with the rooming office. Then, when a request for rooms is received, that accommodation request is matched with a listed accommodation in the file that fits the request. The person requesting the accommodation is then notified at whose home he will be staying, and is advised to let the party know at what time he will arrive in the assembly city and other pertinent information. The person listing the accommodation is also written, being advised who has been assigned to his home, and that he will be writing soon.

As can be appreciated, all of this takes a lot of work. For the international assembly in New York city in 1958, more than 236,000 hours were spent in the house-to-house search for rooming accommodations. In addition, an office staff of over 100 persons worked for more than two months prior to the assembly, processing requests and accommodations.

Generally the community is very hospitable in welcoming assembly delegates into the local homes. At times the mayor of the city takes the lead by opening up his home to visiting Witnesses. For example, last year the mayor of Minneapolis agreed to accommodate a family of nine during the convention in his city.

As a result of their conduct, Jehovah's witnesses have obtained a good reputation. People know that they can be trusted. Following the convention at Yankee Stadium last summer one person wrote, as published in the New York *Daily News* of September 4: "Regardless of what people may feel about the beliefs of Jehovah's Witnesses, it must be admitted that they've proved one thing—that the Bible sure works when applied to the field of human relations. What with racial tensions being as they are it's a pleasure to see that some people can live together as just one race, the human race. We all can learn a lesson from that."

Volunteer Service

Jehovah's witnesses also work well together at their conventions. All service performed is voluntary. No one receives pay. To coordinate the workers, a Volunteer Service department begins functioning months in advance of an assembly.

The files of this department contain an extensive list of the key workers at previous assemblies, their qualifications, and what assembly departments they have worked in. A couple of months before a convention begins, the Volunteer Service department starts writing letters to confirm whether these keymen will be able to serve again. In the letter, certain brothers are often encouraged to line up helpers in their own congregation or circuit to work with them in their convention assignment. Many of such crews have worked together at assemblies many times before. At large assemblies, when these groups of workers are merged together, they form a nucleus around which the convention organization is built.

So Volunteer Service is principally a processing department, lining up and assigning personnel to where they are needed. It has been found in the past that, for an assembly to operate smoothly, usually one volunteer worker is required for every six persons in attendance. At the huge international convention in 1958 when 253,922 attended on the final day, there was a total of 45,980 persons who volunteered their services to work in one of the many departments sometime during the eight-day convention.

However, not all of Jehovah's witnesses who go to conventions are in position to volunteer. Last year, for instance, one person, in answer to an invitation to work in connection with the Yankee Stadium convention, wrote:

"I am very sorry to have to refuse your invitation to serve with you as a captain in the Volunteer Service Department, but my wife has recently undergone surgery twice and is pregnant, so such an assignment would be out of the question for me at this time. I am very thankful for the invitation and would otherwise try my best to fulfill the responsibility involved. I would appreciate it if Brother ——, or whoever is in charge, would keep me on this list for such assignment for the future, because I have enjoyed assisting in that department in the past and would again. With you in the desire of an assembly to Jehovah's praise."

This letter expresses the attitude of tens of thousands of Jehovah's witnesses, and explains how their assemblies can operate so smoothly. Even infirm and handicapped persons often volunteer, and their services are used well in certain departments.

Other Preparations and Work

Weeks in advance of a large assembly an organizational meeting is held. Here arrangements are discussed for setting up a workshop and obtaining the necessary equipment. Observed S. H. Plumhoff, the Trucking and Equipment servant, in his report on the Yankee Stadium convention last year:

"It is a tremendous task to get the needed equipment and trucks to supply the needs of the 28 departments which are set up to handle such a convention, but through letters and personal contact the response was indeed gratifying. Equipment was called in from 49 circuits in the northeastern part of the United States.

"The response of business concerns in making courtesy loans of valuable equipment was very helpful and greatly appreciated. . . . Smith Corona loaned 12 secretarial model typewriters. Underwood loaned 2 office typewriters and an electric calculator for our use. Hobart loaned a 5 HP meat grinder, 2 mixer choppers, 4 slicing machines, 2 potato peelers and a 5 HP mixer, grinder pattie-making machine. . . . When business concerns make such loans it helps one to appreciate the good name and respect that Jehovah's witnesses have been able to establish."

When the time for the convention arrives, setting up the stage and many convention departments is a tremendous job. At times there are only two or three days, or less, to do this. So, as has occurred at Yankee Stadium, scores of loaded trucks and hundreds of volunteer workers stand poised to swing into operation as soon as the last batter is out and the fans leave the ball park. During the convention itself, the trucks operate throughout the night bringing in the necessary supplies, particularly food. This is prepared and served at the assembly's cafeteria and refreshment stands.

Last fall the New York city bulletin, *Inside Health*, reported relative to the tremendous feeding task performed by the cafeteria: "At least one-half million meals were served to about 50,000 persons at the Jehovah's Witnesses Convention, Aug. 24-29 at Yankee Stadium—and not a single case of food poisoning occurred. . . . Consumed daily—among other things—were 25 tons of beef, eight tons of potatoes, 4000 dozen eggs, 600 gallons of coffee and a trailer truck load of milk."

Close cooperation is required to prepare food rapidly in such quantities. How Jehovah's witnesses work together to accomplish the task is illustrated by the sandwich-making operation, described by E. V. Singer, in charge of Refreshments: "Rye bread was used. One sister would spread mustard on the first slice, the other would put on the premeasured cup of pastrami, the next would place the mustard pickle chips on the pastrami, the last one would place a slice of bread on top and move it along to those who would wrap the sandwiches in dry wax paper."

Yes, there is a great deal of work in connection with assemblies of Jehovah's witnesses. The cooperation and Christian love shown contribute to their unusual success. Even in the matter of neatness they take pride, as the *1959 Arena Auditorium Stadium Guide* noted: "Not so much as a match stick or discarded candy wrapper could be found in the stadiums and other areas they had rented. Thousands of their members, men, women and children made up a committee to leave every square foot of area as clean or cleaner, than they had found it."

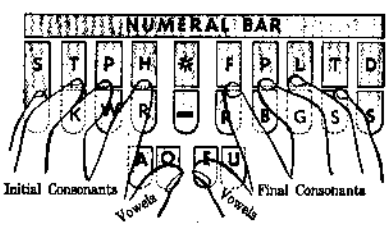
The next time you attend a convention, think about the preparations involved. Accept our invitation to attend one of the "God's Sons of Liberty" District Assemblies this year.

STENOTYPY

—the machine shorthand method

HAVE you ever noticed a person operating the keys on a machine in televised courtroom dramas, United Nations hearings and Presidential news conferences? He takes down everything that is said, easily keeping up with the speakers. The device he uses is a remarkable machine known as a stenograph.

The keyboard was developed about fifty years ago by a shorthand reporter named Ward Stone Ireland. Weighing only about four pounds, the machine is easily carried about and is operated without wires and electricity. What it writes on a length of paper tape may appear to be meaningless to the untrained eye, but actually the writing is not as difficult to read as it appears. Instead of strange symbols, Roman letters are used. By looking carefully, you would be able to pick out portions of recognizable words. You would also see some words that are written out in their entirety.



How a Stenograph Works

The keyboard of the machine contains 23 keys, with 21 keys representing 16 letters of the alphabet (a few letters are duplicated). There is also an asterisk and a space key. Operation of the machine is much like playing a piano. The keys are pressed lightly by the fingers, either singly or in groups. When a key is pressed, a letter is printed upon a strip of paper that is prefolded so that when it comes out of the machine it drops neatly into a tray at the back of the machine. Each time the keys are pressed, the machine automatically moves the tape up for the next word.

A stenograph can be used for recording almost any language. This is due to the fact that the writing is done phonetically and the correct spelling of a word is not necessary. For example, the word "tough" is written on a stenograph as TUF, the word "your" as UR and "laugh" as LAF. One stroke on the machine can represent a syllable, word or phrase. From one to all ten fingers can be used in a single stroke.

Division of the Keyboard

The keyboard is theoretically divided into three basic units: the beginning of words, the vowels and the endings. The initial consonants of a word, such as T in TAB, are written with the fingers of the left hand and they appear on the left side of the tape. The vowels, such as A in BAT, are written with the thumbs and appear in the middle of the tape. Final consonants, such as R in TAR, are written with the right hand and always appear on the right.

Each finger handles two keys on the machine, the exception being the small finger on the right hand, which presses two extra keys, but never at the same time. One-syllable words are written in one stroke instead of pressing each letter individually as on a typewriter. The word

"start," for example, requires five strokes on a typewriter, but on a stenograph it requires only one stroke. All five keys are pressed at the same time and appear on one line on the tape. Here is another illustration: "The star was out." This sentence requires only four strokes on a stenograph but sixteen on a typewriter, apart from closing punctuation. Note the illustration of how this sentence is written on the tape. You read across from left to right for each word and then shift your eyes down for the next one. Since words are written phonetically on a stenograph and few strokes are required, as many as 250 words per minute can be recorded by a highly skilled stenotypist.

The Basic Theory

With the keyboard containing only 21 letters, it is necessary to combine two or more existing letters to substitute or represent the missing ones. For example, there are only four vowels on the keyboard. There is no I. The letters EU are used to represent this missing vowel when they are struck together, using the right thumb. Thus the word "pit" is written on the tape as PEUT. After a while a trained operator mentally sees the vowel I whenever he sees EU.

For ending words with the letter D there is a D on the right side of the machine, but there is none on the left side for beginning words with D, such as DAD. When confronted with such a word, the operator uses the two letters TK to represent the beginning D. Some other substitutions are: TP for F; PW for B; HR for L; TPH for N and TKPW for G. After learning these various combinations, it is not difficult to learn the rest of the theory. This shorthand method is simple and not nearly as complicated as it might at first seem.

Speed is the objective in stenotypy, and to achieve it abbreviations are essential. Here are some examples: The letter U stands for the word "you," K for the word "can," T for the word "it," UR for "your" and WH for "whether." Some abbreviations for words of two or more syllables can be written with only one stroke. For example, POS for the word "possible," SUF for "sufficient," SERT for "certain," PRAPS for "perhaps" and TERT for "territory" can each be written with only one stroke on the machine, thus saving time. Because a stenotypist can use as many fingers as are necessary at one time, he seems to an observer to be able to keep pace with the person speaking and even, at times, to be waiting for him to finish.

As with anything else that humans do, errors are certain to occur. To correct them the stenograph operator uses the asterisk key (*) in the middle of the keyboard. After this, the correct letters are pressed. The transcriber knows when he sees the asterisk that the word immediately preceding the asterisk is incorrect but the one following is the correct word. To indicate a new paragraph, this key is pressed twice in succession.

On the average, each stroke represents a word. A word of two or more syllables that is not abbreviated is written as a succession of sounds, and that requires more than one stroke on the machine. For example, the word "hotel" is written with two strokes. The syllable HO goes on one line and the syllable TEL on the next line. The same is true when an unimportant

or unaccented vowel occurs in the middle of a word or in the last syllable. For example, the word "article" would be written in only two strokes, first the syllable ART and then KL. Each stroke is on a separate line.

Numbers and Punctuation

Numbers are written by pressing the numeral bar that runs across the upper part of the machine, while pressing certain keys. To write numerals 1 to 4 and 6 to 9, the numeral bar is struck in conjunction with the keys in the top row. The bar raises the keys and enables them to strike numbers instead of letters. Because the numbers always appear in the same position on the tape, certain numbers have to be written with more than one stroke to avoid the wrong figure. For example, the number 23 requires only one stroke, pressing the two keys together. However, if the figure were 32, the 3 would have to be pressed first and then the 2, which throws the two numbers on separate lines. Since the lines are read from the top to bottom, the first line would have the 3 and the second the 2, giving the figure 32. The number 16 can be written with one stroke, putting both digits on the same line, but the number 61 requires two separate strokes, and hence separate lines.

For punctuation marks combinations of letters are used. The period is written by pressing all four fingers of the right hand on the four upper keys FPLT. The comma is formed by using the same fingers but by pressing the bottom four keys RBGS. Similar combinations are used for other punctuation marks. Although a number of letters are involved in these marks, it should be remembered that it takes the same amount of time to press three keys at the same time as it does to press one. When reading the tape, these combinations of letters are easily distinguished from single letters, helping the eye to pick out the punctuation marks when transcribing the material. Note the illustration of the sentence, "He said, we hope to see you at the hotel." See how the letters RBGS and FPLT, that indicate the punctuation marks, stand out from the other letters. Notice also the two-syllable word "hotel" and how it is split between two lines because two strokes were required to write it.

Once the combination of letters is memorized and the theory learned, speed becomes a vital factor toward success in operating a stenograph. It takes practice and more practice to become a good operator. Only after many hours of practice does a student begin to develop the skill he needs to write rapidly with this machine.

As the folded tape comes out of the stenograph it represents a permanent record that can be stored away and read decades later. An important feature of this system of shorthand is the fact that one stenotypist can read and transcribe the notes of another, which is rarely possible in other methods. The stenograph has proved itself invaluable for long and tedious dictation in courtrooms, conventions, congressional proceedings, and so on. It is not as tiring as other methods of shorthand.

The rising growth rate of industry has created a large demand for accurate reporters, and since a certified stenotypist is regarded as a "dictation specialist," this is a field with employment opportunities.

The Mighty Paraná on the Rampage

By "Awake!" correspondent in Argentina

WHILE in other parts of the world drought has been producing acute water shortages, a large section of South America was suffering from too much water during the past several months. The entire Paraná River region, all the way from Argentina's northern province of Misiones to Buenos Aires in the south, was widely inundated by the surging, rain-swollen waters of this second-longest river of the southern continent. The result has been a major disaster, the cost of which in lives and damage can only now begin to be computed.

When in mid-January the heavy rains came in the north, they were accepted at first as the usual harbingers of Argentina's hot, humid summer season. Little did the people realize that those rains would bring about conditions of national emergency. The downpour was evidently heavier, more widespread, and of longer duration than anything experienced during the previous sixty years. The land could take only so much water, and then the surplus began to drain off rapidly. Yet still it rained.

To comprehend the devastation that was to follow, we should understand that the Paraná River traverses a course of three thousand miles, as it waters huge areas of Brazil, Paraguay and Argentina. The continuous runoff began to affect the river level at the point where Brazil's Iguazú River pours its tributary waters into the Paraná. Some 350 miles farther down, the Paraguay River also dumps its tremendous volume into the main stream.

Soon the river level was climbing swiftly. By the 18th of January hundreds were abandoning their homes and thousands more were threatened. A few days later the northern province of Misiones was declared a disaster area, and this status was then extended to the neighboring province of Corrientes. By this time the Paraná had risen to a record level of fifteen feet above normal. The overflowing waters, like grasping fingers, were reaching out into the low-lying areas bordering the river.

Hazards of the Raging Torrent

Within a few days 90,000 persons were rendered homeless, and to add to the hardships and worries, the waters were hindering, and in places completely cutting off, communications, mail and transport services. Highways were menaced by the encroaching river; sections were washed out entirely, while others were submerged for long stretches. Anxiety about friends and relatives could not be allayed. Thousands of families were reduced to living in makeshift shelters.

The swirling waters brought other hazards too. Giant "camelotes," floating islands formed of tangled vegetation, swept down the river in such masses that they blocked the swollen river in places and caused its waters to spread into wide areas that might otherwise have escaped the devastation. At times these "camelotes" were large and buoyant enough to carry the weight of animals. In fact, it was reported that pumas had been carried downriver on them. Demolition crews now had to be called in as these floating masses piled up at bridges, obstructed navigation and threatened to block the intake channels of powerhouses and lines taking drinking water to the downriver cities.

Snakes and huge spiders from the tropical jungles also came down the river on those islands. One snake, thirty feet long and with a head as large as a good-sized dog's, was shot by police. In the province of Formosa an unprecedented invasion of reptiles was experienced. Increasing numbers of snakebites were being reported. Snakebite serum, as many as 115,240 doses, was rushed in by the Public Health Department. One newspaper published a plea for cooperation in rounding up and shipping snakes to an institution in Buenos Aires where their venom could be "milked" and used in the preparation of additional supplies of the serum.

Outbreaks of malaria, diphtheria and typhoid were feared. The putrefying carcasses of drowned cattle and other animals introduced worry about possible epidemics. The Health Department hurriedly distributed, in addition to snakebite serum, 29,900,000 units of antitetanus serum and 397,070 units of serum to combat malaria. In the province of Misiones yellow fever broke out, but though there were thirteen fatalities from this disease by March 9, the authorities managed to keep the situation well in hand.

Week after week the swelling waters of the Paraná continued to reach ever farther beyond its banks, making fresh inroads into areas of agriculture and population. Fears also now arose for the safety of the area around Buenos Aires where the river empties into the Río de la Plata. If the onrushing floodwaters reached seawater at a time when the southeast wind was blowing strong from the ocean, then a considerable portion of the city's river districts might well be enveloped in the muddy waters. To some extent this fear was justified by the event, for six or seven thousand persons were forced to abandon their homes in that area. The delta islands were obliterated by the rising water level.

Relief with Problems

Relief measures were mobilized on a large scale. Food, clothing and cash contributions poured in from far and near. The army lent a hand, too, in rescue operations and in the delivery of relief supplies. In fact, the presence of the troops proved to be a necessary protection, for unprincipled persons had begun to loot. Large areas had to be declared a military zone in order to cope with an outbreak of organized and individual thievery.

There were others besides robbers who were ready to take advantage of the confused conditions resulting from the flood. Smuggling of contraband material from Paraguay is ordinarily controlled quite effectively by patrols that cover the normal river and highway approaches to Argentina. Now, due to the widening of the river artery it became virtually impossible for the customs officials to maintain full control. Smugglers doubtless conducted an intensified campaign.

The influx of relief supplies for flood victims appears to have brought to some unscrupulous officials a temptation they found hard to resist. Certain it is that fears were expressed by some citizens that urgently needed supplies were being stored for release at some future date—a date, they charged, that would fall around time for reelection, when votes might readily be purchased by means of gifts that cost the politician nothing.

Generous gifts from other lands were gladly welcomed. From abroad came large donations, especially of medical supplies, and considerable help was also given in the matter of providing means for the evacuation of endangered flood victims.

Witnesses Extend Help

There were refreshing incidents, too, that offered proof of the genuine concern of Christian ministers over the plight of

the flood refugees. At Resistencia in the province of Chaco, where the Paraná began its real rampage, and at nearby Barranqueras, a large number of people had suffered temporary loss of home. Across the river on the higher elevation around the city of Corrientes, Jehovah's witnesses broadcast their readiness to shelter and aid their homeless Christian brothers.

The branch supervisor for Jehovah's witnesses in Argentina made a special trip to the disaster zone to ascertain how best the Witnesses affected by the flood might be assisted. It was truly inspiring to find that, even where Kingdom Halls had been rendered unusable, the Witnesses had not left off meeting together regularly. Smaller meetings in private homes substituted for the larger gatherings and the vital spiritual welfare of the congregations was maintained. A number of Witnesses had lost all their possessions, and in several cases their homes had been unable to withstand the ravages of the flood.

Thirty congregations in the Greater Buenos Aires area were informed of the plight of their brothers. Within a short time six tons of food and clothing were on their way. As quickly as blocked and washed-out highways could be restored, private transport arrangements sped relief to the needy. Even the expense of transportation was defrayed by generous cash contributions for that purpose.

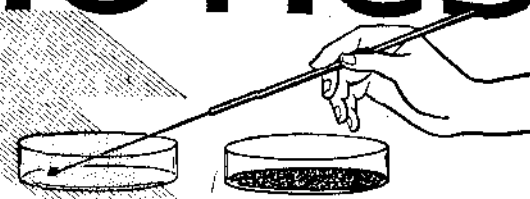
And Now What?

A general survey of the flood zone was taken toward the close of March, and some tragic statistics were disclosed. In the province of Formosa over four million acres were under water, including some 94,000 acres bearing crops of cotton, sunflower and corn. In the province of Chaco damages were estimated at about $16,000,000. Fifty percent of the cotton crop of this province, as well as 60 percent of the sunflower crop, was ruined. Loss of cattle by drowning was prodigious—135,000 head. And 60 percent of the province's paved roads would now require costly repair or replacement.

Though reports thus far on loss of life have not been issued officially, it is known that great numbers, including children and aged persons, were found dead when the waters receded. Many had delayed flight until too late, finding it hard to believe that such an unheard-of disaster could overtake them. In one case observers noted from some distance a woman, two children and a dog marooned on the roof of a submerged dwelling. On closer approach it was discovered they were all dead. What they had succumbed to, whether starvation or fright, could not be determined.

Argentina now has, in this huge devastated region, a gigantic job of rehabilitation on its hands. It is said that it will take at least three years before things can get back to normal. Meantime, amid the trying conditions of the flood's recession, Jehovah's witnesses continue to bear to the people a message of comfort and hope. They have good news for the people —news to the effect that in the New Order beyond Armageddon no such disaster will bring want and sorrow upon the inhabitants. Under the jurisdiction of a heavenly government, the elements of wind and water will be controlled so that neither hurt nor ruin will come upon the obedient earthly subjects of Christ, the invisible King.—Isa. 11:9.

ANTIBIOTICS and the FIGHT AGAINST INFECTION



By "Awake!" correspondent in Australia

PICTURE in your mind a garden in which each plant has its own chemical-producing system that keeps the soil in its vicinity permeated with weed killer. Would it not seem advantageous to cultivate such plants for the purpose of extracting the weed-killing chemical to use against weeds elsewhere?

These thoughts ran through the minds of some men more than twenty-five years ago. Although they were not gardeners, these men had a most unusual "garden." They were growing molds similar to that which grows on stale bread. In small containers they had specially prepared "soil." The "weeds" with which they were working were minute plantlike organisms, bacteria that cause such diseases as diphtheria and pneumonia.

In their work they made a startling discovery. They found that the molds had a built-in defense system that released a chemical fatal to the bacteria responsible for the diseases just named. Later, this chemical was isolated and presented to the medical world as "Penicillin." Thus, about 1941, began the age of antibiotics, chemical warfare against mankind's most diminutive foes.

The selective destructive action of penicillin against some of the most dangerous disease-causing organisms and its relative harmlessness to most patients are of particular importance. Countless human lives that otherwise would have been ended by the ravages of disease bacteria have been prolonged. However, it was later recognized that there are dangers connected with the use of penicillin and other antibiotics. This has compelled hospitals and health authorities to engage trained bacteriologists to supervise their use.

The field of antibiotics causes questions to arise in the minds of many persons. What kinds of antibiotics are there? How are they to be used? On what principle do they work? What limitations and dangers do they have? What precautions should be taken? Indeed, just what are bacteria and infection?

Bacteria and Infection

Bacteria, frequently referred to as germs or microbes, are one-cell organisms that multiply simply by dividing in two. They are distributed everywhere and perform vital functions in creation. Many perform useful functions in the soil. Millions are normally found in the human intestines, where they play an essential part in digestion.

However, certain bacteria capable of infiltrating the human system produce injurious effects, causing infection. Drinking water may contain the bacteria of typhoid fever, and these can attach themselves to your intestines. The bacteria of tuberculosis are spread by an already infected person, generally by coughing or spitting, and these germs can implant themselves in your lungs.

Some bacteria are opportunists. They

live on the skin, in the throat, lungs and intestines, and are harmless if they do not penetrate living tissues. As long as you remain healthy your resistance to infection by them is strong. If, however, you are exposed to inclement weather or become exhausted or suffer from malnutrition, then your body may not be able to stop these opportunists from becoming aggressive. Through a small injury or by other routes they might penetrate the first line of defense—either the skin, throat or other tissues. Normally the white blood cells of your body will fight the infiltrators fiercely. Inflammation and fever are signs that the invaders have already established themselves. Your body has become a battlefield, and there are times when reinforcements may be imperative if you are to survive.

By means of antiseptics medical men have prevented the growth of bacteria outside the body. But about forty years of effort failed to discover an antiseptic that would act on infective bacteria within the body without at the same time causing damage to body tissues or to the blood.

The Sulfonamides

However, in 1935, the investigation in Germany of a red dye and related chemicals known as the sulfonamides proved these to be drugs that could combat such life-threatening infections as meningitis and pneumonia.

Sulfonamides are usually taken orally and are absorbed into the blood, thus diffusing freely into every part of the body. The drug must be correctly matched against the causative organism. Success in treating a sudden infection depends much on dealing a decisive blow in the first twenty-four hours. A high starting dose is given, followed by regular and frequent administration in order to keep up high blood levels of the drug.

Observers have described the procedure that takes place as chemical war strategy. This is what happens: One of the substances normally present within the human body and which is essential for the growth and reproduction of certain bacteria is paramino-benzoid acid. The sulfonamides are of a similar chemical structure. The harmful bacteria mistakenly absorb the sulfonamide, with disastrous results. They cease to function normally. At this point the defense mechanisms of the body take over, complete the destruction of the invaders, and recovery of the patient is usually rapid.

However, the frequency of adverse side effects and serious reactions to this form of treatment imposes limitations on the use of sulfonamides and necessitates close supervision. Stoppage of urine due to crystallization in the kidneys of certain of the less soluble sulfonamides is only one danger. To avoid this, a generous supply of fluids must be given throughout the treatment.

The course of life-threatening infections in countless men and women has been dramatically reversed as the result of treatment with sulfonamides. Nevertheless, with even the present improved sulfonamides in use, you should know that such treatment should never be used for conditions that do not justify the risk, and then only under supervision.

While sulfonamides remain the drugs of choice for certain conditions of infection, this form of treatment has now been largely taken over by the antibiotics.

Discovery of Penicillin

The cool, damp British summer of 1928 was conducive to the growth of molds. These are carried in every direction by air currents and grow on bread, cheese, vegetables or wherever they can find nourishment.

In that year scientist Alexander Fleming was doing research on disease-causing germs in his laboratory, growing them in round, shallow trays. It so happened that a few of these trays were put to one side for a few days and exposed to the air. Molds started to grow on them alongside his bacteria, not unusual in the circumstances. But, on just one of these plates the mold was acting peculiarly. It was destroying the colonies of harmful bacteria!

By further experimenting Fleming showed that his mold produced a powerful chemical that interfered with the growth of the bacteria that cause pneumonia, diphtheria, gonorrhea and other conditions. Thus the discovery of one of the most remarkable drugs in history was an observation following a pure accident—a speck of mold just descended out of the London sky and drifted in through an open window! "All the same," Fleming later said, "the spores didn't just stand up on the agar and say 'I produce an antibiotic, you know.' "

Fleming prepared a paper on his discovery and read it to the Medical Research Club, but his listeners were bored. Though the paper was published in the *British Journal of Experimental Pathology,* the scientific world was unexcited. For some ten years Fleming vainly tried to enlist the aid of leading doctors in Britain. With the outbreak of World War II, interest in antibacterial remedies became the center of interest and penicillin was rediscovered.

Some of the most life-threatening and common germs present in all sorts of invasions, from pneumonia and scarlet fever to infected wounds and boils, succumb to the destructive effects of penicillin. But a number of other bacteria are quite indifferent to it. Also, while penicillin seems to be harmless to most persons, others have an exceptional susceptibility toward it, sometimes violently so. This may take the form of skin eruptions, rash and itching. Certain other more severe reactions are possible, even death to those extremely sensitive to it. If you have had adverse reactions with penicillin, by all means your doctor should be told of this before any more is administered. Tests may determine whether a person is allergic to the drug. Also, adequate laboratory control of the administration of antibiotics, especially in hospitals, is a necessary precaution against serious and uncontrollable infections arising from the emergence of strains of bacteria resistant to antibiotics.

Streptomycin

A second important antibiotic, streptomycin, discovered in 1944, was obtained from bacteria found in the soil. It is one of the most useful chemicals yet discovered in the war against the world scourge of tuberculosis.

By itself streptomycin does not cure the disease, nor does it kill the bacteria. It merely arrests their progress. By bed rest and diet it is hoped to build up the patient's natural defenses to the point at which the control, if not the eradication, of the infection can be brought about.

Resistance to injections of streptomycin develop among the tubercle bacilli in a few weeks, but this problem is overcome by the patient's taking orally another drug at the same time, either sodium aminosalicylate or isoniazid. Though much less powerful than the antibiotic, the germs resistant to streptomycin respond to one of these other drugs. Usually treatment over a long period, perhaps two years, is necessary.

Some persons are allergic to streptomycin. A more serious problem is that prolonged administration may cause disturbance of the nervous system, sometimes leading to balancing difficulties or even

deafness. If the patient wants to be cured, it may be that the severity of the disease is such that no other treatment is available. Patient and doctor should carefully consider the risks involved before proceeding with the treatment. Though there is the risk, in many countries its use has helped keep under control the dreaded tuberculosis, once a merciless killer.

Other Antibiotics

Thousands of soil samples obtained from all over the world have been screened for bacteria capable of producing antibiotics. Tetracycline was introduced in 1952 and is active against a much wider range of bacteria than either penicillin or streptomycin. It is now widely used and has saved many lives.

While tetracycline is relatively nonpoisonous, gastrointestinal disturbances are possible. This risk can be reduced by taking the drug with or directly after food. Dryness of the mouth may occur and occasionally more serious side effects are noted due to the antibiotic's destroying the normal, useful bacteria of the intestine, leaving the field clear for resistant bacteria to flourish. Pregnant women are advised not to take tetracycline because there is a tendency for the baby's teeth to be discolored. It is also suggested that young children should avoid tetracycline.

Chloramphenicol (Chloromycetin) is another antibiotic, isolated from a bacteria found in a soil sample from Venezuela. It is both highly effective and dangerous. Medical men are advised that its use is justified only in the treatment of life-endangering infections such as typhoid fever when no other effective antibiotic is available.

A few other useful antibiotics are also available, but, again, most require caution in their use.

Has Its Place

The use of antibiotics has its place in the practice of medicine. But too many people, having heard of the dramatic efficiency of antibiotics, expect immediate relief when a cold, raised temperature or skin eruption sends them to a doctor. The experienced medical man will not administer antibiotics and risk destroying numerous friendly bacteria and possibly introducing other complications just to get rid of germs about the presence of which he is uncertain.

While sometimes the patient's condition does not allow delay and testing, the ideal arrangement is for the doctor first to identify accurately the invading organism, and then ascertain the safest, fastest and most effective drug to use against it. Laboratory tests to do this can be performed in a day or so.

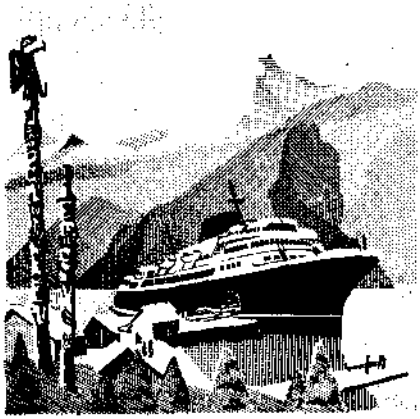
Although there is the danger of adverse reaction, it can be kept to a minimum by testing and matching the proper drug against the invading germ. And when the patient is given intelligent care and his defense mechanism is efficient, the response is usually rapid. As a result of such treatment, gone are the days of hopeless despair with numerous cases of pneumonia, scarlet fever, tuberculosis and meningitis.

So the discovery of antibiotics has made possible the combating of harmful bacteria with relatively little adverse effect on the patient. And most of the problems associated with antibiotics would disappear if their use were strictly confined to their known capabilities.

ARTICLES IN THE NEXT ISSUE

- What Kind of God Is Your God?
- Solving the Protein Problem.
- Clergymen Who Approve Homosexuality.
- Have You Declared Everything?
- Pretty but Poisonous.

Traveling on ALASKA'S MARINE HIGHWAY



By "Awake!" correspondent in Alaska

THIS unusual transportation system follows the route of the fabled Inside Passage, the marine highway by which gold from the Klondike and Alaska diggings moved years ago to the United States. Threading through the spectacular mountain wilderness of the Alexander Archipelago, the new Marine Highway offers passengers the opportunity to glimpse a frontier being transformed into a twentieth-century civilization and to meet people who have the resourcefulness to live in a challenging wilderness.

For making this trip to Alaska, there is now at one's disposal an elite fleet of three new four-and-a-half-million-dollar ferries. When the huge ferry Malaspina slid from the docks into Puget Sound late in 1962, it displaced 3,585 tons of water. A few minutes later tugs left her to her own devices. Twin screws and controllable-pitch propellers steered the blue-hulled Malaspina through some fancy figure-sailing maneuvers in convincing style. At cruising speed (17 knots) she drew a circle with a diameter of two ship-lengths. With power-brake efficiency hundreds of tons of momentum-propelled steel churned from full speed to a dead stop in less than three lengths!

Accommodations

Because tourism has constituted the main determinants for the Highway's existence, and because the distances involved are much greater than most ferry systems serve, designing engineers gave exceptional attention to comfort. Features of the ships were borrowed from trains, airplanes, bus and train terminals and assorted other public conveniences. The result is not just another ferry to haul vehicles and passengers from one point to another; it is something of an all-purpose luxury ferry.

The ship's staterooms and entire boat deck have been designed for comfort and appeal. The lounges and saloon are decorated in totemic motif, reminiscent of the Indians (not Eskimos) who originally settled this part of Alaska. The top deck has been reserved for the bridge, pilothouse and officers' quarters up forward. It also contains the lone incongruity. Designers had styled the top deck the "Sun Deck." Southeasterners, of course, have not attempted to sun themselves in the 100 to 150 inches of rain it sheds each year. But designers never changed it, engineers had no reason to notice it, and shipbuilders overlooked it. Now Alaskans own a sun deck in southeastern Alaska, a misnomer and an amusing topic of conversation.

Shortly after the trial runs, the Malaspina was licensed by the United States to carry 500 passengers in inside waters, and she headed north to her home amidst the hundreds of islands that make up the Alexander Archipelago. She was joined later

by the Matanuska and Taku, named, as she was, after prominent Alaskan glaciers. These ferries each carry 108 autos and 500 passengers.

Route of the Marine Highway

As the big ferry eases away from the slip at Prince Rupert, Canada, we are on a direct trip of about 31 hours of leisure and 490 statute miles of travel-folder beauty to the northern terminus at Skagway, Alaska. All together, the ship stops at seven ports of call. As colorful as the origin of their names, Ketchikan, Sitka and Skagway are derived from Indian words; Petersburg was named for a Norwegian fisherman; Wrangell, one of Alaska's oldest towns, for a Russian baron who founded it as a fur trading post in 1834; and Joe Juneau was a gold prospector who struck it rich where the present capital of Alaska now stands. Whereas Juneau, Skagway and Haines are backed by huge mountains and glaciers, Petersburg, Wrangell, Ketchikan and Sitka are among the 1,100 islands in the Alexander Archipelago made up of tops of submerged mountains, with irregular coastlines and deep channels between them.

At Ketchikan, southern gateway to Alaska, we enjoy the contrast of cultures so common along the way. Because ferry service is provided six days out of seven and travelers may board any one at their convenience, stops at ports of call are brief, and before long we are back aboard in time for supper.

During the night the ferry stops briefly at two fishing and sawmill communities: Wrangell, which grew up under three flags (Russian, British and American) and served as a supply center during three separate gold rushes; and Petersburg, custodian of the world's record 126½-pound salmon.

During the night one can observe some fascinating navigation, as we enter Wrangell Narrows. This narrow channel is also crooked, shallow and marked with buoys, flashers and beacons. Men, women and children and even crew members chart each light as it approaches. Passenger participation scarcely relaxes long enough for a blink until we reach the northern end of Petersburg.

On alternate runs, the ferry puts in at Sitka, the former capital of Russian America, where the United States' purchase of Alaska from Russia was formalized in 1867, for two cents an acre.

Nestled at the base of an immense pair of mountains, Juneau, the capital city, is truly picturesque—a dot of civilization on the edge of a massive expanse of ice, snow, rock and glaciers. Modern office buildings, narrow streets and shopping district are all crowded onto the limited level space of the downtown area. They are extended up the base of the mountain until the terrain becomes too steep to walk or drive. From here it is just a few minutes' ride by car to a beautiful sight for which Alaska is famous: beautiful Mendenhall Glacier.

The six-hour voyage up Lynn Canal affords some of the most breathtaking scenery along the Highway and takes us to our last two ports of call, Haines and Skagway. Of the seven ports of call, only Haines has road access, a 159-mile road that links the ferry system to the rest of Alaska. The end of the line is Skagway, gateway to the Yukon. It is a town of about 750 population, with wooden sidewalks, and some of the false-front buildings that served its peak population of 20,000 during the Gold Rush days.

The Alaska Marine Highway System was conceived as a transportation link to the continental United States and Canada

through a largely unknown and extremely beautiful section of Alaska. It was designed to provide a more economical means of transportation for southeastern Alaskans and also to accommodate a limited amount of freight. The Highway is proving popular, the ferries carrying 187,000 passengers during the first two years of service. Since the ferries connect Canadian Highway 16 on the south and the Haines Highway on the north, they save a motorist driving to central Alaska about 650 miles of gravel-road travel. The ferries run the year round and are making the Inside Passage a popular marine throughway to the north.

Praying for a Sign

A full-time minister in the United States had occasion to relate this experience:

"A woman had been to a Billy Graham crusade meeting where she was 'saved.' Some of those 'saved' sincerely wanted to know what they should do next. At the crusade gathering they were told simply to go to the church of their choice.

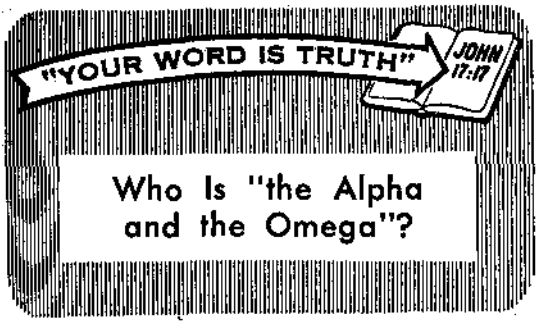
"The woman had conscientiously accepted Christ as her savior. Now what? Since she did not know what church God wanted her to attend, she prayed to him. She earnestly told God that she would go wherever he would send her, even if it were to a little old broken-down church with few members but where she would be needed.

"Continually she prayed to God to show her the right church, to give her some sign. One day, after praying she was out driving and looked up to see a Kingdom Hall of Jehovah's Witnesses. 'But, Lord, there must be some mistake,' she prayed. 'You don't mean that one. They don't even believe in Christ!' On going home she said, 'Lord, you'll just have to give me a sign. I really am anxious to get started doing what is right.'

"The next day one of Jehovah's witnesses called at her door. She accepted copies of *The Watchtower* and *Awake!* and made an appointment for him to return the following Saturday at 2 p.m. As he left, she prayed again, saying, 'Lord, this is the second time. But surely this can't be the sign, because they don't believe in Jesus.' All the week she worried about the appointment and prayed. She finally decided to be out when the Witness called at 2 p.m. By Saturday she was quite anxious as she prepared to leave.

"As it happened, though, the Witness who had made the appointment became ill, so he asked a fellow minister to stop by and tell the woman why he could not be there. The Witness had other persons to call on in the area, so she stopped by the person's house at 1 p.m. At that time the woman had not yet left and was shocked when she answered the door and the caller introduced herself as one of Jehovah's witnesses. The woman who had been praying for a sign opened the door and in a shocked state motioned for the Witness to enter. After explaining why the original minister who called was unable to come, the Witness proceeded to offer the householder a booklet to aid her in the study of the Bible.

"Silently the woman prayed, 'Lord, this is the third time!' She openly told the Witness that she had intended to be absent when the minister came, but since this was three out of three times she had better get the matter straightened out. 'Do you believe in Christ?' she asked. The answer was, 'Why, of course.' Then the Witness showed her Scriptural references to support the statement. The woman said, 'This must be it. God must be sending me to this organization. Now what do I do?' The Witness replied, 'Study.' And that she is doing, having a home Bible study, despite bitter opposition from her relatives."



Who Is "the Alpha and the Omega"?

THREE times in the Bible book of Revelation the expression "Alpha and the Omega" occurs as a title. These are Greek words for the first and last letters of the Greek alphabet. Due to the manner in which the title appears in the book, differences of opinion have arisen as regards to whom the title applies.

It first appears at Revelation 1:8, and to some persons reading the Authorized Version of the Bible of 1611 C.E., it seems to apply to Jesus Christ. This is the way it reads in that translation: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Because Jesus Christ is mentioned in the verses preceding this one, these persons conclude that he is the one speaking here.

The opening verse of chapter one of this Bible book shows that the Revelation was given first to Jesus Christ by God, and then Jesus gave it to John through an angel. The angel, therefore, speaks at times as representing God, the primary Giver of the Revelation, and at other times as representing Jesus Christ. For whom, then, is the angel speaking in this text?

It is interesting to note the words of Albert Barnes in *Barnes' Notes on the New Testament.* He observes: "It cannot be absolutely certain that the writer meant to refer to the Lord Jesus specifically here. . . . There is no real incongruity in supposing, also, that the writer here meant to refer to God as such." So, does the ambiguous word "Lord" in the *Authorized Version* apply, in this text, to the supreme God who created man or to Jesus Christ his Son?

Many modern and more accurate translations of the Bible such as the *Revised Standard Version, New World Translation of the Holy Scriptures* and *An American Translation* reveal that, not Jesus, but "the Lord God" is the One who is speaking. For example, the *Revised Standard Version* puts the text this way: " 'I am the Alpha and the Omega,' says the Lord God, who is and who was and who is to come, the Almighty." The *New World Translation* makes it even clearer by stating: " 'I am the Alpha and the Omega,' says Jehovah God." The use of the expression "Alpha and Omega" in the eleventh verse of this first chapter in the *Authorized Version* is without satisfactory support from Greek language Bible manuscripts. Such very old manuscripts as the Alexandrine, Sinaitic and Codex Ephraemi Rescriptus do not contain this title in that verse. Since John did not include it, but it was added centuries later by an uninspired copyist, the aforementioned modern translations leave it out. For this reason verse eleven in the *Authorized Version* cannot be used as proof that the title refers to Jesus Christ.

After Revelation 1:8, the title does not appear again in these modern Bible translations until Revelation 21:6, which says: "He said to me: 'They have come to pass! I am the Alpha and the Omega, the beginning and the end.' " Who is speaking here? Verse seven gives the answer by saying: "Anyone conquering will inherit these things, and I shall be his God and he will be my son." Those who are chosen to be spiritual sons of God are referred to by Jesus at Matthew 25:40, not as 'my sons, but as "my brothers." Because they are

brothers of Jesus Christ, the One of whom they become sons in Revelation 21:6 would have to be Jesus' heavenly Father, Jehovah God. Thus the title "Alpha and the Omega" as used there refers to Jehovah rather than to Jesus Christ.—Compare Hebrews 2:10-12.

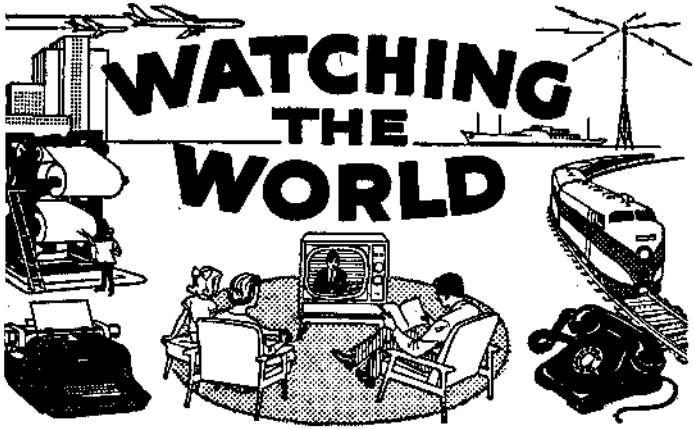
But what about the expression "the First and the Last," used at Revelation 1:17 and 2:8 by the angel while speaking for Jesus Christ? Because the title is associated with Jesus' resurrection in each instance, it is used with definite limitations. He was first to be raised from the dead to eternal life and the last to be raised directly by God. When his followers receive a resurrection, he is used by God as an instrument in raising them. Thus with respect to his manner of being resurrected, he was the first and the last. Revelation 1:18 reveals Jesus to be God's instrument in raising others from the dead by stating that he has "the keys of death and of Hades." Hades is the Greek word for the common grave of dead mankind. So the expression "the First and the Last," when applied to Jesus Christ by the Bible, is limited in its meaning by being associated with his resurrection. But when the angel uses this expression while speaking representatively for Jehovah God at Revelation 22:13, its meaning is without limitations.

The title "the Alpha and the Omega" carries the same thought as first and last, and it is appropriately applied to Jehovah God by the Bible in an unlimited way. Jehovah is the first of all things, their Beginner, and because of his Almighty power he is capable of bringing all things to an end. Thus in an unlimited sense he is "the first and the last," "the Alpha and the Omega." The prophet Isaiah speaks of him in this manner at Isaiah 44:6: "This is what Jehovah has said, the King of Israel and the Repurchaser of him, Jehovah of armies, 'I am the first and I am the last, and besides me there is no God.'"

At Revelation 22:13 the title "the Alpha and the Omega" appears for the third and last time in the Bible. "I am the Alpha and the Omega, the first and the last, the beginning and the end." Due to confusion over the surrounding verses, some persons think that Jesus Christ is speaking here, but is this so? In verses eight and nine, it is made clear that an angel is the spokesman, and he is the one who speaks representatively in verse twelve, saying: "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is." This statement immediately precedes the verse that identifies the Speaker as "the Alpha and the Omega."

The expression "I am coming" cannot be confined to Jesus Christ, who promised to return. In this text it is Jehovah God who promises to come to execute judgment upon mankind. This is similar to what was foretold by the prophet Isaiah: "For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him." (Isa. 26:21) Thus it is proper for Jehovah God, "the Alpha and the Omega," to say "I am coming."

In Revelation 22:15 the angel finishes his message as God's spokesman, and in verse sixteen he begins speaking as Jesus' spokesman in order to conclude the Revelation to John. This ties the conclusion in with the opening chapter, where Jesus Christ is shown as the one who gave to John the Revelation. With these facts in mind, it can be seen that the title "the Alpha and the Omega" is used in the Bible for Jehovah God alone.



Church Separation Problems

◈ On April 17 Wladyslaw Gomulka, Polish Communist leader, denounced Stefan Cardinal Wyszynski, Primate of Poland. The two most powerful men in Poland staged imposing shows of strength in Poznan, appealing to the people to hear them. Gomulka charged that the Roman Catholic Church was intending to play a political role in Poland. Polish newspapers had accused the cardinal of not having recognized the separation of Church and State. Gomulka castigated the bishops of Poland for having invited the German bishops to the climax of the celebration marking 1,000 years of Catholicism in Poland on May 3. He said that these bishops were the same persons who, in 1939, sounded the victory bells over Poland. Cardinal Wyszynski declared that the Catholic church has a legitimate concern with the economic, social and political life of Poland. "The church has a mandate to talk about those problems," he said. "It got that mandate from the Ecumenical Council" in Rome.

Is Man Dead?

◈ Dr. Erich Fromm, addressing 2,500 social workers, psychologists and psychiatrists at the 43d annual meeting of the American Orthopsychiatric Association in San Francisco, declared: "A man sits in front of a bad television program and does not know that he is bored; he reads Vietcong casualties in the newspaper and does not recall the teachings of religion; he learns of the dangers of nuclear holocaust and does not feel fear; he joins the rat race of commerce, where personal worth is measured in terms of market values, and is not aware of his anxiety. Ulcers speak louder than the mind. Theologians and philosophers have been saying for a century that God is dead, but what we confront now is the possibility that man is dead, transformed into a thing, a producer, a consumer, an idolater of other things." Centuries ago the apostle Paul came to a similar conclusion, saying: "The one that goes in for sensual gratification is dead though she is living." (1 Tim. 5:6) The world is full of such persons who can well be called 'the living dead.' But not all are that way; some see the significance of these critical times.

Train Explosions

◈ At Diphu station, five miles outside Naga territory in the state of Assam, India, a bomb explosion ripped a crowded train. The death toll climbed to 40 as rescuers dragged bodies from the wreckage. One hundred others were injured. Only a week prior to this explosion in mid-April a similar blast killed 95 people. Some believe the bomb was planted by persons who are demanding independence from India. In the Assam area people are refusing to ride trains and station masters work in fear of their lives.

Children in Brazil

◈ According to new figures from the Brazilian Health Ministry, a thousand children under five die every day in Brazil. Malaria is prevalent in 90 percent of the country. The same source said that six million Brazilians have epidemic diseases. During the past two years the government has spent nearly $70,000,000 to improve the nation's health situation, but many problems remain. The shortage of doctors and nurses is staggering. Brazil still needs at least 40,000 more physicians and about 75,000 nurses.

Half a Million Refugees

◈ A month of rains and floods, beginning in the middle of March, devastated large areas of Central Java. Hardest hit was the city of Solo. Official figures on loss of life and damages released April 12 show 131 persons dead, 80 injured and 540,892 refugees, many of whom have no homes to which to return. To date, 11,442 homes are listed as destroyed or completely washed away. Floodwaters reached a height of almost 40 feet in many areas of Wonogiri county, while parts of the city of Solo were 10 feet under water. Some 20,000 acres of rice paddies and other crops were destroyed.

Blood Donors

◈ With the return of thousands of servicemen to America from Vietnam, the Public Health Service is urging hospitals, especially smaller ones,

to be very cautious about accepting the veterans as blood donors. Reason: they may have acquired falciparum malaria, which could be transmitted through blood transfusions. The health service reports that in at least four cases individuals have developed malaria after their release from duty in Vietnam and return to civilian life.

Famine Peril

◈ Toward the latter part of April a number of agricultural specialists assembled together for the purpose of evaluating the world's food supply. They concluded that unless the problem of feeding underdeveloped countries could be solved, "the fate of all men will be the fate of India," which, of course, is not pleasant at present. Dr. Paul C. Mangelsdorf, director of the Botanical Museum at Harvard, pointed out that only 15 species of plant "stand between mankind and starvation." In fact, he said, 30 percent of all human energy comes from a single species —rice.

Religion on the Upbeat

◈ Teen-agers rocked 'n' rolled in the aisles of historic Old South Church, Boston, during a religious service on April 25. About 1,100 teen-agers were present at the gathering, which was organized by a Harvard Divinity School graduate who said that he was trying to translate traditional Christian concepts into teenage language. During the service, rock 'n' roll tunes were used with religious lyrics substituted for the original words. Dr. Frederick M. Meek, senior minister, said the congregation "participated reverently." The only sermon was a "sermon-dance" that lasted five minutes. In Rome, Italy, teen-agers appeared mesmerized as they listened to a mop-haired rock 'n' roll group playing a "beat mass" in the chapel of the Roman Catholic church of St. Phillip. Little wonder that the world is empty to teen-agers when their spiritual diet is nothing more than so much musical nonsense. Can you imagine Jesus Christ dancing the frug and watusi in the aisle of the synagogue in Nazareth as those teen-agers did in Boston? Hardly!

The World's Population Up

◈ Throughout the world last year, 125,000,000 infants were born and 60,000,000 people died, which leaves the earth with a net increase of 65,000,000. According to nongovernmental Population Reference Bureau in Washington, as many people were added to the world in 1965 as now reside in Canada, Dominican Republic, Belgium, Egypt and New Zealand combined. Earth now is inhabited by 3,350,000,000 people.

Artificial Heart

◈ What was hailed as a milestone in surgery was performed on April 21 when Dr. Michael DeBakey successfully attached an artificial heart to a 65-year-old patient. The operation took five hours. The artificial heart remained attached to patient Marcel L. DeRudder and was pumping life-giving blood at 85 beats a minute, in conjunction with his own heart. The object of the artificial heart is to take over the work of a weak or damaged heart and allow it to heal itself. A medical team from Baylor and Rice universities in Houston, Texas, estimated that a bypass pump could help 75 to 90 percent of all heart attack victims. An estimated 900,000 Americans die every year of heart ailments, which are the nation's No. 1 killer. Five days after receiving the artificial heart Marcel DeRudder died. An autopsy disclosed that death was caused by a pulmonary or lung rupture.

Governments Topple

◈ Nearly every month somewhere in the world a government is toppled by undemocratic means. U. S. Secretary of State Dean Rusk stated, "Since I have been Secretary of State I have lived through 52 coups d'etat in the world, that is, unconstitutional changes of government somewhere." Rusk figured that during 1966 there would be 50 government changes.

Demonstrations Everywhere

◈ This has become a decade of demonstrators and demonstrations. Almost any issue can provoke a demonstration. On April 19, when U.S. Secretary of State Dean Rusk arrived in Ankara, Turkey, to attend the annual meeting of the Central Treaty Organization, fifty university students staged an anti-American demonstration. The students marched on the U.S. embassy with placards and banners proclaiming: "This is not Johnson's ranch," and, "Yankee go home." In New York city's financial district workers and antiwar demonstrators traded punches and insults on April 14 during a hectic 45-minute protest march outside the New York Stock Exchange. Demonstrations against the prosecution of the war in Vietnam were held in many places throughout the world—Peking, Rome and several Australian cities. American marines on leave in Oslo, Norway, fought with demonstrators marching on the U.S. embassy. Meanwhile, Buddhist and Roman Catholics demonstrated in and near Saigon for and against the war. In West Germany more than 20,000 Protestants from West Germany, Belgium and Switzerland demonstrated on March 7 against new theology trends. The demonstration was a protest against "falsification and

obscuring God's word by modernist, existentialist theologians."

Volcano Assets

◈ For about two years between 1963 and 1965 Mount Irazú was in constant eruption, belching out millions of tons of fine volcanic ash, which destroyed large areas of arable land around the capital city of San José, Costa Rica. Since that time Japanese experts have been studying the ash and find it to be of a quality that can be put to practical use. They have offered their help to establish a new national industry in Costa Rica, using the ash to manufacture many household objects, such as cups, plates and sugar bowls, as well as bricks and blocks for construction purposes.

Older Workers

◈ The United States Labor Department pointed out that only 11 percent of the workers in manpower and training programs are over 45 years old, although they make up 29 percent of the unemployed. The study, made by the department, revealed that the average 55-year-old man who accepts a job stays on for 7 years. That is 6 months longer than the average 25-year-old keeps one job. The moral is that hiring a 55-year-old may provide an employer with as many years of service as hiring a young worker.

Globulin Therapy

◈ Gamma globulin is a fraction of blood plasma rich in antibodies and used by doctors as an injection against measles, hepatitis and other diseases. But they are finding that it can be a dangerous procedure. Dr. David Gitlin, professor of pediatrics at the University of Pittsburgh School of Medicine, warned against giving children gamma globulin simply because they seem to be unusually prone to infection. Such therapy, he said, can produce harmful effects that are both immediate and long-range. In girls, gamma globulin might eventually have an adverse effect on their babies.

Hair Money

◈ Last year India earned nearly 3,000,000 rupees ($630,000) from the export of human hair. Hair given to the god Venkateshwara is now finding its way into American and European markets. Venkateshwara is one of the gods of the Hindu trinity. Pilgrims go to his temple to have their heads shaved and they give their hair to the god. About 50 tons of hair is collected every year. Now, ways are planned, not only to sell the hair, but to make the wigs and export them directly. The profits made from the hair will be paid to the Venkateshwara temple, less a service charge.

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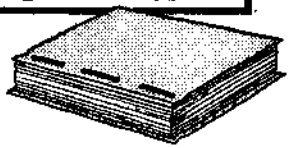

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Awake!

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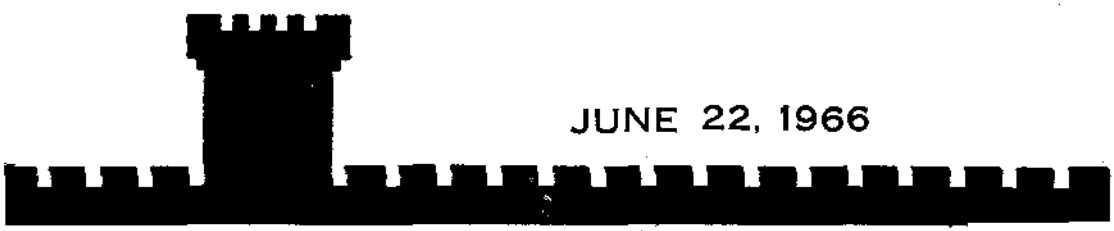

JUNE 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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Those Mysterious Flying Objects

FROM coast to coast, springtime in the United States brought with it a rash of reports concerning strange unidentified flying objects. Hundreds of people, including many in responsible positions, reported seeing them in different parts of the country. Their shapes were variously described as saucers, balloons, cigars or footballs. Some were reported to have pulsating lights of different colors.

Among the most extraordinary observations were those in Michigan. The first sighting came from an area around Ann Arbor, where at least forty persons said they saw a strangely lighted vehicle that appeared to glide through the air and then land. Next, a group of police officers observed strange lights in another nearby area. They stated: "We would not have believed it if we had not seen it with our own eyes. These objects could move at fantastic speeds, make very sharp turns, dive and climb and hover with great maneuverability."

A few days later another police officer photographed two of the strange lights, using a telephoto lens at a distance of about five miles. At nearly the same time a father and son approached to within 500 yards of a strange lighted object that had settled in a swamp. They described it as being football-shaped, about as big as an automobile, with pulsating lights and a surface "pitted like coral rock." On another night eighty-seven Hillsdale College coeds saw similar lights in a swamp near their college.

These sightings and others like them in the spring of 1966 were not the first. For almost twenty years now, hundreds, yes, thousands, of such objects have been reported and investigated in various parts of the world. Many of them have been seen by responsible persons, including persons trained to detect, observe and classify flying objects. Some years ago two airline pilots reported a mysterious object flying near their aircraft. The object was able to reverse direction instantaneously and fly at great speeds. The pilots said it was cigar-shaped, as large as an airliner, with a white glow at the bottom.

In the United States, the government has not publicly admitted producing or experimenting with any "flying saucers." But if these appearances are not of some military or spacecraft under development, then what are they?

One source of answers to this much-asked question is "Project Blue Book,"

the United States Air Force's investigations that track down reports of unidentified flying objects. Since 1947 the Air Force has checked on 10,147 sightings of these mysterious objects. A report on the findings states: "In 1,240 cases, there was insufficient evidence to complete an investigation. In 646 others, the sightings remain unexplained. In the remaining cases, the UFO's [unidentified flying objects] were attributed to astronomical causes, to planes, balloons and missiles, to hullucinations and psychological reasons. After these thousands of investigations, the Air Force has concluded: No UFO 'has ever given any indication of a threat to our national security'; there is no evidence that any object went 'beyond the range of present-day scientific knowledge'; 'there has been no evidence that sightings categorized as unidentified are extraterrestrial vehicles.' "

This report notes that the majority of these sightings can be explained. For example, in one case of "flying saucers" that the Air Force investigated, two mysterious lights on a photographic plate were "without any question" a time exposure of the planet Venus and the rising moon. In another, witnessed by hundreds of residents of Los Angeles, the explanation proved quite simple. Onlookers had reported various colored lights moving at a "fantastic" speed. But the entire affair turned out to be a hoax. Two students at Pasadena's California Institute of Technology had filled polyethylene balloons with gas and suspended beneath them rotating flares. On four different nights they released the balloons, and in came the flood of "flying saucer" reports.

In the case of the lights that descended in the Michigan swamp, a top Air Force investigator waded out into the area where the object was reported to have been seen. He admitted that the reports were more consistent than other sightings he had studied. After a thorough investigation, the scientist concluded that the lights "were produced by spring thaws releasing swamp gases, which produced a strange glow—the phenomenon known in folklore as the 'will o' the wisp,' and the 'jack-of lantern.' " He added: "A dismal swamp is a most unlikely place for a visit from outer space."

In some cases the objects have been merely reflected light. Also, in many other instances imaginations have run wild. As *Science Digest* of June 1965 said: "The greatest flying saucer activity in the U.S. coincided with a great boom in science fiction pulp magazines and science fiction films."

While balloons, aircraft, missiles, gases, clouds, light reflections, perhaps even ball lightning, and individual imaginations account for most of the sightings, in other cases there simply is no satisfactory answer as to what was observed. Some have strongly suggested these objects are from outer space, from other planets, but there is no evidence to substantiate this theory. Others feel the objects and light may be of demon origin. While this is possible; nonetheless, there is no evidence that could establish the certainty of this at present.

So investigation has proved that the vast number of "flying saucers" have a natural or man-made origin. However, the fact remains that a small proportion are without satisfactory explanation. The course of practical wisdom is not to be unduly concerned, but to await an increase in knowledge that someday may explain those mysterious flying objects.

What kind of GOD

IS YOUR GOD?

WHAT kind of God is the God that you worship? This is an important question in these days when even among the religious leaders of Christendom and Jewry are to be found atheists; and one repeatedly hears the expression, "God is dead." The strength of your faith in God depends in no small degree upon what kind of God you worship, for if your God is lacking in vital respects, your faith is most vulnerable and might easily be shaken, as is the faith of many.

In discussing this wave of thinking in religious circles the Episcopal bishop of California, James A. Pike, was recently quoted as saying, among other things: "We can sense goodness and integrity and truth and love in the world and think of God in terms of these. There is no need to ascribe all sorts of 'omni's' to him—omnipotent, . . . omniscient, and so forth. To do so is to set up the greatest insoluble problem of philosophy—the existence of evil."* In other words, Christians are not required to believe that God is omnipotent, that he is almighty, all-powerful, and that God is omniscient, that he is all-knowing, all-wise, for to do so is to raise the question as to why evil exists.

* New York *Times*, April 7, 1966.

Of course, to attribute goodness, faithfulness, truth and love to God is most fitting. As Jesus Christ, His Son, said, actually, "nobody is good, except one, God." He truly is "a God of faithfulness," as Moses sang, "with whom there is no injustice; righteous and upright is he." He is the God of truth, for "it is impossible for God to lie," and he is also the perfect embodiment of unselfishness, for "God is love." —Luke 18:19; Deut. 32:4; Heb. 6:18; 1 John 4:8.

But is clergyman Pike correct in assuming that it is sufficient to attribute such qualities to God and that to attribute to God omnipotence and omniscience is to raise insoluble problems? By no means! Why, God's Word, the Bible, opens with the statement, "In the beginning God created the heavens and the earth," and certainly that fact bespeaks infinite wisdom and power. Yes, "the heavens are declaring the glory of God." (Gen. 1:1; Ps. 19:1) Equally as unequivocally does God's Word itself attribute these 'omni's,' omnipotence and omniscience, to God in so many words.

It follows, then, that Christians are not presumptuous or foolish in attributing such qualities to God but are merely accepting by faith what God has to say about himself in his Word, the Bible. Only the fact that God the Creator is not only a well-meaning, loving and just God but also an omnipotent and omniscient God can elicit our whole-souled devotion and intelligent worship. And, let it be noted, only such a God could deter us from doing bad, from yielding to temptation, by inculcating in us the fear of Him, even as we read: "The fear of Jehovah means the hating of bad."—Prov. 8:13.

Jehovah God the Omnipotent One

That the God of the Bible, Jehovah the Creator, is all-powerful, almighty, omnipotent, the Scriptures explicitly state. Forty-eight times in the Hebrew Scriptures he is referred to as *shaddai,* meaning the "Almighty" One, from Genesis 17:1 to Joel 1:15. And nine times in the Christian Greek Scriptures he is termed the *pantokrátor,* meaning the "all-powerful" or "Almighty" One, from 2 Corinthians 6:18 to Revelation 21:22. Not only that, but we have his almightiness repeatedly spelled out for us, as when God's angel asked Abraham, "Is anything too extraordinary [hard, *RS*] for Jehovah?" and as when Jesus assured his disciples, "With God all things are possible."—Gen. 18:14; Matt. 19:26.

Jehovah's omnipotence is implied in the very statement that "strength belongs to God." (Ps. 62:11) And it is seen in the fact that none can prevent his purposes from being carried out: "My word that goes forth from my mouth . . . will have certain success in that for which I have sent it." (Isa. 55:11) That God's power is unlimited is also to be seen from such great acts of his as the flood of Noah's day, even as he displayed "the mightiness of his strength" by raising Christ "up from the dead."—Eph. 1:19, 20; Gen. 6:3; 7:17-24.

Why, Jehovah God is so great and powerful that in comparison with him "the nations are as a drop from a bucket; and as the film of dust on the scales." To use another Scriptural simile, men are to him as but "grasshoppers." Jehovah God being omnipotent, "he does not tire out or grow weary." Only to such a God could we look with confidence for help in times of distress: "God is for us a refuge and strength, a help that is readily to be found during distresses."—Isa. 40:15, 22, 28; Ps. 46:1.

Jehovah God the Omniscient One

Equally important, if our faith in God is to be truly strong, unshakable, is our appreciating that he is all-knowing, all-wise, omniscient. Why, not a sparrow could fall without his knowing it, if he so chooses. (Matt. 10:29) Of him it is said: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Man can judge merely by outward appearances, but God "sees what the heart is."—Heb. 4:13; 1 Sam. 16:7.

More than that, God's omniscience is such that he can foresee whatever he wishes to foresee, so that it is impossible for him ever to make a mistake or to be faced with a dilemma. As he says regarding himself: "I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:9, 10) Among the many examples that might be cited are those relating to the coming of the Messiah and world conditions since 1914. (Matt. 24:1-47) That is why Jehovah God can challenge all others who presume to be gods or mighty ones to do the same and thus prove that they too are gods; but this none of them are able to do. (Isa. 41:21-23) Truly, not without good reason does his Word say regarding him: "For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment."—Prov. 2:6.

Yes, both by the testimony that visible creation gives and by the testimony of his own Word, the Creator, Jehovah God, is truly omnipotent, almighty. There is no limit to his power. He is also omniscient, all-knowing, all-wise. He knows the end from the beginning, he is fully cognizant of what goes on in his universe, and he never makes a mistake; he is never in a

quandary as to how to proceed in a given situation.

"The Existence of Evil"

But does this understanding of God not raise what clergyman Pike calls the greatest insoluble, philosophical problem, "the existence of evil"? Since God is all-powerful and all-wise, as well as just and loving, why is the earth, which is a part of his creation and domain, filled with evil, with wickedness and violence, even as it was in the days of Noah? (Gen. 6:5, 11, 12; Matt. 24:37-39) This does seem to present a paradox, but let all lovers of God and of righteousness be assured that He will make an end to all evil, even as He has promised: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

True, it takes faith to believe that the evil conditions that have prevailed on this earth for most of the past six thousand years will be ended by God. But that he has both the will and the power to do so, did he not demonstrate in times past, as in the flood of Noah's day and the destruction of Sodom and Gomorrah? (2 Pet. 2: 9) Then why has he not ended the evil on this earth before this? Because he has a due time for it, even as 'there is an appointed time for every affair under heaven.' (Eccl. 3:1-8) It might seem that that time is long in coming, but not from God's standpoint, for with him a thousand years are as but one day.—2 Pet. 3:8.

One of the reasons why God has not wiped out evil sooner is to be found in His words to the Pharaoh in Moses' day: "In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." When Pharaoh defied Almighty God, Jehovah could at once have wiped out Pharaoh and his military might, but, instead, he first sent a series of ten plagues by which he made Pharaoh know that he, Jehovah, was indeed the one true, Almighty God. This resulted in Jehovah's fame being spread far and wide, to be remembered hundreds of years later, even by pagans.—Ex. 9:16; 1 Sam. 6:5, 6.

Another reason why Jehovah God has permitted evil is made clear to us from the book of Job. From God's there pointing out Job's integrity-keeping course to Satan, it is evident that this issue of whether man can keep integrity to God had been raised previously by Satan the Devil. When Satan taunted that Job served God solely from ulterior motives, God simply permitted Satan to put Job to the test so as to prove the base taunt a foul slander. But in spite of all the suffering that Satan was able to bring upon Job, Job did not turn against God but remained firm and true, proving the Devil a liar. Since the days of Abel there have been such men on earth, witnesses for Jehovah who have kept integrity and so proved God true and Satan a liar.—Job 1:1–2:10; 42:7-9; Heb. 11:1–12:1.

Soon now, Jehovah's purposes in permitting evil will have been fully served and then God will put an end to it, in his "day of vengeance." (Isa. 61:2) Until then let all who read these lines keep their faith in God strong, knowing that, not only is God a well-meaning, a good and loving God, but that he is also an omnipotent and omniscient God, a God all-powerful and all-knowing, all-wise.

PROTEIN PROBLEM

LACK of protein is basically responsible for the early deaths of untold millions of young children in many underdeveloped areas of the world. How to prevent such deaths by getting more protein foods into the diet of children in these areas has become a problem the solution of which requires the cooperation of parents and local authorities.

Malnutrition is a product of ignorance and poverty, and custom, superstition and taboos, which often limit the foods grown and used, are additional factors. Many mothers who are illiterate do not know that generous supplies of high-quality protein foods are needed by their young children. Eggs that would give the children needed protein are often sold or traded instead of being fed to them. Also, other foods that are high in protein are often not used for one reason or another.

The growth of an African child generally slows down after it is weaned because its mother, usually through ignorance, fails to feed it protein-rich foods. It becomes a puny creature with hair that is brown instead of black, skin that is paler than normal, skinny arms and legs and possibly an extensive degree of dwarfing. At eighteen months it may not weigh any more than it did at nine months.

In some places in Africa 70 percent of the children are affected by protein malnutrition. This condition can produce mental and physical retardation that is irreversible. Mild or moderate protein deficiency renders infants and young children particularly susceptible to respiratory and gastrointestinal infections. Disease accentuates the need for protein-rich foods, failure to supply which can cause death or the severe protein deficiency known as *kwashiorkor,* meaning "the disease the deposed baby gets when the next one is born."

Why Protein Is Important

The very word "protein" means "first," and that is the place it holds in our body's need for nourishment. It provides essential nitrogen and is constantly required for the growth and replacement of body tissues. The body breaks down protein into constituents called amino acids and then reconstructs them into other proteins. Our body can synthesize or make up all but eight of the more than twenty amino acids. The eight that it cannot synthesize are called "essential" amino acids. These must be supplied in the foods we eat. If an essential amino acid is in short supply, it limits how effectively the body uses the rest of the protein in the food.

A good-quality protein supplies all the essential amino acids in sufficient quantities and in proper ratio. Egg protein is regarded by some persons as the best-quality natural protein, with milk, meat and fish also rated high. Among plants, those with the best-quality proteins are

found in legumes such as beans, peas, ground peas (peanuts) and nuts. While most plant products lack one or more of the essential amino acids, the deficiency can often be corrected by combining them with other vegetables that supply the lack. For example, adding just a small amount of high-quality protein food to a diet of cassava or plantain will create an amino-acid balance enabling all the protein in the food to be used effectively. To obtain this advantage, however, protein foods must be eaten together. The balance is lost by eating maize one day and beans the next.

Eating a variety of foods together allows for the interaction of all essential nutrients. Protein may actually be in a person's diet, but the body will not be able to make proper use of it unless energy-giving calories or essential vitamins and minerals are adequate. On the other hand, adding much of one nutrient will only exaggerate the deficiency of the others. Thus some malnourished Indonesians that were given high-protein skim milk but not an extra supply of vitamin A were adversely affected in their eyes.

A fully grown adult uses protein only for tissue maintenance and repair. A child, however, needs it for growth. This fact makes it possible for an adult to live on a supply of protein food that is totally inadequate for a child. A child that is four years of age requires the same minimum amount of protein as an adult. Because a child usually eats about half as much as an adult, he needs foods that have twice the concentration of protein as those eaten by an adult. Too many mothers are unaware of this fact.

The normal flow of breast milk can fully meet the protein and calorie needs of an infant until between the sixth and twelfth months of life. After that, diet supplements are required. This presents a problem in underdeveloped countries. Cow's milk is either not available or too expensive. The same can be said of other protein-rich foods. Usually the child is fed on "pappy" cereals or starchy roots and fruits until he begins eating the normal family foods.

An expectant mother needs additional protein to meet the demands of pregnancy, otherwise she may handicap her offspring from birth. Amazing as it may seem, good-quality breast milk is often provided for prolonged periods by undernourished women, but at considerable cost to their own health.

Sources of Cheap Protein

Abundant quantities of cheap protein can be found in foods of vegetable origin, particularly oil-seed meals. The food expert Nevin S. Scrimshaw observed: "Most technically underdeveloped areas could easily provide sufficient protein from either cotton seed or soya to correct their protein deficits."

Meal can be obtained from ground peas, copra, sesame and sunflower seeds. In Liberia investigations are under way on the advisability of building a plant to crush palm kernels and make palm-oil cakes. The product would contain 80 percent protein. Common varieties of beans and peas can partially correct protein deficiencies, particularly where cassava, yam, taro, sweet potatoes and plantain have replaced cereals as staple foods. Grown on the same amount of ground, such legumes provide even more protein than do cereals.

An enormous potential supply of protein is in fish. They can be processed into stable flour with or without a fish taste or odor. For such to be produced cheaply, however, the whole fish, including viscera, scales and eyes, must be used. For this reason the United States Food and Drug Administration pronounces fish meal or flour unfit for human consumption in that coun-

try. But processors insist that they can convert whole fish into a clean and safe product.

At the present time the sanitary measures and precautions necessary in processing fish into meal for human consumption make it more costly than powdered skim milk and oil-seed meals. While research continues to find ways of lowering the cost and increasing its acceptability, a village can obtain fish protein by maintaining a village fish pond. Twenty-six fish ponds have been built in Liberia during the past few years.

Acceptance Problem

There has been a problem in getting people in some underdeveloped areas to accept a food they needed but were unfamiliar with. A formulated cereal that was successfully sold in Guatemala was not accepted at all by the people in a nearby country. In some places where free dried skim milk was distributed, people did not know what to do with it.

Instead of introducing new and unfamiliar foods, it appears that the people in some underdeveloped lands can be aided best by helping them to use local foods that are available to them and with which they are familiar. In Liberia the growing of ground peas or pigeon peas in gardens is encouraged as well as the raising of chickens, rabbits or pigeons. They are admonished to use these protein-rich foods to feed their family instead of selling them.

There are people who are certain to object that it is not their custom to use certain foods that have a high protein content. Fish and various animals, for example, are taboo to some people. Even eggs are rejected in certain places because of a superstition that they cause a pregnant woman to give birth to a girl and turn growing boys into "sissies." School instruction can help overcome these unwise views in the younger generation, but it is difficult to change them in adults.

Discontinuance of the old custom of prolonged breast feeding is having a bad effect upon young children where satisfactory substitutes for it are lacking. Influenced by Western ideas, some mothers mistakenly think that bottle feeding is socially superior to breast feeding. Others think that store milk is more nutritious, but seldom can they purchase enough of it to supply their babies with the nutrition needed. More often than not they feed their baby a highly diluted mixture of condensed milk and rice water or a corn-flour gruel colored with milk that has been sweetened. Such a diet causes malnutrition to set in. If a mother were to continue breast feeding her child and also give it a food such as soft rice, it would be in less danger of protein and calorie malnutrition.

Improving Local Foods

The protein value of a maize gruel, such as "koko," which is used in Ghana, can be improved by adding some pea flour. This is valuable when breast milk fails and there is no money for buying milk. Homemade fish flour can also be added. If at all possible some dried skim milk should be used, because it is rich in riboflavin, which helps the body to make full use of protein. Perhaps it can be obtained free from a public health center. Continued use of milk, eggs or fish flour is advisable because a child of two or three cannot easily eat sufficient corn and peas or beans to satisfy his protein requirements.

Where *ettu* (steamed mashed plantain) is the favorite weaning food, its nutritional value can be increased by adding some powdered milk or sweet potatoes and red beans. Ground peas or dried fish flour can

also be used. This supplement should also be added where manioc or cassava is used as a weaning food. Cereal protein, however, is much superior to that of plantain or cassava and is always preferred in child feeding.

A nourishing baby food can be made of rice, ground peas (peanuts) and sesame seed. First, soak the rice for two hours, drain it and then spread it on a fanner in the sun until partially dried. Pound it in a mortar and then sift. Parch ground peas and remove the skin. Pound them in a mortar while still warm and then sift. Clean sesame (benniseed) and parch. Pound them and sift. Mix five parts of both rice and sesame meal to three parts of ground-pea meal. One part of fish flour may be added. Fish flour can be obtained by pounding dried fish thoroughly in a mortar. To one cup of this mixture add four cups of cold water slowly until it is free from lumps. Add one teaspoon of salt. Cook slowly for thirty minutes. If the baby is over eight months, add palm oil or pounded tender greens for vitamin A. The protein content of this mixture, even without the fish, exceeds that of milk.

When there is a lack of time to prepare special baby food, what is in the family pot can be used. A portion of cooked rice can be cooked for about fifteen minutes more with more water so as to make it softer. Add two tablespoons of boned fish and some tender greens. Cook for still another fifteen minutes, and then put it through a sieve. This pap requires only thirty additional minutes to prepare after cooking for the family, and it can be done with only three pots.

You might think that young children cannot digest eggs, ground-pea flour, beans and peas, but, when these foods are properly prepared, they can. Experiments have shown that egg protein can be easily fed to persons of all ages. In Dakar, West Africa, ground-pea flour was easily digested by healthy infants from five to twelve months old when it was given to them in amounts that did not exceed 50 to 80 grams daily, but they had difficulty with larger amounts. In Nigeria good results were observed when children of nine months to one year were given 30 grams daily of groundnut flour that contained 15 percent casein plus vitamins and mineral salts.

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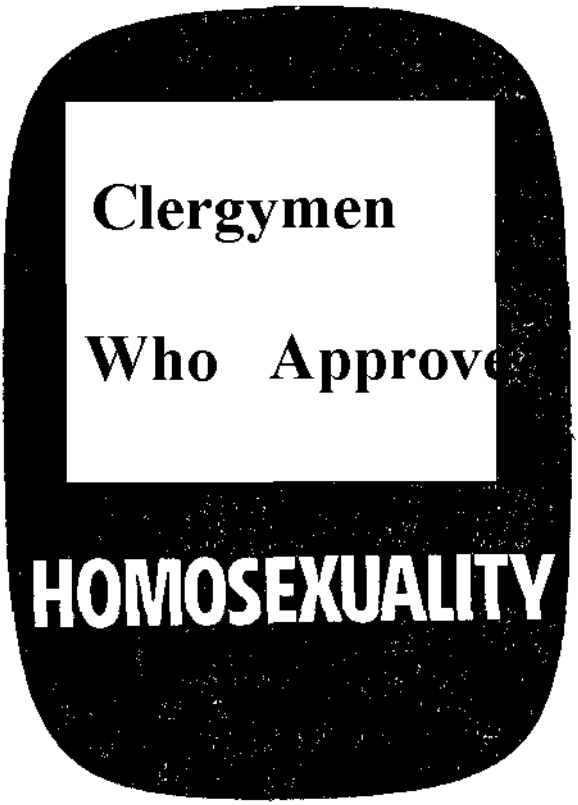
Bean puree can be made by first soaking the beans overnight. Change the water and boil them with salt until they are soft. Mash the beans and strain out the skins. Continue boiling until the surplus water is gone and a firm puree remains. Puree, palm oil, salt and fish can be wrapped in banana leaves and steamed to provide a protein-rich baby food.

The problem of protein malnutrition is growing with the steady population increase in underdeveloped areas of the world. The nutritional knowledge of what is needed for these peoples is available, and it can be supplied through government, national and international agencies. Parents and village leaders would be wise to give heed to it. By their applying this knowledge the deaths of millions of children from malnutrition can be avoided.



IN February of 1966 a long-debated bill reforming Britain's law on homosexual conduct won a dramatic victory in the House of Commons. The legislation would repeal all criminal penalties against homosexual acts committed in private by consenting adults. In effect, it would legalize homosexual activity among Britain's estimated 500,000 to 1,000,000 homosexuals.

Commenting on this, a New York *Times* report of February 12 stated: "Churches have been in the forefront of the demand for reform. The Church of England and Roman Catholic and Methodist groups have all called for adoption of the [repeal] recommendation." The Conservative who introduced the bill, after noting that he himself was Roman Catholic, said that among the strongest supporters were "those who have voluntarily undertaken to lead lives of chastity, such as ordained priests and monks."

The Archbishop of Canterbury, head of the Church of England, has also urged the legalization of homosexuality. Yet, a principal opponent, Sir Cyril Osborne, said that because of this new liberality toward homosexuals "the tendency will be for the number of homosexuals to increase." Then he added a comment agreed with by many others: "I am rather tired of democracy being made safe for the pimps, the prostitutes, the spivs and the pansies, and now the queers."

Which attitude is more nearly correct? How should homosexuals be viewed, particularly by the Christian? Is the approving of homosexuality by many clergymen the right way? Indeed, what is God's mind on this matter?

The Trend

In recent years the trend has been toward a lifting of the stigma of immorality attached to homosexuality. More and more the tendency is to liberalize attitudes toward homosexuals and to try to legalize their relationship, viewing the matter as the personal business of those involved. Another trend is that the number of homosexuals has increased, as well as their influence in many lines of business and the arts.

Some of the most fervent supporters and apologists for the homosexual have been clergymen of many religions in many countries. While many clergymen hold an opposite view, the fact remains that a growing segment of the clergy favor legalization of homosexuality.

The view of clergymen who approve liberalizing attitudes toward homosexuality is much the same as that stated by one homosexual himself. After expressing bitterness at the way they

have been treated, he said: "Why can't they accept us on our own individual merit? If we're dishonest or worthless, OK, let people reject us on these grounds, but not just because our sexual nature is different."—*Maclean's,* February 22, 1964.

Agreeing with this was clergyman Robert Wood, a minister of the United Church of Christ in the United States. He said: "The moral onus of homosexuality is no greater than that of being left-handed." He also added: "Homosexual love may reach a sacramental level and thus become as moral as heterosexual behavior. . . . Homosexuality is moral because it provides an outlet for the expression of the human personality for those who cannot express themselves fully within heterosexuality. . . . If a homosexual couple [both of the same sex] came to me and requested a religious marriage ceremony I would not automatically turn them away . . . If, after counselling, I felt they were genuinely in love I would then be inclined, God willing, to give them such a blessing in my capacity as an ordained minister of the Gospel."—Toronto *Star,* June 15, 1963.

This clergyman contends that there is nothing immoral about a sincere homosexual relationship. He declares that as a minister of the Gospel he would perform a marriage between two persons of the same sex, "God willing." His agreeing to perform such a marriage means that he believes God is willing, that God does approve such a union.

In another instance, clergyman David Bolton of All Saint's Anglican Church of Westboro, Canada, argued for greater tolerance to be shown homosexuals. In connection with classifying homosexuality as sin, he warned: "We must be careful we don't go overboard making classes of sins." —Ottawa *Citizen,* November 1, 1965.

Canon Robert W. Cromey, Episcopalian clergyman who served as an assistant to Bishop James A. Pike, cited the law that homosexual relations between persons over twenty-one are illegal, and stated: "Laws like this are just silly. Certainly, after people are over 21, they should be able to have sexual relations with a lamp, if they want to." He and some thirty other clergymen and homosexuals have formed a group to "try to re-think a Christian view of sexuality generally."—San Francisco *Chronicle,* December 7, 1964.

Then, in the Manchester, New Hampshire, *Union Leader* of February 4, 1965, came the report that "in San Francisco a dozen Protestant ministers co-sponsored a private benefit ball for some 600 homosexuals and their friends." The story came to the paper's notice because of the press conference held by the ministers, at which they accused the police of intimidation because they had broken up the ball. The report states: "Unfortunately for the ministers, the police were a little more realistic. They took one look at the many males dressed in eye-dazzling evening gowns, the sale of tickets at the door, and decided that this was something that was not good for the community and took appropriate action."

The editorial comment of this paper puts in focus the view that conflicts sharply with that of the clergymen. The editorial said: "The question remains for our readers and all of us: WHAT has gotten into some of the clergy that they should be so bereft of common sense as to become involved with any such absurd situation? . . . It is quite evident, from the action of these ministers and from the production of a play in Boston, preliminary to its going to New York—a drama dealing with two homosexuals—that there is an attempt being made to make homosexuality respectable and to break down

the present attitude of the laws and of respectable people toward homosexuality. . . . Mankind over the years and for centuries has had lapses of moral behavior, but practically never—except, perhaps, in the days of dying Rome—has a society attempted to make respectable, or almost a virtue, of degeneracy and sexual perversion, such as is now apparently being attempted on a national scale."

Are the Clergymen Right?

Since the trend among clergymen is to legalize and liberalize homosexuality, the question must now be asked, Who is right? Are such clergymen right in approving homosexuality?

Since the opinions of men will often vary, one who sincerely wants a right answer in this regard will turn to the one source of absolute truth, the Creator of man and woman. True, many will ignore what God says on the matter. But those who are interested in knowing what is right and doing what is right will want to be guided by what God himself says in his Word.

When God created woman, he brought her to the man he had previously created. Genesis 2:24 says: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." The purpose, then, of two sexes was to bring them together in honorable marriage. God did not make another male for the first man, nor did he create another female for the first woman so that those of the same sex could have relations.

That is the standard God set. Man and woman would marry and have sexual relations honorably. But does this exclude homosexual relationships altogether? On this we must again let God answer. In his law to the nation of Israel God stated: "You must not lie down with a male the same as you lie down with a woman. It is a detestable thing." (Lev. 18:22) How serious was this? Was there to be a clamor for legalization of homosexuality in Israel? Were the religious leaders themselves to take the lead in such campaign for liberalizing attitudes toward homosexuals? God answers: "Where a man lies down with a male the same as one lies down with a woman, both of them have done a detestable thing. They should be put to death without fail. Their own blood is upon them." (Lev. 20:13) Yes, that is how God viewed the matter of homosexuality! How different from approving clergymen today!

However, some may protest and say that those instructions were issued under the Jewish system of ancient times. Christians, they may contend, are not under that arrangement, so there is room for a different attitude. But here again, let God answer. In the first chapter of the book of Romans, in the Christian Greek Scriptures, this matter comes in for attention. After noting that some men do not glorify God, the Bible states: "They became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and . . . exchanged the truth of God for the lie." What would be one consequence of this course of action? The Bible continues: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error."—Rom. 1:21-27.

What does God call those who "exchanged the truth of God for the lie" and

practiced homosexuality? Note the words, "empty-headed," "unintelligent heart," "disgraceful sexual appetites," "contrary to nature," "violently inflamed in their lust," "working what is obscene."

There can be no doubt about God's view of homosexuality. It is "contrary to nature," to the way God created man and woman. It cannot be taken lightly, for God's Word warns: "Those practicing such things are deserving of death." (Rom. 1: 32) Also: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." —1 Cor. 6:9, 10.

God's Word plainly states what is right and what is wrong. Homosexuality is wrong. For one to claim he is a minister of the Gospel and then to say that homosexuality is moral is blasphemy. Any minister who would perform a "marriage" between homosexuals, "God willing," is debased in his thinking and is in total spiritual darkness. Such men have become, not ministers of God, but "false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:13-15.

What to Do

Clergymen who approve homosexuality and churches that tolerate such clergymen have already been judged adversely by God. He has already withdrawn his spirit from them. That is why such gross error can be promulgated in the first place, for they do not have God's spirit and the accurate knowledge that comes with it.

If you now belong to a religious system that tolerates clergymen who approve homosexuality, then you support a system that works in opposition to God. To maintain such support means that you, too, approve of those who break God's law and cause others to do the same.

But cannot one disapprove of clergymen and churches who do wrong and yet remain in those systems? No, for such systems have been rejected by God. That is why God's Word strongly declares: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) Soon, at the end of this system of things, God's anger will be expressed against all that is wrong. Those religious systems and leaders who have supported what is so clearly contrary to God's will are to be destroyed forever. Do not let your fate be the same by persisting in belonging to what God condemns.

Hopeless for Homosexuals?

Does God's condemnation of homosexuality mean there is no hope for those practicing it to come into a proper relationship with God? By no means. God is a God of love and "he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Pet. 3:9.

So God's love extends to all humankind, including those who commit error. But that love must be accepted. It must also be acted upon for one to receive God's help, favor and blessing. What is necessary? First of all, one who practices a wrong such as homosexuality must repent, feel sorry, cut to the heart for doing what God so plainly disapproves. Then he must make the effort to change his way of life. Such effort, while it may be difficult, can result in everlasting life for sincere ones.

The Bible shows that conversion from

homosexuality is possible. When the apostle Paul wrote under inspiration to the Corinthians, he took note of the many who had practiced various sins, such as fornication and homosexuality. But he also noted that many had now repented, turned around, and had taken the right course, for he stated: "And yet that is what some of you *were*. But you have been washed clean."—1 Cor. 6:11.

Yes, one can be washed clean in God's eyes by reforming from a bad habit. That is why God's Word urges: "Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." (Col. 3:9, 10) "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; . . . put on the new personality which was created according to God's will in true righteousness."—Eph. 4:22-24.

By taking in accurate knowledge from God's Word, the sincere person will find out what he must do. By asking for God's help through the medium of prayer, by associating with and receiving assistance from mature Christian ministers, those who have fallen into unclean practices can turn from them to doing what is right. To get God's approval and everlasting life in his new order, the homosexual must discontinue that bad practice. There is no other way. Homosexuality has never been, is not now, and never will be approved by God.

As those who formerly practiced other vile things can repent and change their ways, so can the homosexual, *if he wants to*. That the homosexual can change his way, medical studies verify, as the Bible had long ago stated. The findings of a nine-year study on the subject by a group of psychoanalysts included this statement: "Every homosexual has the potential of changing to a normal life."—Toronto *Daily Star*, May 28, 1962.

This is so because homosexuals are made, not born. It is not an inherited trait. The same publication just quoted stated in connection with the clergyman who said he would marry homosexuals: "The evidence indicates that [clergyman] Wood's view that homosexuality is inborn —like left-handedness—is wrong. Dr. Evelyn Hooker, one of the foremost researchers in the field, has said that homosexual behavior is always learned, never innate." Another expert, writing in *Science Digest* of April 1964, said: "There is no evidence of anything abnormal about the male chromosomes in the homosexuals who have been studied for chromosomal defects." So there is no doubt that this immoral practice can be abandoned.

Thus, while God's Word condemns homosexuality, it offers its practicer escape by a remaking of the personality through proper feeding of the mind. God also offers the hope of a marvelous future of life everlasting in His new order. In addition, a reformation will bring the former homosexual self-respect, a clear conscience, the friendship of upright men and women and God's friendship as well.

But for those who refuse God's decent ways, and for those clergymen who insist that homosexuality is not immoral, only disaster awaits. They will have no place, or life, in God's righteous new system of things. Therefore, abandon such religious systems that approve what God disapproves. Flee from them and their representatives as if your life depended on it, because it does!

Shipping by Pipeline

USUALLY when we think of pipelines our minds center on the vast network of pipelines running under the streets of our cities and towns, carrying water or gas to our homes. We do not usually class them with railroads as shippers of merchandise. Yet that is precisely what they are becoming. Already a large variety of products are being shipped in this manner, in some instances over great distances.

Recently in the United States a huge pipeline that stretches from Houston, Texas, to New York city, a distance of 1,600 miles, was completed by the Colonial Pipeline Company. It is thirty-six inches in diameter for a substantial portion of its distance. Twenty pumping stations keep petroleum products flowing through the pipe at a speed of four or five miles an hour. This is only one of several pipelines that connect the East Coast of the United States with the vast Texas oil fields. Some bring in petroleum products, as this big one does, and others transport natural gas.

As railroad freight cars, each carrying different products, can be switched off the main line along the way and delivered to customers, so a pipeline can carry many products at one time. A petroleum pipeline, for example, may have shipments of crude petroleum, diesel fuel, gasoline, jet fuel, furnace oil and kerosene following one another in the same line. By controlling the pressure on these products they are prevented from mixing.

Any of the products in a petroleum pipeline can be shunted to a branch line and delivered to storage tanks. By checking readings on specific-gravity dials a dispatcher knows when a product he wants to switch to a branch pipeline passes a certain point. Since the specific gravity of the various products differs, he can quickly tell whether crude oil, kerosene or something else is at that point. Sometimes radioactive material is injected at the head of a shipment, and by means of a Geiger counter the dispatcher is able to know when that shipment reaches the pipe down which it is supposed to be shunted. By his knowing the speed at which the products are moving through the line, he can calculate how long to leave a valve open for a shipment to move out of the main line.

The dispatcher does not have to be located at the turnoff point but can be sitting at a control panel hundreds of miles away. Nevertheless, he has complete control of the flow of products in the pipeline system. He can even analyze the products in it with the aid of a computer if he so desires. When there is a high-priority shipment that must be hurried through the line, other shipments already in it can be temporarily shunted into storage pits or pipes until the priority shipment has passed. Thus the operating of a pipeline system is very much like the operating of a railroad.

Economical Transportation

Shipping petroleum products by pipe has proved to be more economical than

any other means of transportation. The recently completed Rhone River Valley pipeline, which connects oil tankers on the Mediterranean Sea with south-central Europe, promises to lessen the cost of gasoline and fuel oil for the area served by it. This thirty-four-inch pipeline, which cost $120 million, spans a distance of 485 miles. It eliminates expensive overland haulage and a 2,000-mile ocean voyage to ports on the North Sea.

Although the initial investment in building a pipeline is high, it makes the transportation of products cheap in the long run. Colonial's 1,600-mile pipeline cost $360 million. In rough terrain laying the pipe can cost as much as $150,000 a mile. Despite this high initial cost, Colonial's president, R. J. Andress, observed: "If there is enough volume to justify the capital investment a pipeline is the cheapest form of transportation there is.

A number of countries have recognized the value of pipelines and have been willing to invest the large sums necessary to build them. The Soviet Union has one that stretches 1,800 miles from the Urals into eastern Europe. When its branches are taken into consideration the system totals 3,600 miles. The United States and Canada have extensive pipeline systems that total more than one million miles. Great Britain and the Netherlands are interested in building one from the newly discovered gas fields in the Netherlands to England. There also is interest in constructing a line across the Mediterranean to connect oil-producing Algeria with oil-hungry Europe.

Shipping Solids

Surprising as it may seem, the products shipped by pipeline do not necessarily have to be liquids, such as oil and gasoline, but can be solids. Due to the remarkable progress that has been made in experiments involving the shipping of solids by pipeline, the president of Pipe Line Technologists, Inc., of Houston, Texas, Herbert E. Fisher, remarked: "There is technically no limit to what can be moved by pipeline. The only limitation lies in the economics." The laying of a pipeline, the size of it and the size of the pumps needed are big economic factors that limit a wider use of them.

In Edmonton, Alberta, Canada, scientists in the Research Council there have done a lot of research on the problem of transporting solids through pipes, and they have proved it to be feasible. They propose that solid material be sent through a pipeline as large slugs or in plastic containers. Such things as wheat, chemicals, metals and other materials could be transported in this fashion and then easily separated from the liquid carrier at the other end. Powdered coal, sulphur and gypsum can be made into a paste and then pressed into solid slugs that would have a diameter of from three-quarters to nine-tenths that of the pipe. Pressure on the carrying liquid in the seamless pipe would move the slugs swiftly to the other end, and the same would be true if capsules were used.

A number of different solids already are being shipped through pipelines in the form of a slurry. That is, they are mixed with water. This is being done with granulated coal, which is made into a paste. But it must be separated from the water at its destination unless it is used in a furnace that is specifically designed to burn the paste. Slurries of sugarcane, gold, uranium, phosphate, magnetite, iron ore, paper and sardines are also sent through pipelines for varying distances. Tests are being made with sand and gravel, which also could be transported in this manner.

One of the drawbacks to using a slurry is that the particles of suspended solids must be kept moving at a fast pace to prevent them from settling, and this requires

more horsepower than that needed for shipping materials through pipes in capsules, which do not have this requirement. There is also the power requirement for separating the particles from the liquid carrier at their destination when that is necessary in a production process.

In some instances the slurry can be made part of the processing procedure. Sugarcane, for example, that is sent through a pipeline is partially dissolved by the time it reaches the refinery, and this speeds up the sugar-making process. The same can hold true in paper production. There is a paper company in the United States that has found that it is to its advantage to ship paper pulp through a pipeline. Before the pipeline was installed between its pulp mill and paper mill, seven miles away, it had to remove most of the water from the paper pulp, press the pulp into sheets, transport them by railroad to the paper mill and then mix water again with the sheets of pulp. Now a pipeline carries the pulp in a slurry directly from one mill to the other. The inside of the pipe is glass-smooth, seamless and corrosion resistant so that the paper can move through it without difficulty. This arrangement is saving the company money and is speeding up the paper-making process.

In the sunbaked desert of California there is still another use to which a pipeline is being put. This unusual pipeline is one and a half miles long. It is a highly insulated pipe that is used to transport liquid oxygen to test stands of the giant Saturn rocket engines that are being developed for the American space program. The pipe has been called the "world's longest thermos bottle."

In addition to the liquids, gases and solids already mentioned as being shipped by pipeline, there are also such substances as nitrogen, ethylene, alcohol, brine, molasses, latex, cement and helium that are being transported in this manner over varying distances. Even mail is being sent through pipes. In Hamburg, Germany, a sixty-two-mile system of pipes is under construction for transporting mail in capsules that are moved by air pressure. A portion of this system is now in operation.

Consideration is even being given to transporting people through giant pipelines in order to speed up ground transportation. One of the ideas that was proposed when President Johnson authorized the Department of Commerce to push a program of research in high-speed transportation was for a system of underground pipelines through which people could travel at 1,000 and more miles an hour. They would be carried in torpedo-shaped carriages suspended on a cushion of air. The system would provide rapid transportation between distant cities.

It is very evident that pipelines have great possibilities for improving our facilities for transporting people and commercial materials. Already they have done a magnificent job for the oil and gas industries. What dampens enthusiasm for them is the high cost of construction. Nevertheless, there are at the present time a number of companies that have built extensive pipeline systems for oil and gas products and are operating them profitably. As further progress is made in developing methods of transporting solids through pipes, we can expect the construction of pipelines that will ship swiftly and cheaply a wide range of products in competition with railroads and trucks. Shipping by pipeline is an actuality that offers great possibilities for modern industry.

Have you declared EVERYTHING?

By "Awake!" correspondent in Hawaii

THE end of a long-awaited vacation abroad is nearing. A part of your pleasure and excitement may have resulted from visiting foreign shops and markets and purchasing various items.

As you approach home either by plane or ship, your reminiscing of a wonderful vacation and the thought of home is interrupted by a distribution of customs declaration forms to be filled out by all returning residents. In some cases there may be just an oral declaration required.

Now questions fill your mind. What must I declare? How shall I declare it? Do I have with me merchandise that I am not allowed to take into my country? Must I declare EVERYTHING? How serious would it be if one failed to do so? Indeed, why should one be burdened with this red tape regarding the purchases of a few foreign-made articles, gifts and souvenirs? And is it dishonest if one tries to outwit customs officials by declaring only part of his purchases?

Before answering such questions, it is helpful to understand why customs regulations are in force. The term "custom" is applied to tariff or duty on goods imported or exported. Basically, such taxation is applied to protect home industry from competition and to provide additional income for the government. Customs also serves as a border guard against contraband, such as heroin and narcotics.

Customs Agent versus The Smuggler

According to *Webster's Third New International Dictionary*, smuggling is defined as importing or exporting "secretly contrary to law." To avoid smuggling, in the United States you must declare all articles purchased abroad, and any alterations or repairs to such articles. The wearing or use of an article you acquire abroad does not exempt it from duty and it must be declared. Exemption of duty on any article may be lost if you fail to declare it to Customs at the time of your return from the trip on which you acquired it.

Articles that you are bringing home for another person at his request and articles you intend to sell or use in your business must be declared.

A tourist's chances of successfully "fudging" on the legal requirements of customs are very, very slim. Customs inspectors are trained and

schooled to prevent smuggling and violations of Federal laws governing customs requirements. These men are experts in judging human nature and detecting fraud. Ideal customs agents are said to have the judgment of a pawnbroker, the tact of a diplomat and the eye of a detective. Unusual nervousness or awkward, suspicious movements are easily detected and interpreted by customs men.

Yet many tourists still endeavor to match their amateur ingenuity against the well-trained professional customs officer, often using incredible tactics to avoid customs duty. Some have been caught smuggling items in trunks and bags with false bottoms and sides. Others hide articles in the lining of their garments. Many hide merchandise on various parts of their bodies or in hollowed-out shoe heels and books. Women are often revealed as smugglers when searched and items are found concealed in their undergarments.

It is wise to remember that the customs officials have the authority to search a person at any time when there is reason to believe that someone is endeavoring to evade customs duty. Additionally, United States Coast Guard cutters are empowered to stop and search any vessel within territorial limits, about three miles, of the coast.

Suggestions to Travelers

Are you planning to make purchases in foreign countries? Then prior to traveling go to or write or telephone the nearest Customs Bureau and ask for free literature that contains reliable information. If you have a specific problem or are in doubt as to certain requirements affecting merchandise you desire to purchase, by all means discuss this with the customs *before* making such purchases. On important matters, it is wise not to rely on the advice of fellow travelers, even though they may mean well.

Since the rates assessed on various items change frequently, get the current rate of duty on items you intend to buy before purchasing them. Be prepared financially to pay this at the time of inspection by customs. Some items are free of duty, others vary from 5 percent of the wholesale value in the country where purchased to 110 percent on items made in nations not participating in a mutual trade agreement. At the time of this writing, a mean average on foreign purchases brought into the United States would be 25 to 30 percent of value, according to one customs official interviewed. Presently most cameras are subject to 15 percent duty rates and automobiles purchased abroad have a 6½ percent duty rate imposed. Incidentally, the wholesale value of an article is determined by the customs officer, although the passenger declares the retail purchase price.

Americans need to guard against buying articles in shops in Hong Kong if they are manufactured in Communist countries, such as Red China or North Korea. At present these items and those made in Cuba are prohibited entry into the United States without a Treasury license. Also, guard against dishonest merchants who will gladly give a falsified certificate of origin, indicating it is not made in prohibited countries when in reality it is. Such certificates are not acceptable to customs, nor will this merchandise be permitted entry into the United States.

At times a merchant may contact customs officials after a purchaser leaves his shop. He telephones someone at customs, informs him of the items purchased and the prices paid for them. Therefore, if the purchaser falsifies the retail value or fails to declare an item purchased, this is detected immediately. Such practices can be rewarding to merchants, because after

confiscated merchandise is sold by customs, the informer gets up to 25 percent of the money returned on this. The rest goes into Federal funds.

Do not seek to carry gold coins in or out of the United States. This is illegal without a special license. Remember too that regulations prevent importation of many plants, plant products, fruits, vegetables, meats and animals, including pets. This is done to avoid plant diseases and to protect the livestock industry in the United States against rinderpest and foot-and-mouth disease. Millions of dollars would be lost annually should diseases from plants or animals be transferred into another country. To avoid agricultural diseases' being so transferred, often automobiles driven on foreign soil that harbors injurious insects and diseases are required to be steam-cleaned when imported into another country.

All these suggestions perhaps could be summed up by saying it is most important that you get reliable information from the Customs Bureau prior to traveling. Take it into consideration in your purchasing, and honestly comply with all governmental requirements.

Penalties for Smuggling

Legal authorities take a very dim view of a person's failure to declare everything he purchases abroad. Whether one is guilty of smuggling narcotics or is simply a tourist guilty of not declaring an inexpensive piece of jewelry, legally it is still smuggling. While some measure of leniency is extended to first offenders, little is given to offenders found guilty the second time.

Penalties applied in cases of smuggling are sufficiently severe to cause the offender to realize the seriousness of the offense and to cause him to avoid repeating the offense. Maximum penalties include forfeiture of merchandise, a fine equaling the domestic value of the merchandise and prison sentences varying according to the seriousness of the offense.

To illustrate: a tourist purchases a foreign-made jade brooch, appraised domestically at $1,000, and fails to declare such. When apprehended he would have to forfeit the jade brooch, plus pay a fine of $1,000. Then if he desired to repurchase the brooch, an additional $1,000 price would have to be paid to obtain it from the authorities. Hence, the brooch would then cost the tourist $2,000, besides the foreign purchase price, in addition to the time and trouble involved and a record of lawbreaking. A very high price to pay for failure to declare everything! Whereas, if the same brooch were declared and entered legally into the country, much less would be involved in duty.

Declare Everything

There are at least five basic reasons why you should declare everything when returning home with purchases made abroad:

(1) Because it is a legal governmental requirement.

(2) Because the government is entitled to the customs revenue imposed.

(3) To avoid a great loss of time, trouble, embarrassment and a record of lawbreaking.

(4) To avoid paying heavy penalties for smuggling.

(5) Finally, and most important for true Christians, their lives must be guided by Bible principles such as the one at Hebrews 13:18, namely, to 'conduct themselves honestly in all things.'

So as you return home from that long-awaited vacation and make out the customs declaration of merchandise purchased abroad, DECLARE EVERYTHING!

AN INQUIRING POLICEMAN

A MINISTER of Jehovah's witnesses wrote the following in regard to an experience he had while visiting in Toronto, Canada:

"While waiting for another one of Jehovah's witnesses one evening I was walking back and forth on the sidewalk. Soon a stranger approached me. Not knowing what to expect, I was relieved when he showed me his police identification. He wanted to see my identification, as there had been some trouble in that area and he thought I was one of the troublemakers. After showing him my papers, I was able to talk to him briefly about Jehovah's witnesses. When the Witness I had been waiting for arrived, the policeman went back to his dark spot to watch for criminals.

"Later I took my friend back to his car, and, returning, I noticed the police car still parked there in the dark. I decided to go over and say 'Good night' to the policeman. When I did, he asked me if I had a minute and invited me to sit in his car. Then the questions started. First of all, 'Why are you people different from the other religions? Our prisons are full of Catholics and Protestants, but never have I had to arrest one of your people. Tell me, what makes you so different?' Well, you can imagine what a joy it was to answer such a question! Then he commented: 'As far as I am concerned all these other religions are failures because I can see and taste their "sour fruits" every day. But at the same time I realize that there must be a divine being who made all the things around us. Tell me, is God three-in-one as they (Anglican clergy) taught me?' I told him, No. He could understand the Bible answer as soon as I presented it.

"It was past midnight by then, but he had 'just a few more questions.' One was on the teaching of hellfire. He remarked, 'I could never see how a loving God could torture his creatures as the clergy preach that he does.' When I showed him from the Bible that was not the case and that the soul is the very individual, he said, 'Now the resurrection of the dead makes sense.'

"By then it was past 1:00 a.m. 'What actually is the purpose of your ministry?' he asked. 'Is it to convert the world? I tell you, it would be a wonderful thing to have all people act like you do. But in the meantime you need the police around to keep the criminals in check.' Understandably, God's kingdom was the next subject of discussion. He especially enjoyed learning that the kingdom would rule from heaven. 'We surely need something better than man-made governments. Even the United Nations seems to be a flop as a peace organization,' was his comment. 'How do we know that we are living in the time of the end?' was the next question. As I told him of the different parts of the sign the Bible foretold, he could recognize the increasing of lawlessness, wars, and so forth, all coming to a climax in our generation. Since it was close to 3:00 a.m., I mentioned, as I had a number of times before, that it was time for me to go.

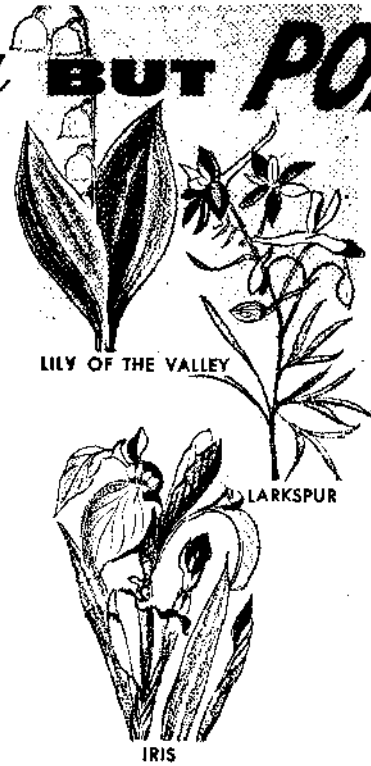
"'All right,' he replied, 'but one final question. Every subject we have discussed has received a straightforward Bible answer. Now I know why you people are so different. For the first time in my life the Bible makes sense. Now tell me honestly, what do I have to do to gain God's favor and approval? Don't you have anything to guide me since one needs some aid to understand the Bible?'

"Yes, I had something to guide him. I went over to my car and got the book *'Things in Which It Is Impossible for God to Lie,'* and showed him how to use it. We even went through the first few paragraphs together. 'That's what I want!' he exclaimed. How much would that be—around eight dollars?' He readily accepted it for the fifty cents contribution, wondering how we were able to distribute it at such a reasonable price. By then it was close to 4:00 a.m., but after such a refreshing experience I didn't feel tired at all.

"'I am glad that I took down your address he said, 'even though at the time I thought you might be a criminal, because I will let you know how I am getting along in the book.' Then we parted.

"I passed the address of the policeman on to the Witnesses in the territory where he lives, and they will be following up the interest he has manifested. It is wonderful indeed to see how sheeplike people from all walks of life are learning of God's purposes in the last days of this wicked system of things."

Pretty BUT POISONOUS



THAT attractive house plant sitting on your windowsill or the beautiful flowers and shapely hedge in your front yard may be nice to look at but dangerous to eat. "But who would eat a house plant or a garden flower?" you may ask. Small children are the most likely ones. They are liable to eat a pretty leaf, pop a shiny berry into their mouth or suck on a sweet-tasting blossom. Even some adults are inclined to chew absentmindedly on a leaf or a flower stem. This is a dangerous practice because a number of these plants that we like to have in our homes and gardens are poisonous.

Take the yellow or Carolina jasmine, for example. Children are tempted to suck the nectar from its pretty blooms, but the nectar of this flower is very poisonous. It contains alkaloids that are related to strychnine. Even honey made from it can be dangerous. Also worthy of avoidance are lily of the valley, foxglove and larkspur. Larkspur contains toxic alkaloids heavily concentrated in its seeds. Foxglove contains digitalis, which affects the heart. Lily of the valley also affects the heart because it contains a substance similar to digitalis. Though digitalis can be used beneficially, both of these plants often prove to be poisonous even when consumed in moderate amounts.

The attractive flower called monkshood is closely related to larkspur and, like larkspur, is poisonous. People have died from small amounts of it. Lupines and irises are also pretty but dangerous. They contain irritating substances that can cause severe digestive upsets. In fact, wild lupines have killed a great number of sheep on range land.

The oleander is a popular flower in warm climates, but it is especially dangerous. The sweet aroma from its pretty blossoms is delightful, but the plant itself is permeated with poison. There is danger in eating only a single leaf. Sometimes persons are fatally poisoned by it when a branch is cut to skewer meat at an outdoor picnic, because the poison in the wood penetrates the meat.

Perhaps you find pleasure in the beauty of mountain laurel and such lilies as autumn crocus, garden hyacinth, climbing lily and star-of-Bethlehem. Let your pleasure be limited to just looking at them. Chewing on them is hazardous. In the early history of the United States, the Delaware Indians used mountain laurel for committing suicide. In the various lilies just mentioned there are alkaloids that are poisonous to your body. Children have died because of eating the bulbs of the star-of-Bethlehem. Other children have died from the caustic juice in the popular

poinsettia, and severe digestive upsets have occurred in those that ate the pods of the poinciana shrub or bird-of-paradise.

Seeds and Berries

A pretty bean that is often used in jewelry but which is especially deadly is the precatory bean or rosary pea. In Puerto Rico and Mexico these beans with mixed colors of scarlet and black are used in necklaces, bracelets and other jewelry. The danger lies in the fact that children are liable to get ahold of a loose bean from a piece of broken jewelry and swallow it. Just one bean has enough poison in it to kill an adult.

In Hawaii the yellow oleander or be-still tree also produces lethal fruit. Just one or two of its nuts can be fatal. On the island of Oahu this tree is frequently responsible for poisonings. In some countries the native population unwisely use this tree as medicine, often with deadly results.

The castor-oil plant, which is a common sight in some areas, growing readily in vacant lots and occasionally in backyards, has pretty, shiny beans that are an attraction to children. These beans contain an irritant known as ricine, which has proved fatal when children have eaten as few as three to five beans.

Another dangerous plant that grows wild near many homes is the jimsonweed. Because of its showy flowers and interesting seeds children are frequently poisoned by it. They mistake the seeds for nuts or use them in play as "pills." The plant contains a toxic alkaloid that causes fever, confusion, delirium and convulsions. This dangerous plant, also known as thorn apple and devil's trumpet, might be growing in a neglected portion of your backyard or in nearby fields. The seeds of certain species of it are thought to have been used in ancient temples so as to contribute to the frenzied ravings of pagan priests. A farmer that grafted a tomato plant on one so as to have a hardier plant poisoned himself and his family when they ate slices from one tomato grown on the graft. After proper treatment in a hospital they recovered from the ordeal, much the wiser.

To look at the delicate beauty of morning-glory blossoms, you would never think that the seeds of this flower are poisonous, but they are. They contain a chemical that is related to the drug LSD-25 and can cause hallucinations as that drug does. In recent years morning-glory seeds have joined the list of narcotic drugs that some college students are foolishly using in their mad search for thrills.

Before we leave the subject of dangerous seeds in and around your garden, it would be well to give warning about the seeds of peaches, cherries, plums, pears, apricots and even apples. These seeds contain varying amounts of hydrocyanic (prussic) acid and can be dangerous. Although one is not likely to be in danger because of eating the few seeds in an occasional apple core, a quantity of them could be deadly. There is the case of a man who liked apple seeds, and so one time he saved up a whole cupful and then sat down and ate the cupful at one sitting. The amount of cyanide in that number of seeds killed him.

Hedges

Many of the common hedges surrounding attractive gardens are dangerous to eat. For example, such hedges as the yew, box, privet and hydrangea are all poisonous. The box hedge is especially so, because even a small quantity of its leaves can kill animals. Idly chewing on its leaves is not a safe practice. Perhaps in addition to various hedges your garden includes the ornamental shrub known as daphne. It produces berries that are an attraction to

children. Those berries contain such a strong irritant that only a few of them can cause ulceration of the digestive tract. Death can result from eating them.

Even rhubarb leaves can be deadly. Although rhubarb stalks are safe to eat, the leaves contain oxalic acid, which causes the formation of calcium oxalate crystals in the kidneys when the leaves are eaten. By accumulating there, the crystals plug the excreting tubules of the kidneys, causing death by uremic poisoning. Also dangerous because they contain crystals of calcium oxalate are such house plants as dumb cane, some philodendron and elephant's ear.

Avoid Eating Strange Plants

It is not possible to list here all the dangerous plants that often grow in and around the average home. Rather than attempt to learn them all and avoid growing them, the practical thing to do is to have a policy of not eating decorative plants or any other plant that is not normally recognized as good for food. As with mushrooms, the safe course is to eat only those plants you positively can identify as being safe, such as dandelions and nasturtiums.

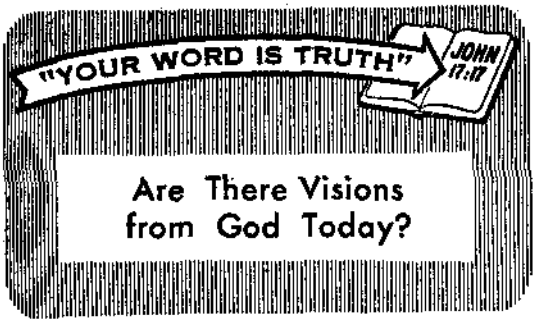
In view of the tendency of young children to put almost everything into their mouth, they should be taught, as soon as they are able to understand, not to eat strange seeds and berries and not to put any part of a house plant, garden flower, hedge or weed into their mouth. As they grow older they can be taught to distinguish safe plants from dangerous ones. It would also be good to warn them against eating vegetables, fruits and eatable berries that grow alongside a heavily traveled automobile road. The exhaust gases from the passing traffic cause such plants and fruits to contain fifty times more lead than is considered to be safe in foods.

What to Do in Case of Poisoning

If a child or an adult becomes sick from eating a plant, the first thing to do is call a physician, and do it quickly. Give him the name of the plant involved. If this is not known, get a sample of it for him to examine. If he does not know how to treat that particular case of poisoning, he knows where he can get the information. He can call the nearest poison control center or some other public health agency that handles such problems.

Purposely induced vomiting is usually the quickest way to get rid of the poisonous substance, but when the plant eaten contains a poison that is very corrosive this could be dangerous. It could cause the walls of the digestive tract that have been weakened by the substance to rupture. Calling the physician quickly is the best way to determine what treatment is best to give the person.

Because many house and garden plants are poisonous there is no need to become excited and destroy your pretty flowers and ruin your garden. Poisoning from them is not a common thing because people do not usually nibble on the leaves of the various plants around their home. Children, however, can be a problem if they have not learned the importance of keeping plants and berries out of their mouths. If there is reason to believe that the children in a home have not learned this vital lesson, it would be wise to get rid of dangerous plants the berries or seeds of which are liable to be an attraction to them. So, as you enjoy the beauty of your various garden plants and flowers, keep in mind that beautiful things do not necessarily indicate safety, nor do ugly things necessarily indicate danger. In the world of plants what is pretty can also be poisonous.



Are There Visions from God Today?

MAY 13, 1917, was a bright, clear Sunday in Fatima, Portugal. On a rocky hillside near the city, three peasant children were busy tending sheep. Suddenly, it is said, there was a flash of light. Fearful that a storm was brewing, they ran to gather the sheep into a shelter. There was another flash. The children then beheld a "lady" standing atop a small oak tree. She wore a white garment decked with gold and she held rosary beads, a cross and a chain of shining pearls. According to the children, this was the first of several visions they had of the "Virgin Mary."

Many years earlier, on February 11, 1858, fourteen-year-old Bernadette Soubirous of Lourdes, France, beheld a "young girl in white" at the Grotto of Massabieille. In this vision the "Virgin Mary" told her to make known the miraculous healing powers she would impart to the waters there. In all, Bernadette is said to have had eighteen visions of Mary from February to July 1858.

About thirty-three years ago, on November 29, 1932, five children in the small Belgian town of Beauraing are said to have witnessed an appearance of the "Blessed Virgin," the first of thirty-three such apparitions between November 29, 1932, and January 3, 1933. A nine-year-old Bronx, New York, lad said he saw the "Virgin Mary" in a vacant lot in 1945. And so it goes. Many believe they have seen the "Virgin Mary," or even Christ, or actually think that they have had special divine revelations by means of visions. But, are there really visions from God in our day?

The Bible records various visions that were unquestionably from God. Such visions were always in harmony with truth and in accord with God's will. For example, the apostle Peter's vision at Joppa in 36 C.E. resulted in the outworking of Jehovah's purpose to open the door of Kingdom opportunity to Gentiles, or non-Jews. (Acts, chap. 10) But any visions that reflect false religious views, that contradict the Bible or that conflict with Jehovah God's will, could not be from God. He does not approve of false worship; nor does he lie, contradict his Word or deny himself.—John 4:23, 24; Heb. 6:18; 1 Cor. 14:33; Isa. 55:11.

On the other hand, Satan the Devil is the source of false religion. Also, Jesus Christ said of the Devil: "He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof." (John 8:44, *Douay Version*) Yet Satan's wicked designs are not always readily apparent. The apostle Paul declared: "Satan himself transformeth himself into an angel of light." (2 Cor. 11:14, *Douay Version*) So there is reason for caution in religious matters. Noteworthy are the words of the apostle John, who wrote: "Not all prophetic spirits, brethren, deserve your credence; you must put them to the test, to see whether they come from God." (1 John 4:1, *Knox*) Such testing must be done in the light of God's Word of truth, the Bible.—John 17:17.

While places like Fatima and Lourdes have drawn much attention, many seriously question the visions that have brought fame to such sites. Even the Ro-

man Catholic parish priest of Fatima told one of the children of the Fatima episode that her story was "the invention of the devil."

After a detailed study of various visions and visionaries of Lourdes, Roman Catholic writer L. J. M. Cros, a Jesuit, stated: "In June 1878, we were able to unearth, at Lourdes, the names and histories of more than thirty of these visionaries, of both sexes and all ages." One of the accounts he related was that of the gamekeeper Callet, who reported: "One day I followed the visionary Barraôu, as far as the mill. He went into a bedroom and started climbing up the curtains of the bed, with hideous grimaces: he was grinding or gnashing his teeth, and his eyes had a wild look."

Such a ghastly incident gives Bible readers reason to pause and think. The Scriptures tell of cases of fearsome, violent and convulsive actions. However, such things resulted from demon possession! —Luke 8:26-39; Matt. 17:14-18.

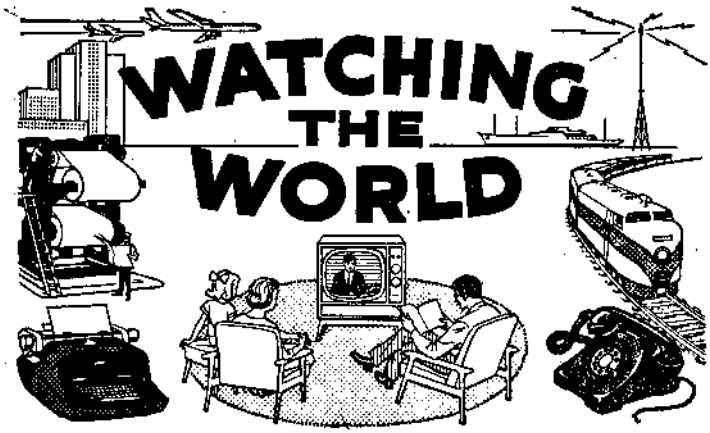
When Bernadette had her visions of 1858 and the three Portuguese children thought they beheld the "Virgin Mary" in 1917, Mary, the mother of Jesus, was dead in the common grave of mankind and had no conscious existence anywhere. (Eccl. 9:5, 10) Mary doubtless died as a faithful follower of Christ, with a heavenly resurrection awaiting her. (Rev. 2:10; 2 Tim. 1:9, 10; 1 Cor. 15:42-44) Like other spirit-begotten Christians of her day, she would sleep in death until the second presence of Jesus Christ, when she would be resurrected to heavenly life. (1 Cor. 15:50-53; 1 Thess. 4:13-17) Bible study indicates that the resurrection of such Christians occurred in 1918 C.E., when Jehovah came to his spiritual temple accompanied by Christ, his Messenger of the covenant. (Mal. 3:1)* Because of the time element alone, Christians could not accept the Lourdes and Fatima appearances as visions from God. Then, too, the Bible gives us no reason to expect Mary to appear in vision at any time.

While the Bible contains accounts of visions from God, it also acknowledges the existence of false visions. For example, Jehovah directed his prophet Ezekiel to prophesy woe for the "foolish prophets" of Israel, who followed their own spirit and really saw nothing. (Ezek. 13:1-3, *Douay Version*) Because they had seen "a vain vision" God would come against them. His hand would be "upon the prophets that see vain things, and that divine lies." —Ezek. 13:7-9, *Douay Version*.

Visions recorded in the Bible are the ones meriting consideration by Christians. Among them is the vision in which the prophet Daniel saw "one like the son of man" receive "power, and glory, and a kingdom" from the Ancient of days. (Dan. 7:13, 14, *Douay Version*) Daniel thus had a foreview of Jesus Christ's receiving authority from his Father, Jehovah God, to rule in an everlasting kingdom. This grand event has taken place in our day. Significant, too, are the visions of the apostle John, recorded in the Apocalypse, or Revelation. They disclose how the present wicked system of things under Satan's control will end, being replaced by a "new heaven" and a "new earth" of blessing from God. —Rev. 21:1-5.

Happily, today we have God's Word in complete form. No miraculous visions are to be added to it or put on a level with it by imperfect men, women or children of our time. (Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19) Biblical visions, like those beheld by Daniel and the apostle John, are the only visions that now merit the careful consideration and study of all persons who desire to please and walk with God. —Mic. 6:8; Isa. 30:21.

* See Chapter VI of *You May Survive Armageddon into God's New World*, published in 1955 by the Watch Tower Bible and Tract Society.



Award to "Awake!"

◈ At a convention of the New York State Chiropractic Association at Liberty, New York, on May 21, an award was presented. It was, as their spokesman said, 'not to an individual, but to an international organization of people who are keenly interested in their fellowmen.' The award plaque, handed to one of Jehovah's witnesses who was present as a representative of the Watchtower Bible and Tract Society, reads: "Presented to Awake Magazine in recognition of its altruistic and unbiased journalism dedicated to righteousness and justice and in giving primacy to the human and spiritual rather than material values of life."

Police Beat Priests

◈ Barcelona, Spain, was the location of an unusual sight on May 11. For more than a quarter of a century Roman Catholic priests have enjoyed favor and a certain immunity from the law in the Roman Catholic stronghold of Spain. But on May 11 a large number of Roman Catholic priests in a protest march were violently dispersed by the police in Barcelona. The police waded in with clubs, beating and kicking at least 130 frocked priests and monks. Many priests were of the opinion that the beatings resulted from the split in the Spanish Catholic church. The younger, more liberal clergy are being met head on by the conservative hierarchy. In fact, some felt that the police may have been instructed by the conservative Catholic hierarchy to do their dirty work. On May 14 a delegation of Roman Catholic priests warned Barcelona's archbishop that unless he publicly condemned the police beatings, priests and their parishioners could no longer have confidence in ecclesiastic authority. The archbishop, who earlier refused to meet with any priests' delegation to discuss the beatings, later agreed to meet with them when scores of priests converged at his palace.

LSD Traffic

◈ The hallucinatory drug LSD is easily obtainable in and around a high school in New York city. This charge was made by a father whose 15-year-old daughter was hospitalized from an overdose of the drug. The father said that, after talking to other parents and children, he was convinced that "at least 100 kids are buying and selling LSD and marijuana, and they can get it easily in the neighborhood of the school." Complaints of a similar nature were under investigation in at least three city colleges and 13 high schools and a grammar school in Brooklyn.

Space Broadcasting

◈ Propaganda from communications satellites was called a peril early in May by Richard N. Gardner, professor of law and international relations. Several nations have already urged international bodies to outlaw general broadcasting from space. At present space television broadcasts are beamed from a satellite to a ground station and then distributed to the home. In the future, satellites are expected to be able to broadcast directly to home radio and television receivers. A nation then could make propaganda broadcasts to anyone with a receiver.

Religious Merger

◈ On May 5 Protestants of eight major denominations agreed on a set of principles for their proposed merger into a 24,000,000-member church. The Consultation on Church Union included the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Methodist Church, the United Church of Christ, the Disciples of Christ, the Evangelical United Brethren Church and the African Methodist Episcopal Church. Leaders of the Consultation regard the agreement as a big step toward Protestant Church unity. However, they estimate that it would take four to ten years to negotiate a detailed plan and one to three years for the churches to ratify it, or as long as thirteen years before the planned merger would be realized.

Sun's X Rays

◈ A satellite circling the earth has observed a sharp rise in solar X-ray activity during recent months. This has led some scientists to believe

that the coming sunspot maximum may be the most intense on record at the time when the first astronaut landings on the moon are scheduled. It is feared that protons, the nuclei of hydrogen atoms, may pierce a space suit and endanger the life of an astronaut. In most cases the spacecraft would provide spacemen with ample protection from sun rays. However, there is increased apprehension in light of recent satellite reports. The Solrad satellites have been monitoring solar X rays almost continuously since 1960.

Smoking Increases Despite Hazards

◈ It has been about two years since Americans were told by their Surgeon General that cigarettes are harmful to the human body. Yet Americans are smoking more now than ever before. The United States Drug Administration anticipates a continuing increase of smoking for 1966 to an all-time record. Children's Bureau, Department of Health, estimates that every day of the year another 4,500 youngsters between 12 and 17 years of age take up the smoking habit. In February of 1965, the British government banned all cigarette advertisements on television. The head of the cancer research center at Roswell Park, New York, urged the United States to do the same, that is, ban television cigarette commercials. This request was denied. On March 1 the National Cancer Institute released findings that blamed the cigarette for much lung cancer, emphysema and an increasing incidence of cancer of the mouth, pharynx and esophagus, more bronchitis, asthma, stomach ulcers, duodenal ulcers and other internal difficulties. Though *Modern Medicine Magazine* surveyed 60,000 physicians and found that 94.8 percent of them now agree that "smoking is a health hazard," some people choose to smoke anyway.

"Anything Goes"

◈ Saskatchewan educator Dr. Samuel R. Laycock told a group of health educators that youngsters in Canada are producing dramatic changes in Canadian society. He said that teen-agers who conform to a sex code of "anything goes" think they are rebels, but the truth is they are "really conformists of the very deepest dye." "Teen-agers—especially girls—are merely following the crowd, conforming to a code of no rules at all," Dr. Laycock said. But as you sow so shall you reap. That is the divine principle that is unyielding. The "new morality" is bringing about a crop of teen-age marriages, unwanted pregnancies and broken homes. Statistics show that marriages of people 20 years old or younger are four times as likely to end in divorce as marriages of those over 21. Almost half the cases of venereal disease treated last year in Canada were in youngsters of 18 years or younger. Dr. Laycock blamed the social changes on the breakdown of the family unit.

Air Pollution

◈ Of all the major cities in the United States New York city reportedly has the most polluted air. And a 10-member Task Force on Air Pollution in a report to the mayor of the city asserted that the city government, with its incinerators and buses, is "the worst violator of its own laws against air pollution." "New York City," said the report, "pumps more poisons per square mile into its air than any major city in the United States. The main reason this condition has not produced wide-spread disaster in the past is that New York has open topographical surroundings and therefore enjoys the cleansing effects of the prevailing winds. Given the same sheltered topography as Los Angeles, New York City would be uninhabitable—taking into account New York's greater pollution output. . . . The average New Yorker has to contend with more than five times his weight each year in noxious and obnoxious airborne materials"—730 pounds a person, the report said.

Soil Pollution

◈ On May 9 soil scientist Dr. Harold L. Barrows cautioned that soil pollution could eventually render the soil unfit for food production. Soil pollution is caused by adding industrial and agricultural wastes to the soil faster than the wastes decompose. Improper uses of agricultural chemicals, such as pesticides, can also contribute to soil pollution. Barrows also warned that "air pollutants —such as automobile exhaust, industrial smoke and radioactive fallout—ultimately become soil pollutants." "Large quantities of such pollutants are toxic to plants," he said.

50 Billion Dollars

◈ Every year the United States government spends in excess of $50,000,000,000 on activities not specified by the Constitution, says *Freedom Magazine* for March-April, 1966. The taxpayer has become so accustomed to hearing the word "billion" that he has little or no idea what that figure means: In miles, for example, an object traveling at the speed of light, or 186,000 miles a second, would take 74 hours and 40 minutes before it would cover 50,000,000,000 miles. If 50,000,000,000 one-dollar bills were laid flat end to end the line would circle the equator 189 times. In weight 50,000,000,000 one-dollar bills would be about 97,650 tons! That much money would pay the wages of ten million men working a full year at $5,000 each. The money would buy ten million auto-

mobiles at $5,000 apiece. The sum would pay for 5 million $10,000 homes. Each American pays some $250 a year in taxes to make up for all of this extra spending. In a family of four this averages $1,000 annually.

Blindness on the Rise

◈ The Royal Commonwealth Society for the Blind said the number of blind persons in Africa may rise to 3,000,000 by the end of this century unless adequate preventive measures are taken immediately. The society reported that there are at present about one and a half million blind persons in tropical and equatorial Africa —including 100,000 children.

Hungry People

◈ Director of the Food for Peace program Richard W. Reuter stated that neither birth control nor aid from affluent nations can prevent a substantial segment of humanity from being underfed during the next decade. "The people who will be hungry tomorrow are already born," he said. In India, there are 12,500,000 children under 14 in states already beset by famine. There are also 2,200,000 expectant mothers.

Too Much Medicine

◈ Recently a large group of doctors discussed disease that can be caused by their own medical practices. The doctors called it "iatrogenic illness," from the Greek word, *iatros* —meaning physician. Many cases of iatrogenic illness have been cited. New drugs used by doctors can cause unsought and damaging side effects. Surgical miracles can save lives but leave weakened patients exposed to other hazards. Dr. Perry S. McNeal of the University of Pennsylvania warned doctors to approach all medical procedures, whether drugs or surgery, with extreme caution. He told the story of a patient who was given penicillin for a simple runny nose. He developed a severe allergic reaction from the antibiotic, and was given steroid hormones to fight the reaction. The hormones led to a near-fatal intestinal hemorrhage that demanded surgery, and massive blood transfusions were administered. The transfusions led to jaundice; the jaundice to cirrhosis of the liver; the cirrhosis to acute malnutrition, coma and death. "The common cold," Dr. McNeal said, "has a death rate in the hands of some physicians."

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Awake!

When You Need God

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Life on Other Planets

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Exploring the Planets

PAGE 12

Let's Drive the Alaska Highway

PAGE 18

JULY 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Balance love WITH UNDERSTANDING!

HAVE you ever tried to express kindness to another only to be rebuffed, or to have it misunderstood? Or, at least, to have it fail in its intended purpose? Most likely you have. But why?

True, the fault may lie with the other person, but it might be well to ask, Was the other person entirely at fault, or could it have been that I was to blame, at least partly, because of lack of insight, discernment, understanding?

Yes, love is fine, beautiful, wonderful and important, but love succeeds best when it is balanced with understanding. That is true whether it is romantic love between the sexes, love of one's family or friends, or the ideal, principled unselfish love, which the Greeks call *agape*. Love needs to be balanced with insight, understanding and knowledge, even though of itself it often gives added insight.

That we should balance love with understanding is apparent from the writings of the apostle Paul. Much as he stressed love —he took a whole chapter to describe how it works (1 Cor. 13)—he also showed that for Christians "to walk worthily of Jehovah to the end of fully pleasing him" they must also be "filled with the accurate knowledge of his will in all wisdom and spiritual discernment" or understanding. The same principle applies to our relations with our fellowman.—Col. 1:9, 10.

Where shall we turn for this insight, this understanding, this discernment that is so beneficial if we would make our efforts to show kindness and love successful? To the psychologists and psychiatrists? That is the popular trend, but in spite of it the fact remains that human relations are ever worsening. No wonder that not a few in the psychiatric profession hold that the way many of their colleagues are going about matters is, to say the least, ill-advised!

Thus Karl Meninger, a leading United States psychiatrist, not long ago stated that "the psychiatrist as a person is more important than the psychiatrist as a scientist. What he *is* affects the patient more than what he *does*." Then there is professor of psychology Dr. T. S. Szasz, who, in his latest book *Psychiatric Justice*, lashes out at the members of his profession for labeling men insane and sentencing them to institutions for the criminally insane without sufficient grounds therefor. According to him either judges or policemen or a jury of laymen could better judge whether a man accused of a crime is mentally competent or not to stand trial for it than certain professional psychiatrists.

Underscoring Dr. Szasz' contention was the article that appeared in the New York *Times,* March 20, 1966, telling of a judge's awarding $115,000 in damages to a man who had been wrongly judged insane and kept in various mental and criminal institutions for thirty-three years. In conclusion the article stated: "In response, New York state began this week to transfer more than 600 inmates from Correction Department hospitals to civil institutions. Many who were retained under the unconstitutional procedure are expected to demand and get jury trials. One state official said a number of them will probably be released entirely. This could expose the state to more [such] damage suits." Truly, psychiatric knowledge is overrated!

Then to where can one turn for insight, for understanding in dealing with one's fellows? To the book of wisdom, the Bible! It gives us much fine counsel if we are but willing to look into it and apply it. For example, it shows that timing is important, 'for there is an appointed time for every affair under heaven, a time to love and a time to hate.' (Eccl. 3:1-8) Efforts at gaiety, for example, may be entirely out of place when another is greatly depressed, even as the inspired proverb states: "He that is removing a garment on a cold day is as . . . a singer with songs upon a gloomy heart." Obviously, to do that would show a lack of insight, of empathy, of ability to put oneself in another's place.—Prov. 25:20.

The need of discernment, understanding or insight is especially vital in the parent-offspring relationship. The Bible shows that a father who loves his son will discipline him: "Chastize your son while there exists hope." "The one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure." (Prov. 19:18; 3:12) But does that mean that the father who loves his son will make discipline a matter of habit without trying to understand and reason with his son? Not at all!

Love might prompt the discipline but it must be balanced with understanding, insight. That is why the apostle Paul counseled: "You, fathers, do not be irritating your children," "do not be exasperating your children, so that they do not become downhearted." Certainly if a parent would avoid unduly irritating and exasperating his children he must seek to understand them, must try to put himself in their shoes, as it were. Yes, if you do not discipline with understanding you can break your son's spirit, and if you do that you have lost him; he withdraws into a different world from yours. How many children today are irritated, downhearted, frustrated and exasperated because their parents, who may be ever so fond of them, do not balance this fondness with understanding!—Eph. 6:4; Col. 3:21.

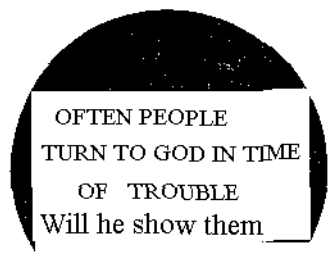
The same applies to the marital relationship. Husbands are therefore counseled to continue to dwell with their wives "according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) Yes, it is not enough for a husband to feel and endeavor to express ardor for his wife, he must also work at understanding her; he must have sensitive mental discernment as to how he may express it and when. For example, a wise and loving husband knows and takes into account the fact that, while his emotional nature is uniform and constant, his wife's is cyclic, and he will be governed accordingly.

So, in seeking to express love toward others, balance it with understanding. Take their viewpoint into consideration; let insight guide you and also consider the question of the right time for it!

When You Need God

THE young man was in the prime of life. He enjoyed excellent health, a well-paying job and a sense of security. What is more, he had a wife, two children and a comfortable home in the Bronx in New York city. But practically overnight the picture changed. The young man rapidly began to lose his sight, and soon went blind. As a result, he lost his job. Now, his sense of security was gone; he was no longer confident that he could provide adequately for his family.

Previously, when Christian ministers called at his home to talk to him about God, he paid no attention. But, then, one Sunday morning last winter, a Christian minister again called upon him. This time he listened attentively, invited the minister into his home and seriously considered the Bible's message for the first time in his life. He felt a need for God and expressed a keen desire to know more about God's purposes.



This experience is not unusual; it is common for persons to turn to God in time of trouble. When a real tragedy strikes, there is really no other source of genuine relief and comfort. How harshly is this impressed at a funeral! There a loved one lies motionless in a casket, unresponsive to anything one may say or do. On such occasions people are generally seized with grief and a sense of utter helplessness. They need God, and many times will turn to his Word the Bible for comfort.

A similar need for God is felt when one's life is in jeopardy. In a telecast some years ago Dwight D. Eisenhower, the famous general and former president of the United States, observed regarding hardened soldiers: "In battle they learned a great truth—that there are no atheists in the foxholes. They know that in time of test or trial we instinctively turn to God for new courage and peace of mind." Yes, persons often recognize their need for God in time of trouble.

Favor in Time of Need

But the questions arise, Will Almighty God respond to the petitions of persons in need? Will He hear the cries of those in distress? What if they have neglected God throughout their lives, and have lived immorally and wickedly? When in trouble, will Jehovah allow himself to be found by such persons? Will he show them favor?

Consider as an example a mighty king of God's ancient kingdom of Judah. "Twelve years old was Manasseh when he began to reign," the inspired Bible record says, "and for fifty-five years he reigned in Jerusalem." It was the longest rule of any Judean king. Yet, note what kind of ruler Manasseh was:

"He proceeded to do what was bad in Jehovah's eyes, according to the detestable things of the nations that Jehovah had driven out from before the sons of Israel. So he built again the high places that

Hezekiah his father had pulled down, and set up altars to the Baals and made sacred poles, and he began to bow down to all the army of the heavens and serve them. . . . And he himself made his own sons pass through the fire in the valley of the son of Hinnom [burning them alive in sacrifice to heathen gods] . . . He did on a grand scale what was bad in the eyes of Jehovah, to offend him."—2 Chron. 33: 1-6.

Finally, because of his extreme badness, God allowed the Assyrians to come up against Jerusalem and capture Manasseh. They "bound him with two fetters of copper and took him to Babylon." It was there, while suffering in prison, that Manasseh first appreciated his need for God. "As soon as it caused him distress," the Bible record says, Manasseh "kept humbling himself greatly because of the God of his forefathers. And he kept praying to Him."

Did Almighty God show favor to Manasseh? When he turned to Him in distress, did God listen to his petitions? The Bible says: God "let himself be entreated by him and He heard his request for favor and restored him to Jerusalem to his kingship; and Manasseh came to know that Jehovah is the true God." How merciful and kind is Jehovah God! Despite Manasseh's evil past, he secured relief and comfort when he humbly turned to God. —2 Chron. 33:10-13.

Repentance and Proper Motive Vital

Does this mean that one can live wickedly throughout his life, then, like Manasseh, simply cry unto God in time of distress and be shown favor? Not at all! A momentary turn to God for courage and peace of mind, such as by a soldier in a foxhole, is not sufficient. More is required. True repentance and a proper motive are necessary. The scripture says: "'If you search for [God] he will let himself be found by you." (2 Chron. 15:2) This indicates continued action, including a sincere effort to learn about God, repenting of former badness and taking up His service.

In Manasseh's case, God could see that his heart had changed, that his motive in turning to Him was proper. This was indicated by his "humbling himself greatly," and his continual praying to God. Manasseh had truly repented. His course was in keeping with the Scriptural admonition: "Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones." So, despite his past sins, God drew close to repentant Manasseh.—Jas. 4:8.

In proof that Manasseh indeed had a change of heart, after he was restored to his kingship, the Bible record explains: "He proceeded to remove the foreign gods and the idol image from the house of Jehovah and all the altars that he had built . . . Moreover, he prepared the altar of Jehovah and began to sacrifice upon it communion sacrifices and thanksgiving sacrifices and went on to say to Judah to serve Jehovah the God of Israel." —2 Chron. 33:15, 16.

Only When in Trouble?

It should not be drawn from this true-life experience that we need God only in time of trouble. Certainly not! While some persons may be like King Manasseh and require a hard experience or a tragedy in life to awaken them to their spiritual need, it is a fact that we all need God all the time.

Think about it. Where would we be without the sun and rain, and the air we breathe? Why, we would not exist! Who provides these necessities of life? Who

makes the vegetation grow, the rain to fall and the sun to shine? Not any man, but God does! "He himself gives to all persons life and breath and all things," the Bible says. Gratefully we should worship this loving and merciful Provider.—Acts 17:25.

Humans often have to be reminded of this. Once when the people of Lystra in Asia Minor attempted to do obeisance to imperfect human creatures, the Christian apostle Paul pleaded with them: "Turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them. . . . [The One] giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer." (Acts 14:14-17) It is similar today. Frequently people with plenty of food and other good things of life fail to appreciate that God is the real source of their daily provisions.

Appreciate Your Need

How about yourself? Has a time of material prosperity caused you to take the wonderful gifts of God for granted? Do you appreciate your dependence upon God for "life and breath and all things"? Are you grateful to Him for the things he has provided—for the foods you eat, for the water you drink, for the air you breathe, the beautiful scenery that delights your eye, the melodious sounds that please your ear, and His many other provisions? When was the last time you humbly gave thanks to Him, for example, before eating a meal? Do not wait for a time of trouble to turn to God. You need him now!

While the above provisions were made to satisfy man's material needs, they are not in themselves enough to make man happy. He needs more. God also created man with a mind and heart, and these, too, must be fed in order to bring him true happiness. Just as wholesome material food is needed to satisfy the physical body, so also is spiritual food required to satisfy man's mind and heart. And God has lovingly provided this food too.

He has done so by providing accurate knowledge concerning himself and his purposes. God has explained where man came from, why he is on the earth and what his ultimate destiny is. He also makes clear why man dies, how death will be eliminated and the reason wickedness and human suffering have been tolerated for so long. In addition, God explains how man should worship Him, as well as how he should deal with his fellow humans. Man needs this knowledge—this spiritual food. And Jehovah God has provided it all in his Word, the Bible.—Matt. 4:4.

Do you appreciate your need of spiritual food? Do you regularly read the Bible? When was the last time you sat down and listened to God speak to you through his Word? We need daily direction and correction from God's Word just as surely as we daily need physical food to eat.

It is true that, unlike the fatal effects of physical starvation, failure to take in spiritual food does not quickly result in the death of the human organism. But the effects are even more disastrous. How so? Because the spiritually famished person is a menace to society. Without God's righteous principles to govern his life he lies, cheats, steals, yes, often even kills, to get what he wants. Today the world is filled with such spiritually starved persons—many of whom are apparently already dead spiritually. That is why the world is such a dangerous place in which to live.

How obvious that man needs God! Without Jehovah God life cannot be truly enjoyed. Therefore, heed the Bible counsel: "Search for Jehovah, you people, while he may be found. Call to him while he proves to be near."—Isa. 55:6.

THE race into space, led by the United States and Russia, has rekindled lively speculation on an old question: Does life exist on other planets?

Since ancient times the nearer planets have been known as wandering stars, but only after Galileo turned his telescope on the skies, in 1609, was it realized that the planets are bodies comparable in size with our earth. This discovery, coming after a century of exploration that had opened to view new lands peopled with strange races around the world, naturally stirred men's imagination to wonder what sort of yet stranger races of men, or exotic animals and plants, might populate these other worlds.

Flourishing in the lack of knowledge of what the weather is like on other planets, science fiction writers dreamed up bizarre inhabitants for every nook and corner of the solar system. Today, the advance of scientific knowledge of surface conditions on the planets has put severe limits on such speculations, but now the impending exploration of space has attracted many sober-minded scientists to a serious consideration of life on other planets. It is even said that the prospect of finding extraterrestrial life is the most compelling scientific motivation for the outlay of billions of dollars in the space program. The United States National Academy of Sciences recommended in November, 1964, that Mars should be the primary goal of space exploration after 1970, because that planet "offers the best possibility in our solar system for shedding light on extraterrestrial life."

The wide acceptance of the evolution theory has provided the stimulus for much of the speculation. A generation ago it was popular to try to guess how the evolution of plants, animals and humans might have been influenced by the different temperatures, atmospheres and forces of gravity thought to prevail on other planets. Today, it is more fashionable among scientists to speculate and write articles about the spontaneous generation of life. Most recently in vogue is the theory of "chemical evolution," which is supposed to have preceded the appearance of life and prepared the way for it. It is postulated that in a primitive, lifeless planet, the crust and the atmosphere and the ocean interact under the effect of ultraviolet rays to form a variety of compounds, which gradually become more and more complicated. Finally, a molecule happens to form that has the ability to duplicate itself. Thus, this molecule comes to life—or almost to life. In time one of its offspring acquires the knack of building protein molecules and surrounds itself with protoplasm, and it starts down the road of biological evolution. So today many scientists support the space program, not because they expect

to find living things on the planets, but because they hope to find evidence for their theories of chemical evolution and spontaneous generation.

Admittedly, recent investigations have shown that the environments on other planets would be quite drastic for most earthly plants and animals, and some of the wilder speculation has ranged to ideas that extraterrestrial life may be based on chemical processes completely foreign to life on earth. However, most scientists agree that the chemical compounds formed by the element carbon with oxygen and hydrogen are unique in the constitution of living matter; also that the unique properties of water make it vitally essential to the chemical reactions on which life depends. Thus the possible existence of life must be limited to environments in which these familiar compounds can exist and interact. The temperature must be above the freezing point at least some of the time, but never so high as to destroy the complex carbon compounds of which living things are made, that is, no more than 165 degrees Fahrenheit. What, then, do we know about the presence of water and oxygen, and the temperatures on the surfaces of other bodies in the solar system?

The Moon

The moon is earth's nearest neighbor. It has long been the object of speculation and the goal of fictional space travelers. In 1835 the New York *Sun* published a series of articles purporting to describe the discovery of manlike inhabitants on the moon with a powerful new telescope. Although this was quickly admitted to have been a hoax, yet its popular appeal attested to wide interest in the subject. Even today the most powerful telescope on earth cannot reveal anything as small as a man or a house on the moon. Features as wide as 500 yards can be resolved, so that forests and cultivated areas, large rivers, cities and water reservoirs could be seen. But the telescope shows no such features on the moon. Rather, its surface is spotted with a profusion of craters, thought to be caused by gigantic meteors, which vary in size from over a hundred miles down to about a mile, as small as can be seen in the telescope. There is no sign of life of any kind.

Moreover, studies of the lunar environment leave no room to believe that it could support life. It is devoid of water and atmosphere. The temperature rises as high as 250 degrees Fahrenheit at noon and falls to around 200 degrees below zero at night. Since the moon turns on its axis only once a month, the hot days and the cold nights each last two weeks. Furthermore, in the absence of a protective atmosphere the lunar surface must be continually bombarded by a rain of meteorites, and of lethal ultraviolet and X rays from the sun. We must conclude that it is quite impossible for the surface of the moon to support any living thing.

The Planets

Looking beyond the moon, to the planets orbiting around the sun, what possibilities of life do we find? The basic facts of chemistry in regard to water and carbon compounds immediately eliminate most of the planets as abodes of life. Mercury, the small planet closest to the sun, rotates on its axis so slowly that its day and night each last 88 earth-days, the same time as it takes to revolve around the sun. The day is so long and the sun so close that daytime temperatures reach an estimated 750 degrees, but at night it chills to hundreds of degrees below zero. It has no atmosphere, which is in keeping with the high temperature and the low

force of gravity. There can be no life on Mercury.

At the other extreme of planetary environments are the giant planets, Jupiter, Saturn, Uranus and Neptune, ranging from 15 to 300 times the mass of the earth. They are distant from the sun, five to twenty times as far as the earth, and are intensely cold. They have very dense atmospheres composed chiefly of the poisonous gases, methane and ammonia. The top of the atmosphere is all that astronomers can see of these planets, but they theorize that they may have a solid crust of ice, thousands of miles thick, possibly enveloped by an ocean of liquid ammonia. The surface must be intensely dark, frigid, and under a tremendous pressure from the deep overlying atmosphere. It is impossible to think that anything could live in such a place.

Venus

Between these extremes, on either side of the earth, lie our near neighbors in the planetary system, Venus and Mars. Venus, toward the sun, is most like the earth in size and in thickness of its atmosphere. Definite information about the conditions vital to life—its temperature, the length of its day, the presence of water and oxygen—have been difficult to acquire, for two reasons. One is that Venus' atmosphere is permanently clouded, blocking its surface from view. Thus no detail can be seen, only occasional faint shadings, which are apparently cloud patterns and are not permanent. Then, also, because Venus' orbit is inside the earth's, when it is closest to the earth it is between us and the sun, and we can see only the dark side. With the possibility that Venus' day might be about as long as ours and that its atmospheric blanket might moderate the temperature, it was possible to believe that some parts of the planet, although warmer than Earth, might be habitable.

However, recent results of studies of Venus have squelched such wishful thinking. From studies both of visible light from the cloud surface and of radar pulses reflected from the surface, it appears that its rotation must be very slow. The most reliable results from radar measurements indicate that it may turn backward with reference to its orbital motion, once in 240 days. The atmosphere has been found to be very dense, producing a pressure at the surface ten to fifty times as great as on Earth. It is composed largely of carbon dioxide, but neither oxygen nor water vapor is present in detectable proportions.

The most startling discovery about this mystery planet has been made with radio telescopes. Microwaves emitted from Venus show a temperature of about 700 degrees. The cause of such intense heat is still a mystery, only partly explained by the greenhouse effect of the carbon-dioxide blanket. What the dense clouds are made of is likewise an unsolved mystery. But these discoveries make Venus a very unlikely habitat for any kind of life.

Mars

Mars is, next to Venus, the earth's closest neighbor in the sun's family of planets. It is, next to Venus, the planet most like Earth in its size and atmosphere. But, in contrast to Venus, it lends itself to close study, because, when closest to the earth, it lies opposite the sun and is fully lighted. Furthermore, its atmosphere is transparent and permits a clear view of its surface. So we have good maps of Mars, and we know much more about it than about any other planet.

As seen in a telescope, the generally red surface is in contrast to regions of a darker, gray or brown, hue. These colored

areas are generally permanent, although changes in outline and color occur from time to time. The Martian day is almost the same length as ours, 24 hours and 37 minutes. Mars is tipped on its axis like the earth, so it has seasons during its year of 687 days. During the long winter night a thin layer of ice or frost forms a white cap around the North Pole, with a radius of several hundred miles. As spring comes and advances into summer, this ice cap shrinks and disappears. Meanwhile an ice cap forms at the South Pole. There are no oceans or seas: All the water in the ice caps would not fill a good-sized lake. The atmosphere is about 50 miles thick, but is much less dense than ours. It appears to consist mostly of carbon dioxide, although it is possible that nitrogen is also present. It contains some water vapor, but no oxygen can be detected. Thin white clouds often form high in the equatorial skies during the Martian afternoon. The ice caps are also blanketed with cloud. Closer to the ground, yellow clouds sometimes obscure the surface for days at a time; they act like dust storms raised by high winds across the arid surface. Mars is much colder than Earth, being half again as far from the sun as we are. At high noon on the equator, the temperature may reach 70 degrees. But it drops rapidly below freezing during the afternoon, and at night it falls to 140 below zero.

Fifty years ago, several noted astronomers who had made a lifetime study of Mars were convinced that it was inhabited by intelligent creatures. Their conviction was based on the observation of the so-called canals—long, straight lines crossing the red areas of the planet and intersecting at sharp angles in numerous "oases." It was supposed that these were artificial channels constructed by the Martian inhabitants to distribute water from the melting ice caps to irrigate the desert soil. This controversial theory stimulated an intensive study of Mars to gather evidence pro and con. The result of these studies is now a general consensus that the geometrical appearance of the canals is an illusion. The best photographs of Mars do not show any straight canals, but only irregular lines which are not suggestive of any artificial construction.

Increasing knowledge of the Martian environment has left little likelihood that any humans or animals could survive there. However, the physical conditions do not completely rule out the possibility of some kind of vegetation. Some hardy forms of plants are known that could conceivably endure the intense cold and the protracted droughts of Mars. For example, there are lichens growing on rocks in high mountain country that can withstand extreme cold and drought. The strongest support to the theory of Martian vegetation has been the seasonal change in color seen in the dark areas. While the ice cap is shrinking, the brown areas in that hemisphere take on a darker hue, which looks bluish-green in contrast with the red areas. This well-attested phenomenon suggests the onset of spring, with dormant plants putting forth green leaves. It has been held that the light from the blue-green areas, when analyzed in a spectroscope, is similar to that from green plants at high altitudes.

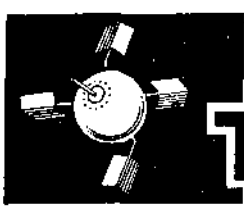
Those who hold that these observations are sure evidence of living plants on Mars have enthusiastically supported plans to send spaceships there to get a closer look. However, not all scientists are convinced. The spectroscopic evidence has not held up under close scrutiny. In laboratory tests, reflected light from various plants, including lichens and cacti, has been tested and found not to match the light from the Martian dark areas. It is now believed that the bands of light absorption are produced by water in the earth's at-

mosphere rather than by plants on Mars. Furthermore, it is pointed out that one of the areas where the seasonal darkening is most pronounced is so far south that the noonday temperature is never high enough to melt ice. Since no plant can grow under such conditions, some scientists believe that inorganic processes are more likely the cause of the darkening wave. One theory is that the dark areas represent higher ground that is covered with finer or coarser dust particles, according to the prevailing winds at different seasons. Another explanation is that ultraviolet light in the summer affects the color of silica minerals in the surface. Although the Martian vegetation theory is perhaps still the more popular among scientists, the existence of sound alternative theories leaves the question open.

No Evidence for Life

To what does all this evidence add up? Every place in the solar system where it was once imagined that men, or at least some kind of vegetation or animals, might live, has been eliminated by the ruthless advance of scientific knowledge. Every place is too hot or too cold. Atmospheres are either lacking or so dense that their pressure is of crushing intensity. None contain free oxygen. Liquid water has not been discovered anywhere outside the earth. Oxygen and water, both vital to life, are the unique possession of Earth, among all the bodies in the solar system.

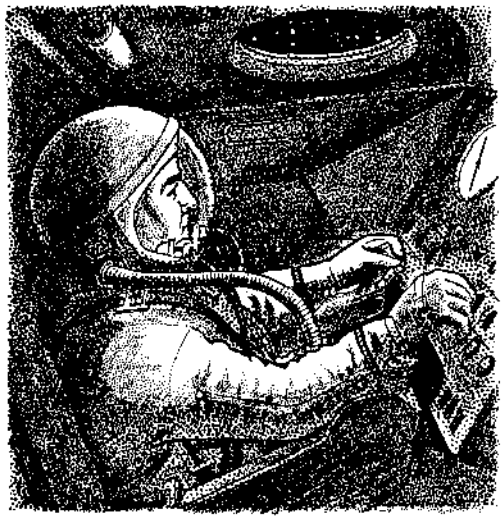
In all this overwhelming evidence against life on other planets, only one possible exception, and that but a faint hope, remains. That is on Mars. The near-vanishing glimmer of hope that Mars holds out to those who are seeking extra-terrestrial life has moved it into the focal point of space activity that bids fair to lure man into the greatest technical gamble of all time. The first steps in the exploration of the solar system are the subject of the following article.



EXPLORING THE PLANETS

SINCE the first Sputnik was hurled into orbit around the earth in October, 1957, the exploration of space has become a major activity of the two most powerful nations, the United States and Russia. Hundreds of man-made satellites—Pioneers, Explorers, Luniks, Cosmos, Rangers, Mariners—have been sent aloft. The environment of space immediately around the earth has yielded up long-kept secrets —huge radiation belts held in the grip of the earth's magnetic field, solar winds of electrical particles churned at times into electromagnetic tempests by flares on the sun, immense currents of electricity girdling the earth high above the atmosphere. Already satellites are serving valuable uses, as weather observers, as relay stations for intercontinental transmission of radio and television, for more accurate mapping of the earth's shape and surface, testing the physiological reactions to weightlessness in dogs, monkeys, chimpanzees and men.

By far the most ambitious—and most expensive—undertaking in the space program is the attempt to send manned spaceships to the moon. The United States is committed to reach this goal in the decade of the 1960's, and Russia is competing vigorously to get there first. The project has won public acceptance, and national prestige is now involved so deeply that a planned cost of 20 billion dollars is not so great as to discourage the effort.



Since one of the most important goals in space exploration is to find life outside the earth, the moon is only a stepping-stone to the more important objective, earth's neighboring planets. From this viewpoint, going to the moon would hardly be worth the effort unless the trail is to be followed on to the planets, because no one really expects to find life on the moon. So the cry is "On to Mars." The Space Science Board of the National Academy of Sciences urges that 1985 be set as the target date for manned expeditions to Mars. Even though this project could cost as much as 100 billion dollars, they feel that the possible reward is worth it. The Board says, "Given all the evidence available at present, we believe it entirely reasonable that Mars is inhabited with living organisms and that life independently originated there."

Disagreement over Extraterrestrial Life

However, scientists are far from agreeing on whether extraterrestrial life exists, where it might be found, and what forms it could take. On the one hand, there are those who are sure that intelligent life like man exists throughout the universe. Typical of this view is that expressed by Professor Melvin Calvin, chemist at the University of California and a leading proponent of chemical evolution. He was quoted in a newspaper interview as believing that "living beings, many of them far more advanced than the humans on earth, almost certainly exist on millions of other planets through the universe. . . . Since in the course of the chemical and biotic evolution the appearance of man on the surface of the earth has occupied only a very small fragment of time, namely, only one million years of the five billion, it is clear that we may expect to find cellular life and perhaps precellular life and post-human life, in many of these other planets."

Dr. Wernher von Braun, the German space scientist who transferred his support from the Nazis to the Americans after the war, agrees, but gives a different reason: "I cannot believe that the Power which created life and order confined all sensible organisms to this comparatively tiny planet. Our sun is one of 100 billion stars in our galaxy. Our galaxy is one of billions of galaxies populating the universe. It would be the height of presumption to think that we are the only living things in that enormous immensity."

On the other hand, Professor George G. Simpson, paleontologist at Harvard University, reasons that life is not nearly so

likely as some think. "There is, then, no clear evidence of life anywhere else in our solar system. Wishful thinking, to which scientists are not immune, has obviously played a part here. The possibility is not excluded, but, on what real evidence we have, the chance of finding life on other planets of our system is slim. . . . The assumption, so freely made by astronomers, physicists, and some biochemists, that once life gets started anywhere, humanoids [living organisms with intelligence comparable to man's] will eventually and inevitably appear is plainly false."

The highly respected astronomer William J. Luyten of the University of Minnesota agrees with Simpson: "Arguing from general principles one might say that life could well exist outside Earth, but it seems to me that the only definite statement that is now scientifically tenable is that we do not know; we can neither prove nor disprove it."

In regard to the search for life on Mars, Dr. Philip H. Abelson, editor of *Science*, disagrees sharply with the National Academy's Space Board. He says, "Our present knowledge of Mars is incomplete, but the facts available provide little basis for thinking that life will be found there. . . . The severity of the Martian environment does not seem to have been realistically taken into account in plans for the exploration of Mars. . . . In looking for life on Mars we could establish for ourselves the reputation of being the greatest Simple Simons of all time."

Exploring the Moon

Before sending a man to the Moon, or to Venus or Mars, the space scientists have considered it prudent to learn as much as possible about what he is likely to encounter. For this purpose, space vehicles are being sent ahead with a variety of instruments and with television cameras, equipped to radio their findings back to the earth.

The first exploit in the unmanned exploration of earth's neighbors in space was to look at the back side of the moon. As many a schoolboy knows, the unchanging face of the moon as it follows its course around the earth is due to the fact that it turns on its axis at the same rate as it revolves in its orbit. The other side of the moon, ever hidden from man's sight, has been a mystery. In October, 1959, the Russian Lunik III was guided beyond the moon, where it automatically photographed the unseen hemisphere. The picture showed that it was little different from the familiar front side. There are more of the dark areas, and a long range of mountains that is not matched by any feature on the face, but nothing to indicate that the back of the moon is any more propitious for life than the front.

After a discouraging history of six successive failures in attempts to reach and photograph the moon's surface, the United States space team finally launched Ranger 7, which stayed on course and obeyed the commands sent to it. It televised back a remarkable series of pictures as it fell to a crash landing on the moon. These close-up views of the lunar surface filled in small-scale details, but they only confirmed beyond any further doubt, if such were possible, the conclusions long accepted as to the lifeless state of the moon. The pictures showed smaller and smaller craters as the camera approached. More recently, pictures sent back by Surveyor added evidence. The landscape is utterly bleak and desolate, without a sign of life. The astronauts who are planning to land on the moon will not encounter any unearthly monsters; they will have to cope only with the physical hazards of the unearthly environment.

Rendezvous with Venus

The first attempt to contact Venus was with a Russian rocket fired from a larger ship already in orbit above the earth, in 1961. However, its radio transmitter went dead and it was lost in space. So it turned out that the first rendezvous of a man-made spaceship with a planet was that of the United States Mariner II, which passed within 22,000 miles of Venus in December, 1962. The most important task assigned to this flight was to learn from just what part of the planet the high-temperature radio waves come. It was uncertain from earth-based measurements whether the source was on the surface of Venus or in an ionized layer of gas high in the atmosphere, like the earth's ionosphere, which has a temperature of 2,000 degrees at an altitude of 200 miles. Mariner II was equipped with microwave receivers tuned to wavelengths that would penetrate the atmosphere. It scanned the planet at close range, and radioed results that clearly indicated that the temperature of about 700 degrees is at the surface, not in the atmosphere. With infrared radiometers, it also verified the much lower temperature at the top of the cloud surface, about 40 degrees below zero. Magnetic measurements showed that Venus has little if any magnetic field.

So the picture of Venus as a pleasant haven for space travelers is only a science-fiction bubble, pricked by the sharp scientific facts. There are no longer plans for the manned exploration of Venus.

Mariner IV Visits Mars

Impressive as these exploits in probing space have been, they were far surpassed by the accomplishments of Mariner IV. The remarkable voyage of this lavishly instrumented spacecraft to Mars in 1965 opened a new chapter in the long history of that controversial planet. Its television cameras, looking at Mars from a distance of only 6,000 miles, transmitted clear pictures of it across 134,000,000 miles back to Earth. The scene disclosed was astonishing. There were no familiar features of earthlike mountain ranges, river valleys or ocean basins. Although the twenty-two pictures covered an area of 500,000 square miles between latitudes 50 degrees north and 50 degrees south, and features only 2.5 miles across could be distinguished, there was no sign of the great engineering works that earlier enthusiasts had credited to the mythical Martians. There was no trace of the canals, even though in some pictures the camera pointed directly at places where they are shown on maps of Mars. In fact, none of the ideas about the Martian surface put forth by rival camps of scientists were confirmed by the Mariner photographs. Instead, they showed a surface pockmarked by craters —just like the moon! The large number of craters and their state of preservation shows that they have never been subjected to the eroding force of rain, which effaces similar features on Earth in the course of a few thousand years. It is agreed now that Mars has never had much more water or air than it now has.

Besides the revealing photographs, more precise measurements of Mars' atmosphere were made by means of radio waves transmitted by the Mariner as it disappeared behind the planet. Analysis of the signals received through the atmosphere shows that it is even colder and thinner than earth-based studies had shown, having a pressure less than one percent of that on Earth. Also, there appears to be no more than a few percent of any gas other than carbon dioxide. The low pressure means that Mars has no shield against deadly radiations from the sun. Additionally, Mariner magnetic measurements showed that Mars has no magnetic field.

Hence its surface is exposed to the full effects of ultraviolet rays, ionizing rays from solar flares, and cosmic rays. All these findings tend to make the existence of life on Mars more doubtful.

So the expeditions to search for Martian life appear far less promising than before the flight of Mariner IV. The trend now is to retreat to the hope that analysis of surface samples from Mars will reveal the prebiological conditions that result from the hypothetical chemical evolution, and which under the more favorable conditions on earth, theoretically opened the way to biological evolution. So, although their arguments for getting billions of dollars from the public treasury are much weakened, the space explorers have not abandoned their quest. And the starry-eyed extremists have hope that someday contact will be made with the civilizations they feel sure exist in planetary systems in other parts of the Galaxy.

What Does the Bible Say About Life on Other Planets?

Does the Bible give us any reason to expect that man will find life on other planets? Will Mars, or perhaps even the moon, provide the missing link between "chemical evolution" and "biological evolution"? Are space explorers likely to find people on other planets with whom they can communicate? Would it not be wise to consider what the Creator has to say before spending hundreds of thousands of millions of dollars in a quest to indulge what may be only a passing fancy in the ever-changing theories of scientists?

The Bible reveals the relationship between the Creator and man on the earth, and his purpose for man and for the earth. It shows that Jehovah formed the earth and prepared it for man's habitation. He created man to live on the earth and to take care of it. The Bible shows that the invisible heavens are populated with spirit creatures, but as to fleshly life in the visible heavens, it says nothing.—Isa. 45:18; Gen. 1:1-30.

Notwithstanding the lack of any direct Bible statement on the subject of life on other planets, there are certain Bible principles that relate to the question. First is the fact that Jehovah created the whole universe—the earth and the visible as well as the invisible heavens. All the stars and planets are under his control, through his organization of spirit creatures, who appear to have the power to come and go throughout the universe. He has not given man dominion over the heavens. A second basic principle is that all life, wherever it exists, originated with Jehovah. If plant life should someday be found on Mars, it will be, not because life bursts out spontaneously wherever it has the chance, but because Jehovah created it and put it there.—Gen. 1:1; Job 1:7; Dan. 10:12, 13; Ps. 115:16; 36:9.

So, too, if intelligent races of fleshly creatures exist on other planets, it is because Jehovah made them and put them there. But is it reasonable to believe that this is in harmony with his revealed purpose? If he has created other races of people, we would expect that he would test their obedience, just as he permitted his human and angelic creation to be tested. And under such a test, we might expect that some would fail, just as Adam and Eve on earth, and Satan and many angels in the invisible heavens failed. What then? Would the drama of the fall into sin, redemption, vindication and restoration have to be repeated for the inhabitants of some other planet? Who would provide the necessary ransom? In the case of sinful man on earth, only one person was found suitable, the only-begotten Son of God, who became the perfect man Jesus Christ on the earth. But

Jehovah has only one only-begotten Son. Would Jesus, then, have to go to that planet and take the form of one of its inhabitants and live and die there to provide the ransom? To this the Bible answers definitely, No! Jesus died only once. (Heb. 9:25, 28; 10:12) He is now immortal, and cannot die again. It is not consistent with Jehovah's purpose that, after Satan's rebellion is squashed and the rebels are destroyed, the universal peace in God's creation will ever again be broken by an organized rebellion that God permits to continue.

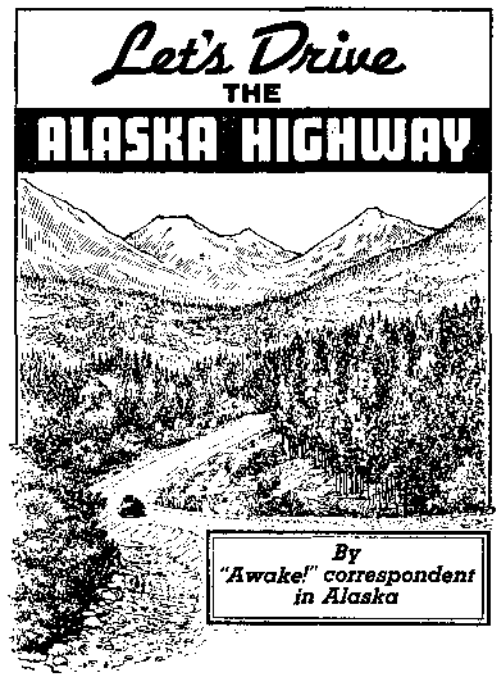
Men who speculate in disregard of Jehovah's purpose argue that there is nothing unique about the earth, that there must be millions of planets in the universe that are very similar. But the Bible shows that the earth does have a unique place in God's purpose. It was at the founding of the earth, not the sun or another star, that the sons of God applauded. It was to the earth that Jehovah sent his only-begotten Son, Jesus, to prove his faithfulness, bearing witness to the truth and to show himself worthy to be the King in God's kingdom. The 144,000 persons who are to be associate kings with Jesus and rule over all of Jehovah's universal organization are all taken from the earth, not some from one planetary system and some from another throughout the Galaxy. In the last days just before Satan's binding, he is confined for a short period, not to Venus or Mars, but to the earth. And the battle of Armageddon will be fought here at the earth. Then Jehovah will make an everlasting paradise home for obedient mankind right on the earth. Truly the earth does have a unique place in God's universe.—Job 38:4-7; John 18:37; Rev. 14:3; 12:9, 12; 16:14, 16; Ps. 37:11.

Such reasoning, in harmony with God's revealed Word, leads us to the conclusion that he has not created intelligent fleshly creatures on other planets, either in our solar system or in unknown, distant reaches of the universe. As to whether, in the future, Jehovah will ever turn his creative hand to the preparation of other planets for habitation by man or other creatures, he has not revealed. After the 1,000 years of Christ's reign, Jehovah's 7,000-year sabbath of rest from earthly creative work will end, and an eternity of time will stretch out before tested, obedient mankind on earth and the 144,000 of the Kingdom in heaven. In those ages we may hope to learn some of the secrets of Jehovah's creation in the visible heavens and his purpose for them.

"Twelve Hours of Daylight"

There is no indication that the Hebrews used hours in dividing up the day prior to the Babylonian captivity. In the days of Jesus Christ, the practice of dividing the daylight period into hours was common. Thus, at John 11:9 Jesus said: "There are twelve hours of daylight, are there not?" These were generally counted from sunrise to sunset, or from about 6 a.m. to 6 p.m. So the "third hour" would be about 9 a.m., and it was at about this time that the holy spirit was poured out at Pentecost. (Acts 2:15) When Jesus, tired out from a journey, was sitting at Jacob's fountain, "the hour was about the sixth," or noon, which was also the time of day when Peter became very hungry at Joppa. (John 4:6; Acts 10:9, 10) It was also about noon when darkness fell over all the earth until the "ninth hour," or about 3 p.m., when Jesus expired on the torture stake. (Matt. 27: 45, 46) The "ninth hour" was also called "the hour of prayer." (Acts 3:1; 10:3, 4, 30) So the "seventh hour" would be about 1 p.m. and the "eleventh hour" about 5 p.m. (John 4:52; Matt. 20:6-12) The night was also divided into hours at that time.—Acts 23:23.

Let's Drive THE ALASKA HIGHWAY



By "Awake!" correspondent in Alaska

THE lure of the North may get you this year, and, spurred by multiplying stories of its marvelous scenery, you may decide to head up the Alaska Highway. But is it not taking quite a chance to journey into the northern wilderness? asks someone with visions of a narrow, rough trail, of fording rivers and pushing through country fit only for jeeps and heavy-duty trucks. The answer is, Not if you first compare notes with someone who has made the trip recently.

Opened to the public first in 1948, this vital link between Dawson Creek, British Columbia, and Alaska was swiftly pushed through to completion in slightly less than seven and a half months in 1942, the job having been rendered urgent by the Pearl Harbor attack in the previous year. The immediate aim was to provide an adequate land route for transport of defense forces and equipment to the North Pacific coastline. During the past seventeen years, however, it has attracted increasing thousands of vacationers.

Most recent travelers will tell you the same story. While the Alaska Highway is by no means a rough and dangerous trail, it probably is quite different from any highway you have traveled. There are precautions you must take that are not needed in modern, superhighway travel, but once these matters are cared for this northern route is no more dangerous than others. In fact, it may present fewer hazards because of its lighter volume of traffic and its necessarily slower speeds.

Preparing for the Trip

What steps should you take to ensure a minimum of inconvenience on the trip? First, it might be well to wrap around your gas tank some old rubber sheeting of sufficient thickness to provide a cushion against sharp rocks thrown up by your wheels. It can be wired on snugly. And check carefully on any other item that will be handy in case of breakdown on the road. You see, in some places the service stations are as much as fifty miles apart.

As with any other long trip, of course, the tires should be checked to make sure they will stand up under several thousand miles of travel. A screen to protect the front of your car from flying gravel is also recommended. It is even advisable to have your headlights covered with plastic covers, though you may have to wait to obtain these until you near the Alaska Highway itself.

And then, how much money will you take along? Canadian border officials will require that you have enough funds to take you through to Alaska. The 1965 edition of *The Milepost* states: "Generally $250 per driver and car will satisfy the requirements, or about $100 more per person than the cost of bare necessities." Since most products sold along the high-

way have been shipped in from great distances, you can expect them to cost more than they do farther south.

Along the Way

To commence your trip on the Alaska Highway you must first get to Dawson Creek, either by following the Caribou and John Hart Highways north from Vancouver, or by going north through Alberta and its northern city of Edmonton. Dawson Creek is 788 miles from Vancouver and about 300 miles from Edmonton.

Once started northward from Dawson Creek you will see all along the route little markers telling how many miles you have come. By watching these and your trip log you can always tell how far you are from the next point of interest or to the next accommodations area.

The first eighty-three miles you travel on good pavement, but from then on you can expect to be on gravel road for the next 1,200 miles. Most of the time it is not rough enough to restrict your speed seriously, so that you have no difficulty maintaining the local speed limit of fifty miles per hour. Notice how wide the road is, and how well banked its curves. And there are not even any streams to ford! Graceful, steel bridges take you across rivers and creeks.

After a few hours you will begin to get hungry. What did you plan to do? Eat at some wayside restaurant, or did you remember to pack a noonday lunch? There are public campgrounds where you can stop and eat and even heat some water for a hot beverage. But keep the fire hazard in mind, and, if you can, prefer an open rocky place to one where there is much foliage. In this way you will avoid too many mosquitoes. However, you may have brought along repellent. Be sure, though, to keep the car closed so that the pesky insects do not invade it during your stop.

Another reminder just suggests itself here. You might do well to obtain your processed lunch meats from some familiar and dependable source, if you are conscientious about refraining from products that contain blood. You see, the labeling laws in Canada allow processors to mix blood in their meats without having to list it on the label.

By this time you have passed quite a few cars, and have noted what a cloud of dust you have to penetrate each time. So, to keep the interior of your car clear, it will be a good idea to close all the windows, open the front vents and turn on the heater fan so that cool air will be blown through. This intake of air builds up enough pressure inside the car to prevent the swirling dust from entering through every little opening. But do not forget to close the vents and turn off the fan when meeting or being passed by another car. This may keep you busy at times, but it is worthwhile, in order to maintain a high degree of comfort. It is also suggested that when meeting a number of cars you slow down, pull slightly to the right and turn on your headlights even in daylight. In this way oncoming drivers will spot your presence and refrain from overtaking other cars until you have safely passed.

Points of Interest

Here, now, is Fort Nelson, 300 miles from Dawson Creek, a very suitable stop, offering as it does some choice of accommodations. Looking over your map, you have already determined the stopping places for the next three succeeding evenings: Watson Lake, Yukon; Whitehorse, Yukon; Tok, Alaska. Good advance planning may already have suggested the idea of writing in advance for rooms, especially in the season when there are many travelers.

Much of the way thus far you have been driving through rolling, wooded hills, often with a distant backdrop of mountains. The wild beauty of the scenery is enhanced by the absence of hideous commercial advertising. It is exciting to know that there are in this area mountain sheep and goats, bear, deer, moose and a great variety of wild birds, some of which you may just chance to spot.

At mile 496.5 is Liard Hot Springs. Close by, reached by a boardwalk some 400 yards long, is a restful spot where travel-weary people can relax in a hot spring. There is even a free bathhouse for changing clothes. Farther back up a woods trail is another deeper hot spring, this one with a diving board.

Mile 588 brings us to Contact Creek bridge. This name commemorates the fact that here two highway construction crews, one working southward and one northward, met to complete this road link with Alaska, a highway that had been pushed through virtually uncharted wilderness. Now you are in the midst of magnificent territory. Lakes sparkle here and there, meadows of brilliant-colored wild flowers stretch away toward distant snowcapped peaks. The sunshine, the bracing air and the silence bring exhilaration.

The very name of our next city, Whitehorse, brings visions of the Gold Rush days. Few relics remain, for Whitehorse is now a busy, modern city. For the remains of that exciting period one has to visit Dawson City, Yukon, much farther north, where ancient buildings still stand on their original sites, with weathered signs now barely readable.

At mile 1053 we come to Silver City near the shore of picturesque Kluane Lake, an enchanting little place with its old log cabins crowned with grassy turf just as they used to build them. Gophers have taken over now, and they keep popping up out of holes here and there, curious at the sound of visitors. But look, quickly, over there! On the steep shore of the lake are four majestic white Dall sheep just disappearing over a ridge.

Soon we are entering Alaska. We know because here paved road resumes, and we are about ready for the change, since four days of driving on gravel does produce a little strain. Here we are now in the midst of typical northern country. Away off to the south there you can see the Wrangell and Chugach Mountains. Here, too, we can be on the lookout for that stately beast of the north, the moose. If one should be on the road it is best to stop and give him plenty of time to get out of the way. He can be mean. It has been reported that one of these powerful creatures charged a jet at Anchorage Airport. But usually they will just trot quietly off into the woods.

As you travel along now, perhaps toward Anchorage, you should be on the watch for one of the unique sights of the North, a real glacier, a river of ice pushing its way steadily down from the mountain heights. It is thrilling to see a glacier even from a distance. The route here also takes you through the rich Matanuska Valley, so there are nearby things of interest to be seen also—productive fields that furnish excellent crops despite the short northern growing season.

Before you turn southward perhaps you will find time to see lofty Mount McKinley, the highest peak in North America, or take an air trip to Barrow or Nome, where you can look out upon the Arctic Ocean or the Bering Sea. Certainly, you will long remember the unique experience of driving along the Alaska Highway.

A NEW NATION EMERGES

By "Awake!" correspondent in Guyana

GENERALLY at midnight the majority of Guyanese are fast asleep. But on the 25th of May things were quite different. Instead of going to bed, thousands of residents of Georgetown, the capital city, streamed toward the seawall that evening; and in other communities they gathered at selected spots. In the forested interior a small party of hardy men concluded their climb of 6,700-foot Mount Ayanganna in order to be at the summit precisely at midnight.

But why? What was happening? A significant event was about to take place: the birth of Guyana, whose population is slightly over 600,000, but whose vast territory is larger than the British Isles and nearly as large as West Germany. At midnight there would be a simultaneous flag-raising ceremony in various parts of the land.

The largest numbers assembled in the new Queen Elizabeth Park, just north of Georgetown. There, following martial music by several bands and four prayers by clergymen, the "Union Jack" was hauled down and in its place a young man pulled up a new five-color "arrowhead" emblem.

This act signaled the end of over 150 years of colonial rule and the emergence of a new nation. British Guiana was dropping the "British" from its name, changing an "i" to a "y" and becoming just plain "Guyana." Great Britain, in its decolonization process and amidst its dealing with thorny problems over Rhodesia and Aden, was here relinquishing its last hold on this colony. In fact, the Queen's personal representative, her cousin, the Duke of Kent, was on hand for the official changeover.

Other observers included representatives of nearly seventy countries, including Russia and the United States, both keenly interested in the future of this young "neutral." The Vatican sent its delegate too.

Following the flag ceremony, a half-hour fireworks display lighted up the night sky for many miles. Then the crowd, estimated at more than 40,000, emptied out of the park and trekked homeward. As many strolled along and cycled in the bright moonlight, they must have been thinking about the continuing celebrations of "Freedom Week." The day soon to dawn would be "Independence Day," Thursday, May 26, their first day as Guyana, the twenty-fifth country in the Western Hemisphere to gain its freedom and the third colony of Britain in the Caribbean to become independent in the 1960's. (Jamaica and Trinidad both received independence in 1962.)

Getting Ready

Long in advance much of the populace had been preparing for this very day, yes, for this special week. If Georgetown, the "Garden City," had put on its 'finest dress' for the Queen's visit in February, then she put on even a 'better dress' for this memorable occasion. The number of colored light bulbs was increased, to decorate trees, buildings and homes. There was more painting done. There was a big shipment of cloth for "independence hats, shirts and dresses," and flags of all sizes to be unfurled. There had been a house-

to-house hunt for rooms and entire homes for hundreds of guests that could not be accommodated in hotels. There had been rehearsals of waiters and waitresses for the banquets, balls and receptions; rehearsals of schoolchildren for their plays and parades; rehearsals of the new national anthem; rehearsals of officials to meet the Duke and Dutchess, and others; rehearsals of band members, and of policemen, who were joined by many special constables in the tightest possible security arrangements.

"Independence Week" had opened with the unveiling of a lofty aluminum arch in Georgetown Sunday noon. Then, in the afternoon, the royal couple flew in. A newspaper pointed out that the Duke of Kent had officiated at three similar independence celebrations: in Uganda, Gambia and Sierra Leone. This was the second time that a British colony had been granted its freedom while still in a state of emergency, the other one being Sierra Leone.

On Monday a civic welcome had been extended to the British visitors in the historic Town Hall, which was brightly illuminated each night. That evening a formal dinner party was held for them. On Tuesday the royal couple visited rural areas and New Amsterdam, center of the oldest of the three counties, Berbice.

Wednesday morning they were entertained by the water pageant in the choppy waters of the Demerara, along with speedboat races and water skiing. Later, while the Duke inspected the defense forces, his wife paid a visit to the elderly poor in the "Palms House." In the evening a gorgeous state banquet was held, featuring local and foreign dishes, preceding the flag-raising at midnight.

Independence Day

Finally, "Independence Day" came. At eight o'clock a gun salute was sounded from the well-decorated warships of several nations. Then came the "fly-past" by four jets of the United States Air Force. If one were sleeping soundly and had missed the gun salute, he did not sleep through the several "fly-pasts" of the roaring jets, streaking low over the city. Meanwhile the governor-general (the last governor, asked to remain) and ministers of the Guyana government were sworn into office.

At eleven o'clock the Opening of Parliament by "His Royal Highness" drew another large crowd to the Public Buildings, Georgetown. The Duke read the "throne speech," handed to him by Prime Minister Forbes Burnham, and then presented the instruments of independence to Burnham, officially making Guyana a separate sovereign state.

Later that day representatives of the United States Government signed an agreement transferring Atkinson Field, one of the air bases leased from the British during World War II, to the new nation. Besides that gift, there were loans, books and scholarships given, and President Johnson sent a "Texas" saddle to Burnham, who is another horseback rider. Venezuela presented a statue of a South American liberator, along with the offer to build a model school soon. Britain's freedom gift was $14.4 million to its ex-colony. Guyana herself was in the giving mood, announcing the reduction of sentences of hundreds of prisoners and the freeing of several in a week's time.

Tramping

Friday, May 27, was also a public holiday. The prime minister, addressing a mammoth audience at the Independence (formerly Parade) Ground, said: "I bid you, enjoy yourselves!" Immediately steel bands let loose with Creole tunes and began marching up the already crowded

street. Whereupon a mass of humanity, holding hands and shuffling feet, closed ranks behind their favorite bands and "tramped" to the pulsating rhythm of the beat on the homemade instruments (drums and tubs). A visiting journalist, upon observing the sea of men, women and children in colorful costumes depicting bears, Indians, kings, queens, slaves and sailors, all swaying with the music, remarked: "Only television could hope to capture some of the gaiety."

"Tramping" is a great attraction for many Guyanese, a contribution of African culture to West Indian life, and they will "tramp" whenever an opportunity arises. The steel bands, which were vying for attention and prizes as usual, drew huge crowds that filled the streets, following them far into the night.

Meanwhile the royal party on Friday were flown out to the Rupununi savannahs, where they viewed breathtaking stunt riding of wild bulls and horses by Amerindians and neighboring Brazilians; and then on to Mackenzie, a mining community sixty-five miles upriver from Georgetown, where they were given another rousing reception, interrupted by a downpour.

Friday evening's feature was a spectacular pageant staged by schoolchildren, covering Guyana's history from the time that Sir Walter Raleigh first saw the shores of this land of 'many waters and green plains.' *Guyana* means "land of many waters." Meanwhile thousands of others were enjoying street dancing, to the accompaniment of the popular steel bands.

Float Parades

Amid a busy Saturday morning's marketing came the float parade, dry at first but drenched by a tropical rain. Nearly every aspect of Guyanese art, culture and life was depicted: a slave ship, reminding one of the past—1763, the Berbice slaves' rebellion, and 1838, the emancipation; a float depicting the primitive life of the Amerindians (earliest settlers) before the arrival of the white man, and subsequent changes; another showing "bees," small boys in brown costumes remarkably resembling bees, bobbing about a hive; another with a "freedom bell" and behind a replica of the Kaieteur Fall (a 741-foot waterfall, one of Guyana's "wonders"), which float captured first prize; beautiful girls with various exhibits, and steel bands spaced appropriately.

This forty-three float parade was repeated Sunday afternoon, followed by more tramping. Celebrations continued into Monday, a regular holiday anyway. A local editor sighed: "It is a good thing Independence comes only once in a country's history for I doubt whether groggy, footsore Guyana could live through the agony and the ecstasy of another Freedom Week."

ARTICLES IN THE NEXT ISSUE

- Are You Subject to Moods?
- The Beauty and Power of Sand.
- What to Do for Burns.
- Communication by Satellite Proves Practical.

Another Side of the Picture

But not all the people celebrated. True to his word, Dr. Cheddi Jagan, leader of the opposition party (PPP), boycotted all the functions to which his party had been invited except two: the flag-raising and the opening of Parliament. On the latter occasion he and fellow party members entered the assembly chambers wearing small placards that read: "Release Detainees," and "End Emergency." A little later, a hushed audience in the packed-out room heard him protest the detaining of nine remaining members of his party 'without trial.' He stated that "the PPP,

the vanguard of Guyana's struggle for national liberation, is convinced that liberty is achieved only after it has been struggled for and won. It cannot be the gift of charity. For the people of Guyana, real freedom is a prize still to be won. And win it we will . . . as a reunited people."

The present state of emergency began when his party was yet in power, at the height of the 1964 hostilities, and has not been lifted at the time of writing. Picketing was carried on by the opposition right into "Freedom Week." So a partial boycott of the independence celebrations was evident in most parts of Guyana.

What Follows Independence?

Widespread was the publicity on this country's attaining nationhood. An ex-legislator wrote from London: "Well, at any rate, Guyanese independence has become a reality—flag, anthem, shouting—the lot. After the shouting comes the stock-taking and a sober look at what's left. Those of us abroad, away from the shouting, will cast a cold, banker's eye over Guyana's credit and loss ledger."

The New York *Times* editorialized: "Two major problems threaten an otherwise hopeful future. . . . They are the danger of racial strife between the country's 200,000 Negroes and the 320,000 Guyanese of East Indian origin, and the threat posed by the Marxist leader of the opposition."

There is no question that problems confront the government. Venezuela and Surinam both have made claims on Guyana's rich land—which geologists say contains at least twenty-four valuable minerals as well as oil, lumber, etc.—amounting to two-thirds of the territory. British troops have been asked to remain in this country until October, preparing the local defense force.

Guyana's prime minister, trying to preserve the current peace that followed the riots and clashes from 1962 to 1964, has introduced the slogan, "One People, One Nation, One Destiny." He proudly points to the national anthem, which emphasizes "land of the free," and to 'one of the most modern and liberal constitutions in the world.'

Guyana's constitution provides for a sovereign democratic state, but makes provision for a republican system to be adopted after January 1, 1969, if the majority of the legislature are in favor of it. Fundamental freedoms of the individual, irrespective of race, place of origin, political opinion, color, creed or sex, are guaranteed. There is even the provision for an "Ombudsman," a sort of public defender of individuals with complaints against governmental abuses or lapses. When asked about any limitations in any part of the country to freedom of propagation of religion, the prime minister replied: "None whatever."

So Guyana, where peoples of Asia, Africa and Europe with their varying cultures and religions have been thrown together, plans to work out a way of life within a democratic framework.

Bible in 1,250 Languages

The American Bible Society recently reported that parts of the Bible have been published in 1,250 languages. The released statistics show that the entire Bible has been published in 237 languages, the Christian Greek Scriptures (New Testament) in 297 languages and at least a single Scripture book in 716 others. This language coverage reportedly covers 97 percent of the world's population.

By "Awake!" correspondent in Trinidad

At the ROOT OF THINGS

"A MEAL without my spaghetti?" cries the Italian. "No rice?" queries the Chinese. "Bread is my staff of life," and, "*Tortilla* is mine!" say still others. What is your choice of fare? Well, a meal in the tropics would not be complete without roots; we go to the root of things for tasty, nutritious food.

Suppose we start with that toothsome delight, the sweet potato. These are fleshy roots, shaped like elongated beets. Some varieties have a reddish skin, others are creamy. The fleshy part may be creamy, yellow or orange, and it has a smooth texture.

Sweet potatoes have a high energy value. More nutritious than the "Irish" potato, the sweet potato supplies calcium, phosphorus and iron and vitamins B and C. The yellow variety is also very high in vitamin A. A word of caution, however: Handle and store your sweet potatoes with care, as they bruise easily and do not like the cold.

Like the sweet potato, real yams also have a twining vine with heart-shaped leaves, but yams are related to the large lily family, whereas sweet potatoes are of the morning-glory family. The yam, with its over 150 varieties, is also widely cultivated throughout the tropics. Native to the East, it spread to Africa and the West. In fact, when slaves were becoming more numerous in the West Indies, this bulky root was encouraged to help fill the food bill. No doubt this connection with Africa explains its name, for yam is from a Senegal word *nyami,* meaning "to eat."

One of the best-known yams in the West Indies has a dark-brown exterior; the flesh is white. Other varieties may be bright purple, mottled or yellowish. In texture some are mealy and dry.

But what does the yam contribute to our table? Well, it is like the white potato, mainly starch, and this it supplies generously and economically, as does another giant root of the tropics, the taro or dasheen.

Valuable Underground Stems

Taro or dasheen patches are a familiar sight throughout the tropics. Cut this potatolike tuber and notice how crisp the white flesh is, although of a coarse and needlelike texture. Like the potato, the taro root is often eaten baked or boiled. When boiled the dasheen is about one and a half times as nutritious as white potatoes and is more easily digested than most kinds of starch.

Another plant, the roots of which are eaten, is the well-known cassava, one that grows only in tropical climates and which is related to the castor bean and Pará rubber tree. The cassava's large, two- to eight-inch-thick roots may reach a length of three feet or more and weigh twenty-five or more pounds. Cassava is believed to be native to Brazil. This no doubt explains one of its other names, "manioc," originated from the Tupian tribes of Brazil, especially in the Amazon valley. In parts of South America the plant is also called yucca.

There are two kinds of cassava, bitter and sweet. The roots of both are important sources of starch, but the bitter contains a greater starch content, so it is

more important economically. Sweet cassava is usually used for the table, like potatoes, either boiled or roasted and has a flavor much like that of chestnuts. Bitter cassava, however, contains prussic acid and can be used only after special treatment to remove the poisonous acid.

Did you know that a common item on your pantry shelf originates from this bitter cassava root? Yes, tapioca does! To make tapioca, the damp cassava starch is spread on iron plates, heated slowly while being stirred constantly. The heat causes the starch granules to burst into irregular pellets, which, on becoming cold, are hard and almost clear. Tapioca is highly esteemed for making puddings, which are a healthful food and easily digested.

So starch-producing cassava or manioc is really a "staff of life" to many a family in the tropics. Since starch is its chief contribution, it is well to remember that it, like the yam, needs to be supplemented with other foods for one to maintain good health.

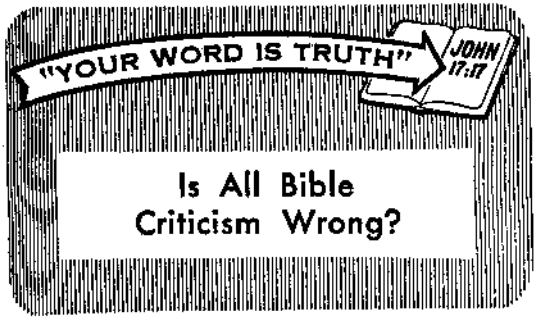
Long, horizontal underground stems that store up food are known as rhizomes; and among these are the West Indian arrowroot. This rootstalk makes a light starch used in puddings, pie fillings and other desserts. It is known for its easily digested form of starch, which is why it is useful for babies and sick persons. But, of course, even if this starch provides an economical "filler," it cannot take the place of milk in a baby's diet, for it does not supply the proteins or minerals needed for growth. The plant's name may be a corruption of the Indian name of this plant, *Araruta,* meaning "mealy root."

The arrowroot's white rootstalks are tapering and cylindrical, about one and a half inches in diameter and from nine to eighteen inches long. An acre of the plant yields about seven tons of fleshy roots, from which about one ton of starch is obtained. By grinding the ripe rootstalks and washing them repeatedly, the starch is extracted. It settles and is then dried in the sun and finally further pulverized.

There are other valuable rhizomes. Spice and color are added by those known as ginger and turmeric. Both are native of the East, ginger being one of the first Oriental spices to be known in Europe. Ginger rhizomes send out many small "hands," so called from their irregular, fingerlike shape. These are dug up, washed and sun-dried, after which they may be used perhaps in your favorite recipe. The volatile oils, which give the odor, and a resin, which gives it pungency, made ginger a spice popular with the ancient Greeks and Romans, even as it is today, being used in baking, cooking and to flavor ginger ale.

The turmeric rhizome, of bright-yellow color, has a more regular pattern of formation. From the mother root the shoots are produced, each resembling a thick finger. Down two sides of each finger a new row of little shoots come out until a compact mass is formed. After being dug up, these fingers are broken off, washed, boiled briefly, then sun-dried. Finally they are ground to a moist powder, ready to supply the coloring and their particular aromatics to curry powder and mustard. You will appreciate this root's contribution as you enjoy your curried foods.

Truly our tropical friends could hardly do without their many roots. A careful look at the secrets "down under" enhances our interest in the dinner plate and our appreciation for the Creator's bounty provided underground in those flavorful, toothsome roots!



Is All Bible Criticism Wrong?

"WHY, of course, all Biblical criticism is entirely wrong," one might say, "because the Bible is God's Word!" *That* the Bible is, without a doubt. (2 Pet. 1: 20, 21) But some persons view Jehovah's witnesses as being inconsistent for condemning Biblical criticism on one hand and employing it in other ways. Yet, are Jehovah's witnesses blameworthy in this respect? No, because there are different types of Biblical criticism. In fact, there are two distinct kinds, higher criticism and lower criticism.

According to *Webster's Third New International Dictionary,* higher criticism is "the literary-historical study of the Bible that seeks to determine such factors as authorship, date, place of origin, circumstances of composition, purpose of the author, and the historical credibility of each of the various biblical writings together with the meaning intended by their authors." This same dictionary defines lower criticism as the "study of the Bible that aims at reconstructing the original biblical texts." It is textual criticism. Jehovah's witnesses do not object to certain features of either type of Biblical criticism.

The word "criticism" is often used in an unfavorable sense, when it conveys the thought of criticizing or censuring. But it has also been defined as "the art of evaluating or analyzing with knowledge and propriety works of art or literature." (*Webster's Third New International Dictionary*) A drama critic or book critic, or reviewer, may appraise a play or literary work, but the objective is not necessarily to find fault. So, too, Biblical criticism can be the kind that elevates the Bible and honors its Author, Jehovah God.

A current publication of Jehovah's witnesses is entitled "All Scripture Is Inspired of God and Beneficial." It thoroughly considers each book of the Bible, providing information on the identity of the writer, place of writing, time and circumstances of composition, also furnishing an epitome of each book and discussing its benefits. Among this publication's absorbing studies are those regarding the preservation of Biblical manuscripts, various translations of the Bible and its authenticity and truthfulness. To a degree, this book has been based on Biblical criticism, but it is of the most noble order. It is necessary only to read this or other publications of Jehovah's witnesses to discern the pervading spirit of deep respect for the Holy Scriptures and of reverence for Jehovah God, who is responsible for the Bible's original composition and marvelous preservation.

However, Jehovah's witnesses are properly against the type of Biblical higher criticism that is founded on the assumption that the Bible should just be viewed exactly as any other ancient literary or historical work. This type of criticism presupposes that the Bible is not the product of divine inspiration. Critics with such an attitude often have no compunctions about questioning the veracity of the Scriptures, viewing them as contradictory or even assailing them openly. But they have tried in vain to discredit the Bible. For that matter, their errors and misconceptions have often been brought to light in these columns. When Jehovah's witnesses take a stand against Bible criticism, it is with such a form of higher criticism in mind;

so no person with respect for God and his inspired Word can reasonably take exception to this stand.—Prov. 3:1-8.

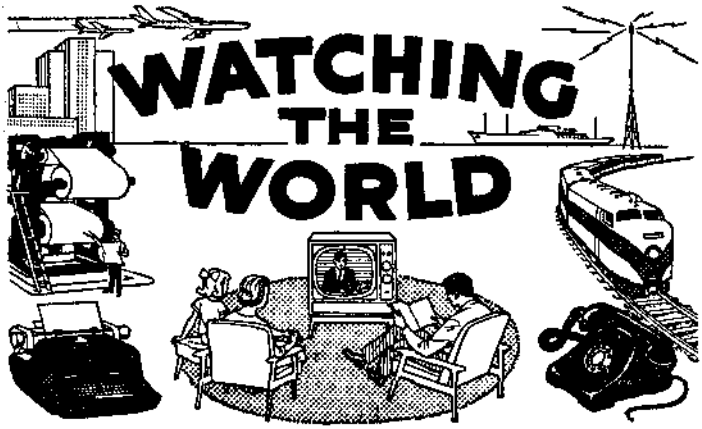
Objective textual criticism or lower criticism of the Bible has been of benefit. Among researchers in this field were Rudolf Kittel and his colleagues. They used the valuable Ben Asher Masoretic Hebrew texts to produce the later editions of their *Biblia Hebraica,* the principal text from which the New World Bible Translation Committee rendered the Hebrew Scriptures into English.

Various scholars have also studied extant manuscripts of the Christian Greek Scriptures. During the last century, B. F. Westcott and F. J. Hort of Cambridge University analyzed various Greek Bible manuscripts with extreme care. They labored for twenty-eight years to produce a master Greek text, one that has attained the widest acceptance and has been called "the most important contribution to the scientific criticism of the New Testament text which has yet been made." This highly acclaimed work was the principal text used by the New World Bible Translation Committee in their English rendition of the Greek Scriptures.

Textual criticism of the Bible has resulted in the discovery of certain scribal elaborations or additions by copyists, as at Mark 16:9-20 and John 7:53–8:11. However, this type of Bible criticism is not to be condemned. It is not resorted to in an effort to assail God's Word or diminish its value. In fact, as a result of conscientious Biblical lower criticism, the textual integrity of both the Hebrew and Greek Scriptures has been unquestionably established. The New World Bible Translation Committee itself weighed and evaluated various ancient Bible texts and versions so as to ascertain the best for purposes of translation. All of this has resulted in dependable translation, the kind that is trustworthy and that honors the Author of the Bible.—See *The Watchtower,* February 1, 1962, pages 88-92.

Concerning the Hebrew Scriptures it has been stated: "It may be safely said that no other work of antiquity has been so accurately transmitted." (*General Introduction to the Old Testament: The Text,* by W. H. Green, 1899, page 181) What happens when one compares the preservation of the Greek Bible text with that of the writings of most of the classical authors of Greco-Roman times? Scholar Jack Finegan writes of this in his book *Light from the Ancient Past* and says: "The close relationship in time between the oldest New Testament manuscripts and the original texts is also nothing less than amazing. . . . the certainty with which the text of the New Testament is established exceeds that of any other ancient book."—Page 352.

Yes, Jehovah's witnesses are interested in proper Biblical criticism. But they are not doubters of the Bible. They do not question its credibility. As true Christians, they believe that the Bible is historically accurate and that it has come down to us in authentic form. Toward it Jehovah's witnesses take a position similar to that reflected in Jesus Christ's words when he petitioned God in behalf of his followers: "Sanctify them by means of the truth; your word is truth." (John 17:17) Jehovah's witnesses have the same appreciative attitude toward the Word of God as that displayed by the first-century Christians of Thessalonica. To them the apostle Paul wrote: "You received God's word . . . not as the word of men, but, just as it truthfully is, as the word of God." (1 Thess. 2:13) This same apostle also said: "All Scripture is inspired of God and beneficial." (2 Tim. 3:16, 17) In their view of the Holy Scriptures, Jehovah's witnesses agree with the early Christians.



Surveyor I Examines Moon

◈ The United States made its first attempt to land a spacecraft softly on the moon. On May 30 an Atlas-Centaur rocket carried into space the Surveyor I, a buglike vehicle designed to test the lunar surface and return vital information to earth. The craft was launched on a nearly perfect lunar course. It carried a camera that promised to send thousands of pictures of the moon's surface back to earth. One flaw marred the venture. One of two antennae on Surveyor I apparently failed to expand as the craft cleared the earth's atmosphere. On June 1 the Surveyor I spacecraft made a soft landing on the moon. U.S. scientists who developed the Surveyor I and commanded its flight were jubilant. The flight took 63½ hours. It covered 248,000 miles. Its performance had exceeded all expectations.

Children for Sale

◈ Drought and two successive crop failures have affected the lives of some 50 million people in Orissa, India, and neighboring states. United Press International reported on May 4 that parents have been forced by the famine to sell their children "like chattels" or abandon them in jungles. Hindu farmers who normally do not eat meat for religious reasons are reportedly killing "sacred cows" and eating them. Hungry people are stealing cattle from rich farmers for food. (Eating beef is a sacrilege and sin for Hindus and violators are often excommunicated.) Banka Behar Das, member of Parliament for this region, gave an eyewitness account of the conditions: "I saw a ghastly and heartrending sight," he said. "All around, there were thousands of sullen faces of hungry men with their ribs bulging out, potbellied, emaciated children, rickety women with skeleton babies on their breasts, and dead cattle. For days, they have been living on leaves and bark of trees, grass, roots, wild fruit and even wood dust. Husbands have deserted their wives, wives their husbands, and both have left their children in the woods, rather than see them die before their eyes."

Citizen Brutality

◈ Last year 2,848 persons were arrested in the city of New York for assaulting city policemen, many of whom were seriously injured. Fourteen policemen were shot, 24 were cut or stabbed, 57 bitten by persons, 153 punched, 58 kicked, 71 struck with objects and the remaining number were injured in various other ways. The city police made 203,000 arrests in 1965. Recognizing the tense feeling between the police and the citizen, Commissioner Leary stated: "Each arrest is fraught with sensitive and highly explosive human emotions. . . . It is a tribute to the efficiency and the humanity and the forbearance of our police officers that so few of these encounters erupted into violence. It is a reflection of the professional manner in which the law has been enforced. It is a barometer of the extent to which law enforcement officers respect the constitutional rights of the criminal aggressor, as well as the victim of the crime."

Wrong Blood Kills

◈ On May 9 gynecologist Dr. H. Neifeld told a court in Johannesburg that a woman nursing-home patient had died after being given a blood transfusion intended for another woman. The State charged that the doctor who gave the transfusion was negligent in failing to check the blood incompatibility test and that he continued to administer the blood after being told by a nurse that no blood had been ordered for the patient.

In Kankakee, Illinois, a man and wife filed a suit asking for judgments totaling $415,000 against St. Mary's Hospital. The suit charges that the hospital was negligent in performing a blood transfusion. The patient, Jack Farrar, claims he has been unable to work since the alleged incident. The complaint states that the hospital failed to ascertain Farrar's blood type properly before giving him a transfusion, and, consequently, he was transfused the wrong type of blood.

Tattoo Ban

◈ On June 2 the Court of Appeals upheld the constitutionality of New York city's Health Code outlawing tattooing. Associate Judge Stanley

Fuld stated that he was in agreement with the prohibition. Then he cited evidence that "strongly supported the conclusion that there was a connection between tattooing and serum hepatitis, that those tattooed, despite all precautions taken by the tattooed, were subjected to a far greater risk of contracting hepatitis than those not tattooed." Why not, then, outlaw blood transfusions on the same premise? A report from Washington, dated April 19, stated that "at least 30,000 persons in the United States got hepatitis from blood transfusions last year, and 3,500 of them died." A survey by the U.S. Public Health Service disclosed that almost one of every 500 who got transfusions last year died afterward as a result of hepatitis. Surely this is far more serious a matter than tattooing has ever created.

Crank Calls

◈ The world seems to be filled with neurotic people who appear to get pleasure out of tormenting others. The way some cranks do this is by harassing and terrorizing persons over the telephone with threatening or indecent remarks, stupid laughter and other annoying things. The New York Telephone Company has set up an Annoyance Call Bureau to shield the victims from such abuse. The bureau, created in the spring, has in the space of a month received more than 1,000 complaints. Last year the Bureau of Policewomen of the Police Department in New York city recorded 1,810 complaints from women who had received obscene calls. The telephone company said it had developed new elaborate techniques for tracing crank calls. Some persons, handling the matter themselves, when receiving an obscene call, simply hold a large, loud toy or police whistle near the telephone's mouthpiece and blow hard. They report that the undesirable calls soon stop.

The Grab Bag

◈ Where money is involved a good many people find it hard to be honest. Ten thousand dollars fell from an armored truck onto a freeway in the Los Angeles, California, area. More than 400 motorists stopped their cars as the bag containing the cash split open and grabbed as much cash as they could, driving off before the police arrived. Of the $10,000, only $1,090 was recovered in this professedly "Christian" nation of churchgoing people.

Earth an Explosive Keg

◈ United States Secretary of Defense Robert S. McNamara, in an address before the American Society of Newspaper Editors in Montreal on May 19, said that the earth has become a most dangerous place to live. "In the last eight years alone there have been no less than 164 internationally significant outbreaks of violence—each of them specifically designed as a serious challenge to the authority, or the very existence, of the government in question. Eighty-two different governments have been directly involved. What is striking is that only 15 of those 164 significant resorts to violence have been military conflicts between two states. And not a single one of the 164 conflicts have been a formally declared war." The secretary's words remind Bible students of Jesus' statement that in the "last days" there would be an "increasing of lawlessness."

Congo Earthquake

◈ An earthquake in the northeastern Congo town of Beni in North Kivu Province near the Uganda border has killed 90 persons, injured 23 and demolished 916 homes. The violent tremor took place on May 18, but because of poor communications the news of the disaster did not reach Leopoldville until some five days later. Strong tremors also shook parts of Uganda a week earlier, chasing people from their homes in Kampala and Fort Portal. A quake killed more than 100 persons in Uganda in March.

The Beat in Church

◈ The priests, members of the Oratorian Order in Rome, Italy, have enlisted three rock 'n' roll combos of long-haired boys to play Roman Catholic Church music with a beat in an effort to attract teen-agers back to church. An Associated Press Dispatch stated that "the 17 musicians will play at a youth meeting the priests have arranged, and their performance will include their a-Go-Go versions of the Lord's prayer and Hallelujah." It was reported that the noise from electric guitars and singing reached such a pitch during a rehearsal that a window pane broke during the Hallelujah Chorus. The duty of these Italian priests is to instruct Catholic youth, but one cannot help but wonder as to the quality of instruction and the depth of spirituality learned at a religious "a-Go-Go."

Mount Kelud Erupts

◈ Mount Kelud, situated between Blitar and Kediri in East Java, spewed out death and destruction for more than two weeks during May. At least 1,000 persons are reported to have died as a result of the eruptions. During more than two weeks the mountain spewed out 21,000,000 cubic meters of lava. Clouds of superheated steam rushed down the mountainside, killing everything. Tons of ash and stones showered surrounding villages. Inhabitants of one village fled to the cemetery at the approach of the lava. They climbed on the tombstones. But the oncoming lava

poured over them, burying 150 alive. With a roar louder than an express train, the lava swept trees and houses along as it plunged forward. Mount Kelud last erupted in 1951. Villagers say that on former occasions the mountain always gave a warning when it was about to erupt, allowing time to evacuate. But this time there was no warning.

World Arms Cost

◈ The United States Arms Control and Disarmament Agency compiled figures on defense expenditure of the world. The nations of the world spent more than $130,000,000,000 on defense in 1964, according to the Agency. If this bill were divided among the world population, it would have come to more than $40 for every man, woman and child. These totals indicate an increase in global defense spending. The United Nations estimated world defense spending at $120,000,000,000 in 1962. In 1964 worldwide expenditures on public education and health were $5,000,000,000 less than the total spent on defense. The United States and the Soviet Union together were said to have accounted for nearly two-thirds of the world's defense expenditures in 1964, or some $90,000,000,000. All available evidence was said to indicate that the poorer lands are increasing their defense expenditures at a faster rate than the economically developed nations.

Losing Youth

◈ French-Canadian priest Paul Doucet told a Catholic Information Center recently that "there is overwhelming evidence that the younger generation in Quebec—those between the ages of 18 and 35—is more and more estranged from the church." Quebec students today are said to address priests more readily as "Mister" instead of "Father," said a Montreal Dominican priest. Large defections from the Roman Catholic Church among students and workers are admittedly taking place.

Smoking and the Heart

◈ The Office of Health Economics in London, England, reported on May 9 that heavy cigarette smoking more than doubles the risk of coronary disease. Heart disease in Britain during 1966 would leave 6,000 new widows below the age of 50 alone. At present there are at least 500,000 widows of all ages in Britain who have lost husbands through heart disease, it was observed. Dr. Cuyler Hammond of the American Cancer Society recently showed that in the United States smoking doubled the heart disease rate among women.

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Awake!

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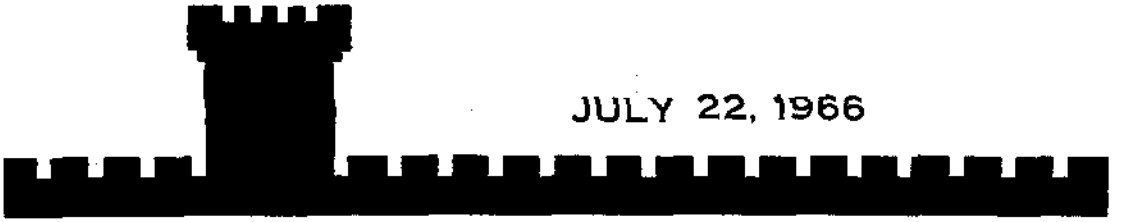

JULY 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts; faces facts, is free to *publish facts. It is not* bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its *own correspondents in scores of nations. Its articles are read in many lands, in many* languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social *conditions and offers sound* counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of *vital concern. Customs and people in many lands, the marvels of creation, practical* sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges *itself to righteous principles,* to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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LYING on the highways of the United States during 1965 were more dead and injured Americans than on the bloody battlefields of Vietnam. In the course of the year 1,724 American soldiers were killed in Vietnam and 6,110 wounded, but on American highways 49,000 men, women and children were killed and 3,500,000 injured. Of those injured, 1,800,000 suffered disabling injuries. But cold statistics fail to reveal the magnitude of this tragedy.

If all who were killed by motor vehicles last year were laid out side by side on a highway, they would make a row of corpses stretching for more than eighteen miles. By adding the injured to this row, it could be extended for another 1,325 miles. Imagine that! A row of dead and injured that would take you more than three days to drive by, traveling fifty miles per hour, eight hours a day. But that is the traffic toll for just one year in one country.

It has been estimated that motor vehicles in the United States have killed more than one and a half million people from the year 1900 to 1965. This exceeds by far the more than 600,000 military battle deaths of Americans in all the wars from 1775 through 1965. From the viewpoint of the number killed and injured, it can be said that American highway traffic is more deadly than war. What makes this tragedy even greater is the fact that it cannot be justified from any point of view, but it is something that could be avoided.

Cars that are more safely constructed could reduce the casualty figures, but more than this is needed. The principal cause for highway accidents is not the cars but the people who drive them. What else can be expected but accidents when several million drivers are indifferent to the safety and rights of others on the highway? What else can be expected but collisions when large numbers of drivers are not alert to the danger of high speed and of possibly dangerous situations? What else can be expected but tragedy when so many drivers exercise poor judgment and seem to be oblivious to the fact that there are other cars on the road besides their own?

Good sense should tell a driver, for example, that tailgating is foolhardy, that it is putting him into a dangerous situation with no allowance for a way out. A sudden stop by the car in front can send him smashing into its rear. Think of the injuries that could be avoided if more drivers would be conscious of this danger and

drove in a manner so as to avoid it. All they need to do is leave enough space ahead to allow for a sudden stop, and this is just a car length for every ten miles per hour of speed. But too many of them think they will get to their destination faster by closing up this safety gap. Actually, they increase their chances of never getting there.

Anticipating dangers and taking actions to avoid them is known as defensive driving and is the way to avoid contributing to the highway tragedy. It means that a driver will recognize dangerous driving patterns in other drivers and will take action to avoid possible trouble. He will not take for granted that another driver will do what is sensible and correct but will allow for the possibility that he will do what is foolhardy. At the speeds modern cars travel, this is the only safe way to drive.

When approaching a blind cross street, for example, a driver who is driving defensively will assume that there is another car approaching this intersection and that it may not slow down or stop even if there is a stop sign there. It can be a fatal mistake to trust in traffic regulations and signals to protect you from accidents. Too many drivers ignore them. Driving defensively may slow you down a bit so that you take a little longer to reach your destination, but your chances of getting there are much greater.

Are you a driver that is overconfident with your driving ability and imagine that nothing will happen to you on a highway? Do you regard yourself as being above average in driving ability? Most drivers do. Do you point to the fact that you never have had an accident as proof of your skill? Eight out of ten drivers involved in fatal accidents could make the same claim. Overconfidence with motor vehicles is extremely dangerous.

Since the possibility of an accident is always present when you are in a motor vehicle, take what precautions you can to protect yourself. Use the seat belts in the car. They can increase your chances of avoiding injury. No matter how long you have driven without an accident, a car is still a dangerous vehicle, especially because there are millions of other drivers on the road. So do not feel foolish about using seat belts even for a short trip to a nearby store.

Too often accidents occur because drivers fail to show common courtesy and consideration for others. If the Bible principle of neighbor love were exercised by more drivers, highway travel would be much safer than it is. But even though others do not exercise it, you can. If you become sleepy while driving, you show neighbor love by not endangering the lives of other drivers by continuing to drive. The same is true if a driver has had alcoholic drinks.

Neighbor love is also shown by helping a passing car get in front of you by slowing down a bit. It is shown when you decide to pass a car by signaling your intentions and by choosing a stretch of highway where you can see far enough ahead so that you can pass without any danger of smashing into an oncoming car. Driving by the principle of neighbor love can save your life as well as the lives of others.

With each year bringing higher casualty figures, there is good reason for every driver of a motor vehicle to be gravely concerned. Although auto manufacturers can lower the figures by making safer cars and government officials can reduce them by better traffic and licensing regulations, the chief responsibility rests upon you, the driver. If every driver would drive defensively and exercise neighbor love, traffic on the highways would no longer be more deadly than war.

ARE YOU SUBJECT TO moods?

IT WAS Thursday, October 14, 1965. The place was the beautiful baseball park of the Minnesota Twins in Bloomington, Minnesota. The occasion was the final game of the World Series with the Los Angeles Dodgers.

The game had reached the last of the ninth inning, Los Angeles was leading 2-0 and Minnesota had two men out. But the game was not over, for the Twins had a man on base and a power hitter at the plate. The count went to two balls and two strikes. The crowd was tense, hoping for a home run to tie the score. On its front page the following morning the New York *Times* reported what occurred:

"As Bob Allison swung and missed for the final out . . . the crowd of 50,596—a record here at Metropolitan Stadium—seemed silent and depressed." The strike-out rung down a mood of depression upon Minnesota fans and players alike. On the other hand, across the way in the Dodgers dressing room, a mood of gaiety reigned. In progress was a "roaring celebration," the *Times* reported. "Champagne and beer flowed, mounds of shrimp were snapped up, drinks were poured over teammates' heads." The festive mood was in keeping with that most important victory in baseball.

You cannot escape it—circumstances such as this are bound to affect moods. True, you may not be a sports fan, and whether a particular team wins or loses may not concern you in the least. Nevertheless, there are circumstances or happenings that do concern you intimately, and they are almost certain to influence your mood.

For instance, a dear friend or close relative may pass away suddenly. Such an unexpected loss would understandably be felt keenly and no doubt result in a heavy-hearted, mournful mood, possibly lasting for days or weeks. Or perhaps the matter is not so serious. Your employer may give you a severe reprimand. Or at the plant where you work business may slow down and you may be laid off. Would these happenings affect your disposition? Would they cause you to enter a somber, gloomy mood? It is understandable that they might.

Are Moods Proper?

This raises the questions: Is it proper to have moods? Are they becoming a Christian? Did Jesus Christ experience different moods?

First, it is important to understand what is meant by a mood. According to *Webster's Dictionary of Synonyms* it means: "A temporary state or frame of mind in which one emotion or desire or one set of emotions gains the ascendancy." A mood is a 'predominate emotion,' a 'prevailing attitude' or 'general spirit.'

It is a fact that God's servants often do experience different moods. At times one emotion gains the ascendancy and predominates; it becomes the prevailing attitude or general spirit. For example, when God laid the foundations of the earth in preparation for human habitation, the scripture says that 'the morning stars cried out joyfully and the angels began shouting in applause.' This grand event generated an especially happy mood among God's angels.—Job 38:4-7.

When on earth Jesus Christ was often responsible for elevating people to moods of unbounded delight, as at the time, for instance, when he resurrected the daughter of Jairus, the presiding officer of the synagogue. The Bible account says: "Immediately the maiden rose and began walking, for she was twelve years old. *And at once they were beside themselves with great ecstasy.*" (Mark 5:42) Imagine the overpowering mood of joy that prevailed on that occasion!

Sometime before this Jesus and his disciples attended a wedding feast and entered into the jubilant spirit of the festivities. When the wine ran out, Jesus performed the miracle of turning water into more wine. (John 2:1-11; Ps. 104:15) The joyous mood of the occasion was not to be marred by a shortage of provisions! Obviously it is proper for Christians to enjoy moods of merriment. But a word of caution is necessary.

The Need to Temper Your Moods

Since a mood has a certain pervasive or compelling quality, it can sometimes get out of hand if care is not exercised. A notorious example occurred when the Israelites proclaimed a festival to Jehovah just a few months after coming out of bondage to Egypt. The Christian apostle Paul's comment regarding what happened is most revealing: "The people sat down to eat and drink, and they got up to have a good time." (1 Cor. 10:7; Ex. 32:1-35) Carried away by their party mood, they abandoned godly conduct and engaged in shameful immorality. As a result, Jehovah's swift punishment was executed upon many of them.

Today there is a similar danger. You, too, can be carried away with this compelling festive mood. If it is not controlled, this mood can lead to excesses in eating and drinking, and even to committing immorality. Is this proper for Christians? Absolutely not! The Christian standard is moderation in habits—not overeating, nor overdrinking, and especially not engaging in sexual immorality. So beware of the untempered festive mood!

Other Moods of God's Servants

But what about other moods? Is a joyful mood the only proper one for a Christian? Did Jesus exhibit other moods? What determines whether a mood is proper or not?

Tragedies have always affected the moods of people, including God's servants. For example, when their beloved leader died, "the sons of Israel proceeded to weep for Moses on the plains of Moab thirty days." The Israelites also descended into a lengthy mood of mourning when their high priest Aaron died. (Deut. 34:8; Num. 20:29) But rather than being condemned by God, at appropriate times moods of mourning are recommended. God's Word says: "Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind; and the one alive should take it to his heart."—Eccl. 7:2.

This does not mean that a mood of sadness is to be preferred above a general spirit of joy and happiness. Rather, it means that when one dies, or a tragedy occurs because of neglecting to follow

righteous principles, the wise heart is attuned to the seriousness of the matter. "The one alive should take it to his heart." So, instead of a careless mood of merriment on that occasion, the wise heart soberly views life and considers the importance of living it in harmony with God's will. A somber, contemplative mood is much more conducive to making wise decisions and offering comfort to the bereaved.

Consider the mood Jesus was in as he associated with the mourners following the death of his friend Lazarus. "Jesus, therefore, when he saw [Mary, Lazarus' sister] weeping and the Jews that came with her weeping, groaned in the spirit and became troubled; and he said: 'Where have you laid him?' They said to him: 'Lord, come and see.' Jesus gave way to tears." (John 11:33-35) Jesus felt compassion in his heart, for both the deceased Lazarus and his bereaved friends and relatives. Jesus' sad mood was appropriate for the occasion.

Gloominess and Depression

In addition, God's servants have been subject to moods of gloominess and depression. Nehemiah, the cupbearer for the Persian king Artaxerxes, experienced such a mood, as he writes: "I as usual took up the wine and gave it to the king. But never had I happened to be gloomy before him. So the king said to me: 'Why is your face gloomy when you yourself are not sick? This is nothing but a gloominess of heart.' " Nehemiah explained that he had good reason to be in a gloomy mood, for Jerusalem still lay in disrepair even though more than eighty years had passed since the return of the Jewish captives from Babylon.—Neh. 2:1-3.

Early Christians, too, had moods of gloom and depression. For example, following the arrest and death of Jesus Christ, the disciples were seized by despair and disappointment. Peter "wept bitterly" after denying Christ. Two disciples on the road to the village of Emmaus "stood still with sad faces." But even with the gaining of greater understanding moods of depression continued among some Christians, so that the apostle Paul saw the need for encouragement: "Speak consolingly to the depressed souls."—Luke 22:62; 24:17; 1 Thess. 5:14.

Today Christians are no different; they are also subject to moods of depression. The cause is not always easy to pinpoint. Poor health, loss of employment, frustration, worry, resentment, misunderstandings, homesickness, periodic adjustments of the body processes, such as during a woman's menstrual period, all of such things can be responsible. Sometimes physical and mental fatigue team up to cause depression. Or a weakened spiritual condition and a corresponding inability to gain comfort from the Scriptures may be responsible. If no other cause can be identified, the weather may well be to blame.

This cause should not be taken lightly. Observed Dr. Clarence A. Mills, as Professor of Experimental Medicine, University of Cincinnati: "When the barometer falls, clear thinking becomes difficult and one feels less oriented in his surroundings. Feelings of frustration develop and cause rebellious irritation or depressed despondency. These are the times when attempts at suicide are most common . . . A change to rising [barometric] pressure, as the storm center passes on, brings the same clearing to mental atmospheres as it does to outdoor weather. Better blood supply to the brain means a freer flow of thought, . . . Everything takes on a more rosy, exuberant character."

Coping with Moods

Since all persons are subject to moods, you will want to learn to cope with them

effectively. Tempering your moods, keeping them under proper control, is the chief objective. An exuberant, happy mood is certainly appropriate, yet, as has been seen in the example of the Israelites, if uncontrolled, it can lead to trouble.

Similarly, moods of sorrow are also proper on occasions. But, at the same time, it is not right to surrender to moods that cause one to consider taking his own life. The patriarch Jacob experienced a deep mood of sorrow when told that his beloved son, Joseph, was dead. However, it would certainly have been improper if he had succumbed to it and committed suicide. (Gen. 37:33-35) The apostle Paul pointed out that God's servants should "not sorrow just as the rest also do who have no hope."—1 Thess. 4:13.

It would likewise be improper to surrender hopelessly and completely to moods of depression or despondency. The apostle Peter did wrong, and his distressed mood was appropriate, revealing true sorrow and repentance. Correction and discipline may also put you in a somber, contemplative mood, and properly so. "No discipline seems for the present to be joyous, but grievous," the Bible says. (Heb. 12:11) But then, after a while, you need to snap out of it, and take positive action in harmony with the corrective experience.

Moods are influenced by your relationship with others, so take immediate steps to straighten out any misunderstandings or differences. Also, turn to God in prayer. Talking problems over with Him is bound to settle your mind, and hence improve your mood. "Throw your burden upon Jehovah himself, and he himself will sustain you," His Word promises.—Ps. 55:22.

Moods are also affected greatly by your physical condition. If your body is overtaxed and does not receive proper rest, problems many times seem bigger than they are. Very often the depressed feeling disappears by simply cutting out late-hour television viewing and getting needed sleep. A change in activities, too, often helps, such as a walk in the fresh air, a game of tennis or some other enjoyable diversion. At times listening to soothing music may improve your mood.

Resist Moodiness

Moods become improper and unchristian when they prevent you from displaying the fruitages of God's spirit, including love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. (Gal. 5:22, 23) Understandably, certain moods will, at times, make it more difficult to bear this fruitage. For example, women at the time of their menstrual periods need to be especially cautious to temper their frequently experienced moods of depression or irritableness. Whenever you are beset by moods try extra hard to be kind and patient.—Prov. 21:23; 31:26.

A real Christian will make every effort to avoid being a moody person; that is, one "subject or given to moods, or fits of depression or bad temper." Saul, the first Israelite king, was such a person, and when in his moods he would often act irrational. Twice he tried to pin his musician David to the wall with his spear, and once, in a fit of anger, threw a spear at his own son, Jonathan. Others did not know what to expect from him. He certainly was not a desirable companion! —1 Sam. 18:10, 11; 19:9, 10; 20:32-34.

So do not be like King Saul. Work hard to temper your moods. Do not surrender to them. Cultivate the fruitage of God's spirit, and display this fruitage even when you feel moody. True, mankind today is subject to sin and imperfection, and, therefore, bad moods. But these can be resisted and kept under control. God's blessing will go with you as you constantly look to Him for help in doing so.

THE BEAUTY AND POWER OF SAND

WHAT is sand? That seems like a simple question, for does not even the child know what makes an attractive beach and furnishes material for all sorts of castles, walls and ditches for which his imagination supplies the blueprints? However, the universality and the massive quantity of sand may have rendered us somewhat indifferent to its characteristics of beauty and power. You do know that sand can be a painful nuisance if it gets in your eye or in your shoe. But did you know that it has a vital role in making earth's scenery beautiful and in guarding the land on which we walk?

When you throw a handful of sand mixed with dust into a pan of water, you note that the sand quickly sinks to the bottom while the dust continues in suspension for a long time. This tells us two things about sand; it is heavy and it is not readily soluble in water. We find out why upon examining a few grains at close range. They are actually particles of rock or mineral substance, very hard, and displaying all the stages of wear.

The childhood thrill of racing barefoot across the smooth-packed sands of a beach at low tide is one long to be remembered. But how is it that sand can be so firm and smooth? This is accounted for by the fact that as the tidewater drains away, a small quantity remains and binds the grains of sand by capillary action. The smoothness of the beach is understood when we keep in mind that the tidal waters carry a great deal of fine sand in suspension, and the last grains to be deposited on the beach are naturally the lightest and finest.

Variety in Color and Shape

Unless you have traveled widely and exercised your powers of observation, you may have had the idea that all beaches and deserts have the same kind and color of sand. But this is not the case. Some beaches display the regular, sand-colored appearance, while others sparkle white in the sunshine. That whiteness is most likely due to the composition of the sand—coral and seashells pounded and broken by the heavy seas, and rolled by the waves into tiny rounded particles. On the other hand, in volcanic regions one can note dark-colored beaches. Black lava, eroded by rain and wind, has, in such instances, become part of the sea frontier.

What determines the overall color of sand in a desert? Largely it is the type of rocks and mountains the eroded particles of which are deposited in the area by the prevailing winds. If, for example, there is considerable iron present in the rock, one would expect to find a reddish tinge in the sand.

Precious minerals, such as gold and platinum, are sometimes washed down by rivers and deposited here and there. Such

a deposit is called a placer. The sands will then reflect the color of the minerals.

This reflective power is what imparts added beauty to sand. In a landscape, have you noticed how the sands tend to take on the color of the hour? At noon it may be golden yellow, and then in the evening it may take on the reddish tinges of the sunset. Sand also reflects the moods of the weather in the same manner.

When you take a handful of dry sand and let it run through your fingers, you might get the impression that all the grains are of the same color. But now, pour some clean water on the sand, and, the dust having been partly washed away, you will observe a great variety of color. In fact, no two grains seem to be alike. Examined with the aid of a microscope, sand particles will reveal still greater beauty, for then you can see the many facets of the younger particles, not yet smoothed and rounded by much friction.

How Produced

The powerful agents that are continually at work producing sand are the air and water. How? Just think of the driving rain as it beats moisture upon rock surfaces, causing it to penetrate into every hole and crack, dissolving and breaking down what appears to be quite solid, by chemical action upon the salts contained in the rock. In colder regions water seeps down into rock seams and then, in the process of freezing, exerts powerful expansive force that cracks and heaves great masses. Even damp air has the ability to erode rocks and minerals of softer constitution.

Eventually the wind does its part during periods of dry weather. By its strong gusts it can carry the loosened particles of rock hither and thither across the earth's surface, thus by friction rendering rock chunks down into sand. Wind and running water unite to move the sands down to the plains below. The power of wind to move sand is demonstrated by the tremendous sandstorms in the deserts, and by the drifting dunes of sand that occur in widely separated parts of the earth.

Utility of Sand

One would imagine that the deserts and beaches of the world would amply supply the quantity of sand man requires to fill the ever-growing demand for commercial use. But then, the problem of transportation expense often has to be considered, especially in regions far from the desert or the seashore. To augment the natural deposits men have engineered powerful crushing machines with which large chunks of sandstone are ground and refined to any desired quality.

Consider the multiplicity of uses to which sand is put. It is essential in the preparation of mortar and concrete. It is employed by metal foundries for making molds. It is used for filtering water, and in the manufacture of scouring soaps, sandpaper and abrasive wheels. It is of vital importance in the construction of modern streets and highways. Its abrasive power is utilized in sandblasting techniques, in which a jet of compressed air fires a fine stream of sand through a nozzle, and the operator can direct it here and there over a stone surface that needs cleaning. In this manner ancient-looking stone structures get a real face-lifting.

The glass industry requires huge quantities of sand. The glassmaker mixes a large quantity of sand with small amounts of lime, soda and other materials, heats the mix perhaps to as much as 3000° F, and when it cools it becomes glass. In the United States alone the annual consumption of sand for this purpose amounts to well over two million tons.

Perhaps the most important role of sand, however, is that which it plays right

there on the beaches of the world. It is actually a more powerful barrier to the encroachments of the sea's wild waves than the solid bluffs and headlands. In what way? Well, the sands give or yield sufficiently so as to cause the fury of the waves to be spent gradually. Rocks, on the other hand, present an unyielding front that is soon carved and smashed by the pounding seas. Sand is a strong front line of defense.

Beautiful but Dangerous

Despite its beauty and utility, sand can also be dangerous. When great masses of sand blown by hurricane winds go on the rampage, how puny man's efforts to combat its invasions! In many areas, where man's shortsightedness has permitted the removal of protective forest cover, the sands have advanced victoriously, and sand dunes now occupy regions once fertile and productive.

Violent sandstorms can wreak tremendous damage. They have been known to cut down wooden telegraph poles like matchsticks, and to transform clear glass panes into opaque ones. They can bring darkness at noonday, obliterating all landmarks very swiftly. They have suffocated and buried men, horses and camels.

Then there are the quicksands, those treacherous areas where the unsuspecting can be quickly sucked below the surface. Quicksand areas are usually encountered near the mouth of a river or near the lakeshore in a basin from which there is little drainage. The undrained water seems to lubricate the sands, robbing them of their stability and rendering them incapable of holding any great weight. It is reported that in 1875 an entire train with its locomotive sank into quicksands near Pueblo, Colorado, and, though the area was later probed to a depth of fifty feet, no trace of the train could be found.

For those who become endangered by quicksands, there is good counsel. Do not panic, and do not fight to extricate yourself, for that will simply get you in deeper. Rather, with legs and arms outstretched, distribute your weight over the surface and then slowly and easily inch your way toward solid ground. On the same principle the foot shod with a snowshoe will not sink so deeply into soft snow.

The Bible dignifies sand by using its countless grains to represent an unnumberable multitude. (Gen. 22:17) In more recent times it came to be associated with time, so that we have the expression, "The sands of time are running out." This is doubtless an allusion to the hourglass or sandglass, that peculiarly-shaped vessel that looks like two egg cups joined together with a tiny passage connecting them, through which the fine sand runs from one cup to the other, thus measuring the passage of time. Sand is also used synonymously of "courage" or "grit" as in the expression, "That man has plenty of sand."

So, despite its humble place on the world scene, mostly underfoot, sand does possess characteristics that render it desirable and useful to man. It has its own beauty and the power to reflect other beauty around it. And man is just beginning to discover many purposes it can and will serve in the future. It has, like some other elements of creation around us, its dangerous moods, not all of which man has yet learned to control. Apart from all its beauty and utility, however, we must surely stand in awe before the wisdom of a Creator who furnished such an ingenious bulwark against the invasions of the stormy sea! —Job 38:8-11.

WHAT TO DO FOR BURNS

THINK of it! In the United States alone, more than one million persons a year, on the average, receive burns serious enough for them to seek medical treatment or cause them to be work-incapacitated. Approximately 70,000 of these burned patients are hospitalized, and, in some years, more than 10,000 die.

Would you know what to do if you were burned? If your child suffered a bad burn, would you know how to provide relief? Did you know that immediate first-aid measures can prevent ugly scars? How should burns be treated? There are differing medical opinions.

The *Canadian Journal of Surgery*, in its July, 1962, issue, noted regarding this uncertainty: "The burn wound has been treated in several different ways; of these tanning with tannic acid has been abandoned because of its toxicity. Currently the method of treatment depends on the surgeon's individual preference." The article then enumerated several of the popular, and yet radically different ways of treating the seriously burned patient.

Classification of Burns

Since treatment depends, to a large extent, on the depth and extent of the burn, it is important to identify the different degrees and seriousness of burns.

Burns are generally classified according to depth, either as first-degree, second-degree or third-degree burns. A first-degree burn involves only the outer layers of the skin. It is characterized by mere reddening of the skin. Tissue destruction is superficial. The skin is sore and tender, but there is no blistering. While they can be quite painful, first-degree burns will not scar and will heal of their own accord.

Second-degree burns, on the other hand, reach to the inner layers of the skin. Here the tissues are damaged and capillaries are injured, resulting in leakage of fluid from the blood. This causes the formation of blisters. The skin is usually reddened, swollen, and if the blisters are broken, weeping. However, second-degree burns are not so destructive that new skin cannot be formed to repair the damage, often with little or no scarring.

Third-degree burns are the most serious. They penetrate and destroy the full thickness of the skin. The area may appear bright red, brown or dead white, and may not at first be swollen.

Since nerve endings are destroyed, there may be little or no pain. And since all elements of the skin required for regeneration are ruined in third-degree burns, the skin is no longer able to repair itself. The only way the body has to close the wound is to draw the adjoining skin together over the gap, which often results in ugly disfigurement. Such burns therefore call for skin grafting.

Third-degree burns, regardless of the extent of body surface affected, are understandably serious. Yet, a very extensive first-degree burn may be just as serious as a limited third-degree burn. Usually bad burn cases include all three types. It is extremely critical and often fatal when second- and third-degree burns cover more than 50 percent of the body.

The Home—Principal Danger Area

Since the home rather than the workshop is the place where burns are most likely to occur, everyone should be concerned about them. Two studies by leading medical authorities revealed that 70 percent of all burn accidents occurred around the home. In the experience of one of these doctors, 70 percent of all burned patients admitted to the hospital were children. Ignition of clothing, particularly the dresses of young girls, account for a surprising number of burn accidents. In such a case, immediate action is necessary if the person is to survive.

The aim should be to smother the fire, not fan it. A blanket, a rug or even a coat or other garment can be used for this. Immersion in, or a shower of water or other nonflammable liquid is of obvious benefit. One should not run, as that fans the flames; nor remain standing, since in an upright position flames may be inhaled or the hair set afire. If no covering material is nearby, the person should lie down and roll over slowly. Only if nothing else is available should dirt or sand be used to smother the flames.

Scalding with hot liquids is also a frequent home accident. In one study, it was the cause of 54 percent of the burns in children under fifteen years of age. Contact with hot metals, such as a stove or iron, also cause painful burns. Chemicals, too, at times severely burn the skin. What should you do if you or a member of your household sustains a burn? Is there any recommended treatment?

Medical Advice

Medical authorities generally discourage home treatment. *Today's Health,* in an article prepared with advice from a council of the American Medical Association, said: "First-degree burns involving only a small area are usually of minor nature and little or no treatment is required. Commercial burn preparations may relieve the pain. . . . For second- and third-degree burns, a sterile or clean dressing should be loosely applied to prevent infection until medical care can be obtained. No medications, greases, oils, ointments, or butter should *ever* be applied."

A recognized authority in the field of burns commented similarly: "The initial step in the care of a burned patient is to cover the burn wound in order to prevent contamination and to alleviate pain by preventing air from coming in contact with the injured surface. The patient should then be transported to a physician's office or hospital. Medicants or home remedies should not be applied. A clean sheet or cloth may be used as an emergency dressing."*

This is standard advice. Most authorities recommend no or minimal first-aid measures, simply advising to cover the area with a clean sheet before transfer to

* *Treatment of Burns* by Curtis P. Artz and Eric Reiss.

a doctor. This advice apparently is based on the belief that oils and ointments add to the difficulty of cleaning the burn and increase the danger of infection.

Early home treatment, however, is undoubtedly of benefit in many burns. For instance, one European doctor writes about a woman who, in lifting a heavy pot of boiling water, slipped and sustained severe scalds that endangered her life. Her husband quickly spread fresh uncooked chicken fat over the extensive burn. The patient quieted down and was able to sleep that night. Within a few days the pain had completely gone and new skin was forming again.

Another recommended treatment is with the use of onions. In the April 1964 *Journal of the American Institute of Homeopathy,* a Pennsylvania physician reported: "Well salted, grated, raw onion applied to any burn immediately relieves and stops plasma loss." Interestingly, this was frequently recommended treatment in medical literature years ago. Regarding this the present-day burn authority Stephen R. Lewis said: "The use of onions with salt was widely reported and perhaps had a real application in minimizing some of the blister formations in the treatment of burns."

Cold Water and Cold Packs

Another common treatment in days gone by was the use of cold water and cold packs. But it has largely been ignored by the medical profession today. Recently, however, there has been an indication of a revival of this treatment.

Dr. Alex G. Shulman is a foremost encourager of such a revival. Writing in the August 27, 1960, issue of the *Journal of the American Medical Association,* he noted that the use of cold for burns was "known to the ancients but seems to have been ignored by physician and layman alike. Although scattered references in the literature are unanimous in praise of this form of treatment, it is not generally used today. Indeed, most physicians say 'it isn't done,' although no one quite knows why."

In his article, Dr. Shulman reported on successful treatment of 150 patients who had burns of all degrees, but with less than 20 percent of the body surface affected. The area was immersed into a large basin of cold water to which ice cubes and hexachlorophene (pHisoHex) were added. If the burned part could not be submerged in water, then ice-cold moist towels were applied to the part. "The time factor between injury and treatment determines the result," he noted. "This treatment should, therefore, be initiated if possible by the patient or first-aid attendant at once." And it "must be continued until it is possible to discontinue treatment without the return of pain."

Describing the treatment of one of his patients, Dr. Shulman wrote: "A 3-year-old child who had grasped the hot-water pipes leading to a shower room was brought in screaming with fright and intense pain of her hands. When the hands were immersed in cold water, the child immediately displayed complete relief and refused to remove her hands until some time later. Once she was able to remove her hands without pain, the skin did not blister and no further treatment was necessary."

Although there was little room for exact comparison, one patient did furnish an interesting example. He was splattered with steam on face, arms and chest. Cold compresses were applied to all areas, except one remote area on the abdominal wall that was overlooked. While all the treated areas healed within one day, the abdominal patch blistered, remained painful, crusted over, and required over two

weeks for complete healing. Use of cold water, it appears, can prevent the formation of ugly scars.

Dr. Ofeigur J. Ofeigsson of Reykjavik, Iceland, another exponent of the cold-water treatment of burns, reported a similar case involving a forty-year-old woman. He wrote in the July 1959 issue of the *British Journal of Plastic Surgery:*

"As a child of two years she fell and plunged her right hand and arm up to the [armpit] into a pot of boiling milk. A woman who was present at the accident put the patient's hand and arm immediately into a bucket of cold water, but the bucket level reached only up to her elbow. Now, after thirty-eight years, the back of her right hand showed a smooth superficial scar, while the rest of her hand and forearm up to the elbow seemed quite normal. [However,] the arm from the elbow to the shoulder was disfigured by ugly brown and white scars." Obviously the cold water was of inestimable benefit.

For the treatment of minor burns, Dr. Ofeigsson recommends: "Run cold tap water over the burn or immerse it in cold water, milk, sea water, soft drinks, or any clean, harmless fluid close at hand or in snow or ice (the latter possibly from the refrigerator). . . . Keep the cooling fluid cold enough to provide the greatest relief from pain, and do not withdraw the burned area from the cooling medium until pain and smarting have completely disappeared. . . . If blisters have formed, avoid breaking them as long as possible." He also notes that the cooling fluid should be changed to clean water as soon as possible.

What the Cold Does

It is the opinion of recent investigators that the application of cold soon after an injury occurs stops and even reverses the progression of burn damage. Writing in the September 1963 issue of *Industrial Medicine and Surgery,* Drs. Omero S. Iung and Franklin V. Wade noted: "When a burn occurs, not all the damage is produced at once. The pathological process continues. . . . We believe that the cold application can slow down and even stop this sequence of events."

In reviewing the treatment of burns the *Surgical Clinics of North America,* February 1963, observed: "The rationale for this [cold water] therapy has been to revert the pathophysiology of the burn edema. It is the impression of these investigators that hypothermia [the application of cold] will reduce the severity of the local pathological changes, improve tissue regeneration and arrest degeneration of the underlying tissues."

Investigators, such as Dr. Ofeigsson, have noted that the use of very cold water on extensive burns can produce shock, which can be fatal. So, on very extensive wounds, the use of warmer water, from 22 to 25° C, is recommended. In the treatment of serious burns, Dr. Ofeigsson suggests: "Let the patient decide how cold the cooling water should be, except when he feels chilly. If he does feel chilly, give him some hot drink or thin soup, add clothing to the unburned areas of the body (no hot-water bottles) and rub them," such as the soles of his feet.

Adoption of Cold Treatment

The importance of washing a chemical burn with water has always been recognized. However, it is only recently that the use of cold water is again gaining popularity in the treatment of other burns. Several doctors reported in *The Journal of Trauma,* September 1963: "Interest in the use of cold water in the early treatment of burns has developed since the reports of Ofeigsson and Shulman in 1959 and 1960. We have been treating patients for the

past year with this method; our clinical results were encouraging."

At a recent meeting of burn experts, Dr. Stephen R. Lewis commented during a panel discussion: "We have used ice for a number of years. . . . Our general plan on the small burn where it involves just a hand or lower extremity is to simply put them in ice water for fifteen minutes. This should relieve the pain and generally does. . . . Take them out in fifteen minutes, and put them back in and out, until the pain completely disappears out of ice water. This usually occurs within a period of about three hours using ice."*

In the July 1963 issue of *Industrial Medicine and Surgery,* doctors associated with the Kaiser Steel Corp., Fontana, California, reported: "In our plant, when such burns have been brought to our attention, treatment has been initiated within approximately thirty minutes. Cold soaks can be used for certain areas such as fingers, toes, etc., but in most areas cold packs are applied. . . . The length of cold application ranges from one to ten hours depending upon severity, extent, and location of the burn injury. The cold is never removed until the pain has subsided, and recurrence of pain prompts the reapplication of cold to the burned area."

Reluctance to Recommend

Strangely, however, there seems to be a reluctance in the medical profession to recommend this treatment. Literature dealing with first-aid for burns generally ignores it. It appears that many physicians are reluctant to recommend a treatment that is not in vogue. Another instance is in the treatment of shock due to severe burns. Blood transfusions still are standard treatment, despite the fact studies have indicated that a saline solution is better. For example, the *Journal of the American Medical Association* back in its June 4, 1960, issue reported:

"That a balanced salt solution is adequate treatment for shock due to burns is attested to by the absence of mortality for 10 days after the burn in the group which received saline but no blood. . . . The mortality difference for the group with extensive burns (45 to 64% of the body surface burned) is highly significant. The 89% mortality for the blood-saline group, compared to 36% mortality for the saline solution only group indicates that a balanced salt solution can be used effectively and safely in extensive burns as well as those involving limited areas of the body."

Precautions Against Burns

The sight of a badly burned patient, red flesh weeping fluids and in places charred brown, is one not easily forgotten. It is a nightmare that is occurring all too often! Do not allow it to happen to you or your loved ones. There are some authorities who believe that the exercise of reasonable caution and the introduction of well-known safety measures would prevent as many as 70 to 80 percent of all burn injuries.

One medical journal in a review of many burn accidents involving children noted: "Most of them were judged to have been preventable if hot fluid had always been put out of the child's reach, if a child had never been left alone with hot bathwater, if the handle of the saucepan had never been left protruding out of the fireplace and so on." So exercise care. Be cautious with fire, hot fluids and hot objects. Do not be a burn victim.

* *Burns—A Symposium,* 1965, compiled and edited by Drs. Leon Goldman and Richard E. Gardner.

The THIRTY-YEAR WAR

THAT EAVAGED EUROPE

WITHIN three decades of the defeat of the great Armada of Philip II of Spain, another prince of the house of Hapsburg embarked on an ambitious career that was to prove disastrous to all central Europe. This was Ferdinand, duke of Styria and heir apparent to the throne of the Holy Roman Empire of the Germans. Ferdinand was trained by Jesuits and appears to have early cherished the idea of leading a great campaign to roll back the forces of the Reformation and restore all Europe to the church of Rome.

In that seventeenth century all of central Europe, from the Rhone to the Elbe, and from the Baltic to the Mediterranean, was occupied by more than two hundred states of varying size. Each was held by a hereditary prince or a prince-bishop, and seven of the most prominent of the princes formed an electoral college, whose members elected from among themselves each new emperor. By intrigue and by overt war these principalities were forever trying to enlarge their territories, while keeping a jealous eye upon the increasing power of the elected emperor.

Adding to the confusion of those times was the fact that in this crazy patchwork of petty states Protestantism controlled in some, Catholicism in others. The prince in each instance determined the religion of his subjects. There was as much enmity between Lutheran and Calvinist states as between Protestant and Catholic states. It often happened that a prince would defect to the Reformed faith simply with a view to seizing the church property in his principality for his own enrichment.

Bohemian Revolt

The childless emperor Matthias determined that Ferdinand should be his successor, and to this end first proclaimed him king of Bohemia and then king of Hungary. The Bohemians saw in these moves a threat to their political and religious freedom, for Ferdinand was already notorious as "the merciless exterminator of Protestantism in the eastern Alps." In 1618 they revolted, refused to acknowledge Ferdinand and sought the aid of the Protestant Union of princes. Thus the long war began. In 1619 the Bohemians crowned as their new king Frederick, ruler of the German state of the Palatine and one of the imperial electors. However, upon the death of Matthias, Ferdinand managed to be elected emperor and swiftly set about retrieving Bohemia.

Expected support for the Bohemian revolt by the Protestant princes and by Frederick's father-in-law, James I of England, failed to materialize. Ferdinand, for his part, obtained the ready support of the Catholic League of princes, whose leader was his own cousin, Maximilian of Bavaria. Maximilian, who had been raised with Ferdinand under Jesuit tutorship, gladly agreed

to assist the cause under promise of substantial rewards. The army of the League soon quelled the rebellion, drove out Frederick and his English wife, seized a portion of the Palatine and turned it over to Maximilian, who was also now appointed an imperial elector in place of the outlawed Frederick.

Jesuit historians declare that Ferdinand and his son "were able men, and though sincerely Catholic meant to respect the privileges which the Protestants had wrested from [emperor] Charles V." What actually took place? Having been absolved by the pope's legate from his oath to maintain the rights of his Bohemian subjects, Ferdinand now proceeded with his basic plan. Twenty-seven nobles and great numbers of commoners died on the scaffold. As many as 728 landowners had their estates confiscated. A university rector had his tongue torn out. A celebrated scholar was beaten to death, and at least 30,000 families fled rather than face the cruelties and harassments of the Jesuitized regime. In 1627 all Protestants in Bohemia were banished from the kingdom.

Protestant Denmark Intervenes

In 1625 Christian IV of Denmark led an army into Germany to relieve the dangerous position of the Protestants. He was met by the imperial army under Count de Tilly, backed by a mercenary force under Count Wallenstein. Tilly, described by Catholic historians as "the pious and honest Tilly," was originally trained by Jesuits for the priesthood, but forsook the clerical career for that of a soldier of fortune. Wallenstein, born in a family having Hussite sympathies, was eventually raised a Catholic, and was something of a mystery man even to his associates. Astrology fascinated him. The stars evidently promised him a grand future.

After a few years' unequal struggle with such renowned generals and failing adequate help from the German Protestant princes, the army of Christian IV was driven back into his own land and forced to give up the fight. The cause of Protestantism now seemed to hang upon a few vacillating princes who were no match for the growing power of the imperial army.

Emperor Ferdinand now felt strong enough to make his next move. In 1629 he had the imperial diet issue the Edict of Restitution, whereby all ecclesiastical property seized since the year 1552 was to be restored forthwith to the church. Savage mercenary troops stood ready to enforce the decree. At the same time Spanish and Italian influences, jealous of the power of Wallenstein, prevailed upon Ferdinand to dismiss him. As excuse they cited the cruelties and depredations of his plundering hordes.

Swedish Intervention

Germany now seemed to be at the mercy of an emperor to whom, it is said, the voice of a monk was the voice of God. At the darkest hour, in 1630, Gustavus Adolphus of Sweden, with an initial force of only 15,000 men, landed on the Baltic coast of Germany. As he left his native land, convinced that he would never return, he declared:

> "Let no one imagine that I am actuated by private feelings or fondness for war. My object is to set bounds to the increasing power of a dangerous empire before all resistance becomes impossible. Your children will not bless your memory if, instead of civil and religious freedom, you bequeath to them the superstitions of monks and the double tyranny of popes and emperors."*

The amazing progress of his well-disciplined army through north Germany would have been even more spectacular had he received the cooperation of the German princes. His arrival at Magdeburg

* *Beacon Lights of History* (1913), by John Lord, Vol. VIII, pp. 160, 161.

was just too late to save that most prosperous city of northern Germany from the ravages of the Imperial forces. After a stubborn defense, the city fell. Twenty thousand inhabitants were butchered and the city set afire. Walloon soldiers took savage delight in stabbing babies at their mothers' breasts, while Croats amused themselves by throwing children into the blazing buildings. Wives and daughters were coarsely abused before their own helpless men. The "pious" Tilly intervened in behalf of a few religious houses, but would not curb the barbarities.

In 1631 at Breitenfeld near Leipzig, this conqueror in thirty-six battles finally met up with the army of the Swedish king, who was derisively called "the Snow King." After a desperate struggle the Swedes won the day, and again the following year inflicted a second crushing defeat on the Imperial army, Tilly himself being mortally wounded. At this, Emperor Ferdinand was thrown back upon Wallenstein as the only hope of extricating himself from threatened disaster. The Count, this time with far greater powers and promise of grander rewards, hurriedly assembled another army. At the battle of Lützen the Swedes met their formidable foe and during the heat of the fight Gustavus fell among the slain. As darkness settled it began to look as if the Swedish force had met its first major reverse. However, the morning light revealed that it was Wallenstein's army that had fled the field.

At this opportune moment Ferdinand's advisers again persuaded him to rid himself of a powerful servant who might one day aspire to be his master. Wallenstein was accused of treasonable dealings with France and the German princes. In 1634, contrary to all that he had been led to expect by the stars, Wallenstein was deprived of his generalship and stricken down by assassins.

Despite the defeat at Lützen, the imperial army was at this point greatly strengthened by the addition of Spanish forces and by the defection from the Swedish alliance of several Protestant princes who were jealous of Sweden's growing power. Later in 1634 the heretofore invincible army of Sweden was defeated by the imperial armies at Nördlingen, and again the fortunes of war swung to the side of the Catholic League and the empire.

France Enters the War

For many years Cardinal Richelieu had been secretly subsidizing the Swedes and their allies, in the belief that only thus could France hope to achieve supremacy in Europe. So in 1635 France declared war on Spain, Ferdinand's ally, moved French troops into western Germany, and promised further financial support to the Swedes and other allies if they would keep up the struggle. The devastating conflict dragged on.

The armies on both sides came to be vast hordes of heartless mercenaries, the scum of all nations, who sold their services to whoever could offer the greatest plunder. Ravaged fields were left untilled. Robber bands multiplied as legitimate means of living disappeared. Famine and pestilence took a dreadful toll. Miserable survivors in some areas were reduced to eating the flesh of those slain in battle or left upon the gibbets. Unprotected wayfarers were often ambushed and slain to eke out the food supply. Even graves had to be guarded to prevent disinterment of the corpses for this same grisly purpose.

It would seem that the counsel of humanity or of plain good sense might have moved Ferdinand to revoke the Edict of Restitution and proclaim a general amnesty so as to put an end to the multiplying crimes. But, as one historian expresses it,

"the grayheaded hypocrite merely folded his hands, dripping with gore, in prayer, and demanded fresh victims." His own bigoted declaration that 'he would sooner lose everything than tolerate the heretic' was surely well on the way to being realized. He died in 1637, to the very last under the thumb of the Jesuits.

Peace of Westphalia

After eleven more years of senseless devastations, all parties agreed to come to terms. In Westphalia peace treaties were signed in 1648, bringing to a close what some have called the longest and bloodiest and most destructive war up to that time. France was awarded considerable territory west of the Rhine. Sweden gained a foothold on the Baltic coast of Germany. Switzerland and the United Netherlands were recognized as independent states, henceforth freed from Austrian and Spanish domination. Calvinists were granted the same rights enjoyed by Lutherans since 1530. The German princes became more independent of the central authority of the imperial diet. This was, of course, a bitter pill for both pope and emperor. Nevertheless, there was some immediate gain to the Catholic interests. Many German states had been brought back to the fold of Rome. Austria, for example, where previously there had been but one Catholic to thirty Protestants, was now solidly Catholic.

The Terrible Effects

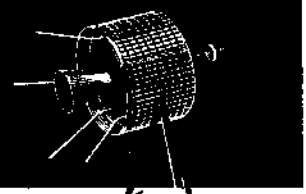
So terrible were the ravages of this war that Germany's population was reduced by from one-half to two-thirds. Two-thirds of all movable property had been plundered. The duchy of Wurtemburg had only 50,000 inhabitants left of 500,000. Augsburg's population was reduced from 80,000 to 18,000. Less than one-quarter of the people of Bohemia remained. Human progress had been set back more than two hundred years. Arts and skills that formerly flourished now vanished, some of them never to reappear. Commerce was at a standstill.

Gustavus Adolphus often referred to this war as "the Jesuits' war," and this was most fitting in view of the part played by those wily soldiers of the Roman church. This should not blind anyone to the fact that the Lutheran and Calvinist champions of that time were equally guilty with their Catholic opponents of the most infamous crimes, spawned by fanatical hatreds. It is claimed that through much of Europe the love and respect shown to Bible principles in the early days of the Reformation were never again attained.

At the war's end the common peoples were, for the most part, free only to follow the religion chosen by their prince, and that was often determined by some selfish motive. And Catholic critics could, with a large measure of truth, point with scorn to the inconsistency of the Reformed groups who simply exchanged the bonds of Rome for the narrow and strict requirements of man-made creeds, creeds that were drawn up to be unchanging rules of faith at a time when much yet had to be learned about the Bible. A long struggle lay ahead before Bible lovers would be able to break away from the domination of Lutheran and Calvinist hierarchies.

It is true that one effect of the Thirty Years' War was the greater freedom to read and spread copies of the Bible in those lands that professed Protestantism. Unfortunately, this freedom has been accompanied by a growing indifference to the Bible's precious contents. If only more freedom lovers would come to realize that the Bible's message alone brings genuine hope of a New Order in which war and devastation and death will be no more! —2 Pet. 3:13.

COMMUNICATION BY SATELLITE *Proves Practical*



ON April 6, 1965, a powerful rocket boosted an 85-pound cylinder into orbit around the earth. Relatively few people took notice. Yet, the year that has passed since then has shown that the event rivaled in importance the coming into practical use of the telegraph, the telephone, radio and television.

What transpired on that day was the orbiting of the world's first successful commercial communications satellite, called Early Bird. It was a giant step forward in global communications. It meant that clear telephone, radio, television and other messages could now be instantaneously transmitted between Europe and North America, without the use of transatlantic cable. It marked the first great step in a worldwide network of orbiting communications satellites that would eventually link people of many nations throughout the world.

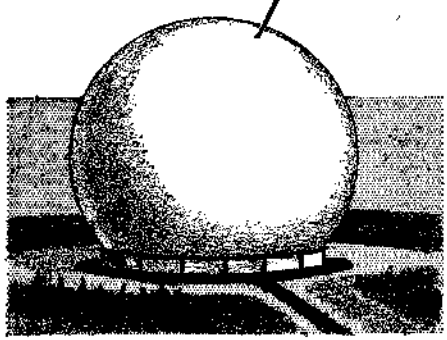
Transatlantic Problems

Communication between Europe and North America had been in existence as far back as 1866, when a steamship laid the first successful cable across the Atlantic Ocean. However, even when the telephone was invented in 1876 communication by cable could be only in the form of telegraph messages in Morse code. Voices could not be transmitted.

Later, when the wireless telegraph (the ancestor of radio and television) was invented, this was used to communicate across the Atlantic. But radio waves, bouncing off the ionosphere and reflected back to earth, were erratic and with cosmic disturbances could be disrupted seriously for hours at a time.

The submarine cables had disadvantages too. They could be snapped by earthquakes, landslides, or by anchors and fishing equipment of vessels. In addition, long undersea cables did not respond well to phone messages because they had difficulty transporting the rapid vibrations of the human voice over that long distance. Morse code was the practical thing to carry.

That is why it was not until 1956 that the first telephone cable opened from North America to Europe. This cable had amplifiers spaced about every 40 miles along its route under the Atlantic Ocean. These amplifiers boosted the signals they received so that the signals started through the next section of the cable about as strong as they were received. In this way direct voice communication across the Atlantic improved greatly. But there were still problems. Initially, the cable had a capacity for only 36 phone calls at one time. As more cables were laid, this capacity grew to several hundred. Yet, in the three years after the first telephone cable was laid, overseas



calls doubled! The cables at present have difficulty keeping pace with the demand. And the price of laying a cable is enormous, a recent one costing about $47 million!

Helping Solve the Problems

What was needed was a supplementary system that could be independent of cables and earth relay equipment, and relatively free from disturbances by sun storms and disruptions in the ionosphere.

An artificial satellite circling the earth would do the job. But when this idea was conceived as far back as 1945, none of the necessary equipment was on hand. Powerful rockets were needed to boost the equipment into orbit. Complicated electronic gear with miniaturized components was required. The vacuum tubes used in radio and television were much too large and cumbersome.

However, over the years, particularly in the 1950's, these mechanisms came into being. Rockets with enormous lifting power were produced. Computers that could solve almost instantaneously the intricate calculations of orbital flight were developed. Also, tiny transistors were devised that took the place of the vacuum tubes. All of these helped to translate the idea of an earth-orbiting relay satellite into a reality.

The Road to Early Bird

Early Bird had quite a few ancestors that paved its way. In 1958 an Atlas rocket carried a tape recorder into space. This tape recorder broadcast back to earth the first voice communication from outer space that man had produced. It was called project SCORE.

Other experimental communications satellites that followed basically fell into two groups, the passive satellites and the active ones. Passive satellites were those that merely served as a reflector of radio signals transmitted from the ground. They neither stored nor amplified any of these signals. One such passive satellite was launched in 1960. It was called Echo I and was a 100-foot aluminized plastic balloon. In 1963 Echo II, stronger than the first, was launched. One advantage these passive satellites had was that very little could go wrong with them since they contained no complicated relay devices. But they were inefficient, for the radio waves they reflected were already weakened by their trip from the ground to the satellite. Without any amplification by the satellite only the minutest portion of the radio wave that strikes the passive satellite ever comes back to earth.

The great advance in experimental satellites came with the launching of active communications satellites. These were ones that contained electronic devices for receiving, then amplifying signals and finally relaying them back to earth. One such was Courier, launched in October, 1960. It carried both a receiver and a transmitter so that it could amplify signals it received and relay them back to earth stations. It was in this area of active satellites that great effort and investment were made.

This soon bore fruit, for a milestone was reached when the most sophisticated communications satellite yet was built. On July 19, 1962, Telstar I was rocketed into orbit. It was the first to be built and launched entirely by private industry. A research organization, Bell Telephone Laboratories, created it, and the American Telephone and Telegraph Corporation sponsored it, paying the National Aeronautics and Space Administration (NASA) about $3 million to do the actual launching.

Telstar I contained solar cells that converted sunlight into electricity, thus eliminating the need for heavy storage batteries. It circled in a relatively low orbit,

from about 600 to 3,500 miles above the earth. Telstar I was the first satellite to relay live television pictures across the Atlantic. Telephone conversations came through as clear as if the speakers were only blocks apart, for the signals did not have to reflect off the ionosphere. The satellite was above this layer.

Telstar I was an experiment. It was not for commercial use. Neither were its successors, Telstar II, and Relay I and Relay II, built by the Radio Corporation of America. These all had low earth orbits. They spun around the earth faster than the twenty-four hours it takes for the earth to complete one rotation on its axis. Therefore, they could be used only in the brief time that they were within sight of ground stations. This necessitated very complicated electronic mechanisms to keep track of them.

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- When Preaching Becomes an Adventure.
- The Clergy in Politics—World Wide.
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In 1963 the immediate forerunner of Early Bird came into existence. This was the first of a series of satellites called Syncom. But after the launching of Syncom I, a tank of high-pressure nitrogen exploded and kept it from successfully completing its experiments. Soon Syncom II was launched, followed later by Syncom III. Both were successful and proved the feasibility of communicating by this type of satellite.

How were the Syncom satellites different from the others? These were different in that they moved at a rate that synchronized with the rotation of the earth. They orbited much higher than the others and at a rate that actually matched the rotation of the earth on its axis. In effect, these satellites appeared to stand still in the sky. Therefore, radio waves could be sent and received continuously without losing contact, for the satellite did not disappear beneath the horizon of ground stations on either side of the Atlantic Ocean. Since its movements were synchronized with those of the earth, it was called a synchronous satellite.

Early Bird

It was in this direct line of Syncom satellites that Early Bird made its debut. On that memorable day in April, 1965, a three-stage Delta rocket blasted off the launching pad at Cape Kennedy in Florida and hurled into space the small satellite, which measured a little over twenty-eight inches in diameter and thirty-one inches in length. Over the next few days it was maneuvered by ground control into position over the Atlantic Ocean between Brazil and Africa. Its speed was synchronized with that of the earth's rotation, so that the satellite appeared to hang motionless 22,300 miles in space above the equator. In actuality, it was speeding along in orbit around the earth, but traveling at a pace that kept up with the earth's rotation on its axis.

During the first ten days after it was launched, 55 commands from the ground were sent to the satellite, which triggered 2,969 separate operations of its jet propulsion system. All of this was necessary in order to complete twenty-five positioning maneuvers to place the satellite exactly on station.

The lessons learned in the many previous experimental communications satellites were now paying off. No longer was this just another experiment. Early Bird was an active commercial transporter of radio, television, telephone and other type communications, and users paid for this service much as they would for any utility.

The 85-pound satellite is equipped to transport at least 240 high-quality two-way telephone calls at the same time, or a two-way television program, or 6,200 teletype messages at one time, as well as other kinds of communication.

The great height of Early Bird's orbit enables the transmitting of television programs that would be impossible otherwise, because the shorter television waves cannot be reflected by the ionosphere as can radio waves, and so the television signal cannot be made to bend around the curvature of the earth. That is why high towers are needed on ground stations to pick up the straight line the waves travel in and relay them another distance. Even with very high TV transmitting and relaying antennas the maximum range obtained is only about a hundred miles. But now, with Early Bird, these TV waves can be sent straight through the troublesome ionosphere to the satellite, received and amplified there, and then relayed back in a straight line to the other side of the ocean, gobbling up thousands of miles at the speed of light, 186,000 miles per second! The actual signals transmitted are called microwaves, which are very short electromagnetic waves. Like a beam of light they travel in a straight line through the air, unaffected by sunspots or other disturbances in the earth's atmosphere.

Early Bird also has a positioning signal that is received constantly at earth stations. This signal is handled by computers that carefully calculate its position day and night. By use of gas jets on the satellite the ground station can nudge the satellite one way or another to compensate for drift and to keep it on a stationary orbit relative to the earth. When it was first placed into orbit, its positioning was so accurate that the jets will need to be triggered only about once a year to maintain its present station!

The power needed within the satellite is supplied by two twenty-one-cell rechargeable batteries and 6,000 solar cells. These solar cells make up most of the outer surface of Early Bird and convert the sun's rays into the power needed for the forty-five-watt electrical system of the satellite.

Ground Stations

The ground stations for sending and receiving communications via Early Bird are amazing monuments to the technical achievements of electronics engineers. At present there are stations in England, France, Germany, Italy and the United States.

A tour through the ground station in the United States, located at Andover, Maine, reveals the extent of the achievements. There, under a huge eighteen-story dome called a radome, is located the heart of the operation. It is the giant horn-shaped antenna that weighs 380 tons. Protecting the antenna is the dome made of dacron fabric and rubber, through which signals penetrate with no difficulty. Relatively few technicians are needed, as electronic devices do much of the day-to-day work in sending, receiving and tracking. The need for the complicated electronic gear becomes evident when men who were at the station since its beginning explain the amazing process of relaying and receiving signals.

These experts mention that the signal transmitted from Early Bird is only six watts. That is much less than an ordinary household light bulb! But even that signal, by the time it reaches the earth station's antenna, diminishes in effectiveness to only a very small fraction of that! This means that the ground station requires far more complex electronic equipment than there is in the satellite itself in order to convert such a weak signal into usable

forms of communication. The ground station thus catches the faint signal from the satellite and boosts its power tens of billions of times so it can be used.

When sending, the ground antenna concentrates power equal to about one million watts, but most of this the satellite cannot capture. It receives only the minutest fraction of that signal, then amplifies it to six watts and projects that back to another earth station.

Commercial Use

Early Bird is now in regular commercial use, relaying phone calls, television programs, teletype and other forms of communications. However, even though it increases greatly the number of transmissions being carried across the Atlantic above what the submarine cables alone carry, the first Early Bird is limited to 240 phone calls at one time or one television program.

Plans are already well advanced for placing into orbit two new satellites that are much more powerful than Early Bird. These two will take their place in orbit in conjunction with Early Bird, so that the three of them will be able to bring satellite communication to a large part of the world, including vast reaches of the Pacific Ocean area. One of the new satellites will have as many as 50,000 voice channels and scores of television channels, dwarfing the number now in use by either cable or Early Bird.

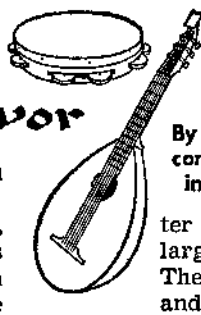
So important has the United States government viewed the development of communications satellites that in 1962 Congress passed an act granting a charter to a private company, the Communications Satellite Corporation, enabling it to direct the commercial use of international communications by satellite.

Comsat, as the new company is called, is proceeding with the construction of new earth stations for its global system. One will be located between Seattle and Spokane in the state of Washington, and the other on the island of Oahu, about forty miles from Honolulu, Hawaii. Other countries are erecting stations of their own or have plans to do so. As more stations are built around the world, a global communications system by satellite becomes a reality and any nation having an earth station that can signal a satellite can be linked to any other station on earth.

What of the future possibilities in this field? British scientist and author Arthur Clark, credited by many as having the basic idea for high-orbiting communications satellites over twenty years ago, stated that he foresaw "a capability to flash back and forth across the face of the earth full color television transmissions; a capability to visit all museums, read any book in any library, attend all first nights, call up almost instantly the knowledge of the ages stored in the memory circuits of giant computers." So the proposed uses for these remarkable satellites grow far beyond just making transoceanic telephone calls!

True, much of the world took little notice on April 6, 1965, when Early Bird was launched into space. But as far as scientists in the field were concerned, it really marked the year 1 in the age of commercial communications by orbiting satellites.

Music with an Oriental Flavor



By "Awake!" correspondent in Lebanon

DOES Oriental music sound strange to you? Most likely it does if you are a Westerner. But do not, on that account, judge it to be inferior. It has its own beauty and you can learn to appreciate it even as you can learn to enjoy exotic foods.

Oriental music has its music schools, talented musicians and other professionals even as does Western music, although when a Westerner hears it for the first time he may question these facts because of its strangeness. This is basically due to three reasons. To begin with, Oriental music has a different scale from Western music. Instead of the diatonic scale of five whole and two half steps, Oriental music, especially modern Oriental musical theory, divides the octave into twenty-four intervals, or quarter tones. As one authority on Oriental music put it: "Perso-Arabic music subjects musical instruments to strict rules and creates systems out of tonal relations between instruments. . . . The Oriental is singing and playing in quarter tones which sound false to the European ear."*

Secondly, there is the matter of the kind of musical instruments the Orientals use. While an Oriental (Lebanese) orchestra, depending upon its size, may have a certain number of violins, cellos and bass viols, in other respects it differs considerably from Western orchestras. For example, included are a number of instruments that somewhat resemble Western plectrum instruments, such as the mandolin and the banjo.

There is the *oud* or lute, quite similar to the Western mandolin. However, instead of having four sets of steel strings it has five or six sets of gut or silk strings and which help give it a beautiful haunting tone. There is the *bisiq* with a small round or square sound box but with a long fingerboard and steel strings, such as Westerners associate with the banjo. And then there are the *rabab*, a one- or two-stringed instrument played with a bow like the violin, and the *kanoon* or monochord, looking much like the Western zither and, judging from archaeological discoveries, resembling the lyre or harp of Bible times.

As for the woodwind instruments, their number in Oriental orchestras is limited. For one thing, there appear to be no double-reed instruments such as the oboe and bassoon. However, there is the *zarnoot*, which resembles the clarinet in having a reed mouthpiece. Its pitch or register is determined by its diameter, the larger the diameter, the lower the pitch. There are also the single flute, the *nay*, and the double flute, the *makooz*, which has two pipes, one pipe without any holes and the other fingered much as is the bagpipe. These flutes give a melancholy and peaceful effect to the music, although at times they are employed for light folk dance numbers. Incidentally, these same flutes are used by shepherds to call their flocks, and their resonant sounds carry far above the rising plains.

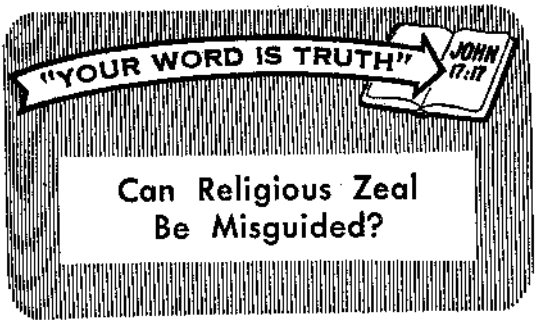
When it comes to brasses, these do not appear in Oriental orchestras. So it might be said that such instruments as the cornet, the trumpet, the trombone and the French horn are conspicuous by their absence.

As for percussion instruments in the Oriental orchestra, these generally are but two, the tambourine and the *darabeke*, or bongolike drum. Like the bongo drum the *darabeke* is struck with the hands rather than with drumsticks.

Helping further to make Oriental music sound strange to Western ears are its melodies. Thus, while in Western music the major is the most common form of the scale, in Oriental music the minor is the more popular. Such a Lebanese-style melody is found in the songbook used by Jehovah's witnesses, *"Singing and Accompanying Yourselves with Music in Your Hearts,"* No. 53, "The Resurrection Joy."

Today there might be said to be a two-way trend as to the music of the Orient. On the one hand, Oriental musicians are courting television popularity by adopting some of the ways and even melodies of the West; and, on the other hand, some of the Oriental melodies are becoming popular Western dance tunes, underscoring the fact that music is indeed a universal language.

* *Musical Instruments Through the Ages*—Dr. A. Buchner.



Can Religious Zeal Be Misguided?

HIGH above Arequipa, Peru, looms El Misti, thrusting its snow-covered volcanic cone 19,098 feet into the sky. Occasional tremors and not infrequent earthquakes remind the city's inhabitants that El Misti, though currently inactive, is by no means extinct. On the edge of its precipitous crater stands a huge cross—a most unlikely spot for religious services, one might think. Yet readers of one of Lima's morning newspapers were greeted recently by this headline: "250 FAITHFUL ATOP EL MISTI'S SUMMIT HEAR MASS FOR WORLD PEACE." (*La Prensa,* October 11, 1965) These sincere people had spent three days braving the elements, facing the possibility of adverse weather so treacherous that it has been known to trap and kill some who dared to defy it. Many readers marveled at the zeal displayed by anyone who would go to such lengths to beseech God in behalf of world peace.

In northern Peru, near the tiny town of Motupe, rises another mountain, not as famed as El Misti, but very well known among religious persons as the site of the annual pilgrimage to the "Cross of Motupe." Legend has it that the cross was fashioned by a priest and left in a remote cave high in the mountain, where he sought seclusion. Ever since the cross was discovered, people have risked life and limb by working their way slowly up the steep rocky trail to the tiny cave. Driven by religious fervor, they have put forth exhausting efforts, hoping that prayers uttered and contributions offered thereafter would result in a special blessing, produce in them a certain virtue or erase an ugly sin from their tarnished past.

In other cases, religious zeal has moved some to wear a crown of thorns or carry a heavy cross a great distance in imitation of Christ's steps to Golgotha. Others have crawled on raw and bleeding knees to some distant chapel, cross or religious emblem. Much suffering has been self-imposed in an effort to reach God with prayers and supplications. Some display their zeal during religious processions. Especially has this been so in October, when there is veneration of the "Lord of Miracles." People then turn out by the hundreds of thousands, arrayed in royal purple, to accompany an image of Christ as it is carried through the principal streets of Lima.

Such manifestations of religious zeal are by no means peculiar to Peru or to Christendom in general. Earth wide many expose themselves to adverse circumstances, even inflicting bodily punishment for religious reasons. But does Jehovah God expect persons to do these things to demonstrate religious zeal? Does he require his true servants to bring upon themselves such torture and suffering? Do such acts impart virtue to the devout? Is this zeal meritorious or misguided?

That Christians would indeed suffer for their faith was foretold by the founder of Christianity, Christ Jesus, who "learned obedience from the things he suffered." (Heb. 5:8; Matt. 24:9) However, diligent Bible readers will recall no instance wherein Jesus inflicted bodily suffering upon himself in order to show his zeal for Jehovah. During the three and a half years of Jesus' public ministry, it was those who opposed him that finally succeeded in venting their wrath upon Christ to the extent

of subjecting him to physical suffering and impalement.—Acts 4:27, 28.

Nor do the Scriptures set a precedent for self-imposed sufferings in the examples of the apostles of Jesus Christ or other early Christians. They suffered for their Christian faith, not through self-infliction, but because of persecution by opponents of true worship. It was of such suffering that Jesus warned his followers, telling them: "A slave is not greater than his master. If they have persecuted me, they will persecute you also."—John 15: 18-20.

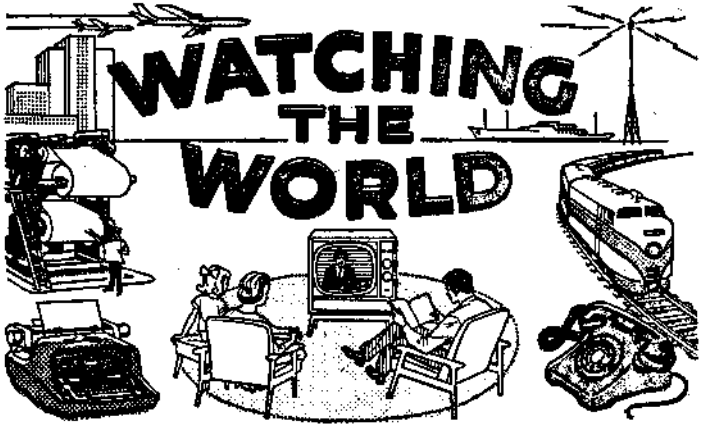
Centuries ago Jehovah God forbade the Israelites to inflict wounds upon their person even as a sign of mourning. (Lev. 19: 28; Deut. 14:1) This was a pagan practice, one not just limited to times of mourning. For instance, in Elijah's day the prophets of Baal cut themselves with daggers and lances in an effort to elicit action on the part of their false god atop Mount Carmel. But their display of religious zeal and conviction brought them no merit and their sincerity did not save them from death. Their zeal was misguided.—1 Ki. 18: 25-40.

Bringing needless suffering upon oneself is not an evidence that 'you love yourself,' which is Biblically proper. When Jesus enunciated the two great commandments of life, he said: "The second . . . is this, 'You must love your neighbor as yourself.'" (Matt. 22:39) Such 'love of yourself,' referred to here, causes one to cherish and care for his body, keeping it physically capable of rendering acceptable service to God. Concerning such love, the apostle Paul admonished Christian husbands in ancient Ephesus: "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation." —Eph. 5:28, 29.

The apostle Paul once admitted: "I browbeat my body and lead it as a slave." Why? "That, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) However, the apostle was not referring to self-inflicted physical punishment. On another occasion he showed that "a severe treatment of the body" was of "no value in combating the satisfying of the flesh." (Col. 2:20-23) Paul was aware of the constant spiritual conflict between the mind and the flesh. He likened his continuous struggle against the desires of the flesh to 'browbeating.' He disciplined himself so that he would not lose God's approval. —Rom. 7:13-25.

This same apostle wrote of unbelieving Jews of his day: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." (Rom. 10:2, 3) Paul himself might well recall how his own zeal once led him, as Saul of Tarsus and a militant Pharisee, to persecute Christians. (Phil. 3:4-6) Surely that was misguided zeal!

Jehovah does not ask anyone to risk his life by climbing mountains to petition him. Nor does God favor self-imposed "severe treatment of the body" for religious reasons. However, properly directed religious zeal meets with divine approval. It is based upon the laws and principles of God's inspired Word. (Ps. 25:8-10; 119: 105) And it impels one to share in praising Jehovah God. (Ps. 148:11-14) Like Jeremiah of old, zealous Christians have a burning desire to speak concerning God's purposes. (Jer. 20:9) In the days of the Hebrew prophets, few were those privileged to speak directly in behalf of Jehovah. But not so with Christians. Each of them can share in praising Jehovah God and declaring the good news of his kingdom. Indeed, such joyful activity is not the product of misguided religious zeal. —Mark 13:10; Matt. 28:19, 20.



Torrential Rains

◈ The worst rains in Hong Kong's history swamped the British colony, leaving more than 50 persons dead. Torrential rains washed away roads, collapsed houses and disrupted communications. Nearly 15 inches of rain had fallen on the colony in the first 12 days of June. Then, between midnight and 7 p.m. on June 12, 14 inches more of rain came down, including a record 4.26 inches in an hour. Many huts in slum areas were buried beneath landslides. An official declared: "We have had typhoons and other calamities before. There has never been a disaster quite like this." More downpours were predicted.

Two-thirds of the port city of Recife, Brazil, was also underwater on June 16 after torrential rains brought the second flood disaster in just over two weeks. More than 500,000 people were reported to have been isolated or to have fled from their homes.

Police Questioning

◈ The Supreme Court of the United States in a 5-4 decision ruled in June to offer new protection to the less fortunate, and, perhaps, the innocent, thereby reaffirming and expanding the concept of "equal justice under the law." The educated citizen generally is aware that he has a legal right to remain silent when apprehended until his attorney arrives at the scene. But not all Americans are aware of this fact. So the Supreme Court ruled that no police precinct admission can be used in a trial unless the suspect had been clearly told that he had the right to say nothing, that anything he might say could be used against him, and that he had the right to have a lawyer present during the interrogation. Chief Justice Warren, delivering the opinion, said: "If the individual is alone and indicates in any manner that he does not wish to be interrogated, the police may not question him. . . . Use of physical brutality and violence is not, unfortunately, relegated to the past or to any part of the country. . . . The modern practice of in-custody interrogation is psychologically rather than physically oriented. As we have stated before . . . this court has recognized that coercion can be mental as well as physical, and that the blood of the accused is not the only hallmark of unconstitutional inquisition."

Lunar Discovery

◈ Surveyor I landed gently on the moon June 2, 63 hours after it had been launched from Cape Kennedy, Florida. In the days after that it sent to earth more than 10,000 close-up photographs of the pebbled surface of the area called the Sea of Storms. Surveyor I has revealed particles as small as one-fiftieth of an inch across, or about half the size of a pinhead. The pictures show a desolate, lifeless surface.

Guns off the Moon

◈ The United States and Russia are in agreement on one point—that the moon and other celestial bodies should be free of military hardware. Though the two nations agree on this point, they differ on how such a treaty should be arranged and enforced. Soviet Foreign Minister Andrei A. Gromyko, in a letter to U.N. Secretary-General U Thant, dated May 30, suggested that the matter be taken up by the U.N. General Assembly next September. The U.S. has asked for a meeting of the United Nations Outer Space Committee to consider the plan. The proposed treaty would bind all signatories not to use celestial bodies for military purposes. The General Assembly has already adopted resolutions on the peaceful uses of space, but they are declarations of principle only, and are not enforceable.

Youth Drinking

◈ Adult drinking habits are reflected in the drinking habits of youths. A survey conducted among Minnesota high-school students by the Minnesota Council on Alcohol Problems in the United States revealed this fact. The survey showed that 'more than a third of the 15-through-17 age-group have been intoxicated. More than a tenth of them have been intoxicated 10 or more times.' The survey further showed that, of some 4,000 students questioned, about 40 percent of the boys and 24 percent of the girls drink frequently and about 40 percent of the boys and 47 percent of the girls drink

occasionally. About 27 percent said their parents knew they drank, and 16 percent said their parents did not know. It was concluded that these youths should be given field trips to State hospitals where alcoholics are treated and to local courts to see the drunk lineups so as to impress upon them the results of overindulgence in alcoholic beverages.

Priest, Nun Shortage

◈ The Roman Catholic Church is deeply concerned over the shortage of priests and nuns. Roman Catholics make up 45 percent of the population of metropolitan Toronto, Canada, but the city has only one priest for every 2,000 Catholics, compared to the ratio of one to 800 considered desirable by church officials. St. Augustine's Seminary in 1964 had 70 seminarians, the same number that it had 20 years ago when the Catholic population was only half as large as it is today. A report revealed that at least 40 Roman Catholic priests and "brothers" in Canada had left their vocations recently. Nearly all planned to get married, the report said. A materialistic society, a new look at religion by youthful priests and a general lack of religious interest are being blamed for the shortage.

No Utopia

◈ In the state of California, on June 5, students heard speaker Cyril Sheehan tell them that they live in a world characterized by revolution. "With such revolutionary advances in science and medicine, the lives of men should be much better," he said. "We should be reaching a Utopia where the needs, desires and wants of men are satisfied. We find instead of peace, contentment and happiness . . . discord. As our society advances," he said, "so do crime, divorce and disregard for the law." Plainly, material progress without proper spiritual values is not a blessing.

Hurricanes and Tornadoes

◈ Hurricane Alma recently lashed at Cuba and Florida with winds gusting to 93 miles an hour. More than 100,000 persons were urged to leave their homes when the big storm headed for the Tampa Bay area. Tides reached a peak of 11 feet, which was dangerously high. Still, many ignored the request to evacuate. The hurricane was so big that gale force winds extended for 250 miles in all directions from its center.

Topeka, Kansas, with a population of 120,000, was sliced through by a tornado. At least 10 persons died in its wake and more than 400 were treated for injuries. The tornado funnel cut a half-mile-wide, 15-mile-long path through the center of the city. There were at least 13 other funnel-cloud sightings in the northeastern Kansas area.

Heat Wave in India

◈ A heat wave in Bihar, India, during the early part of June killed at least 300 people. Every year several hundred Indians die in the summer from sunstroke. However, this year the heat has been unusually severe. In five districts of southern Assam, floods have also affected more than 150,000 people, according to a report dated June 13.

Bishop a Counterfeiter

◈ Around the first of this year the Lebanon Central Bank came across some American and Lebanese counterfeit currency. The International Police Force was notified and the search for the lawbreakers got under way. It was found that the counterfeit bills were being printed in a shop set up at a Roman Catholic bishop's residence in the province of Mount Lebanon. Soon a trap was set to catch the counterfeiting culprits. Roman Catholic Bishop Njaim came to the Phoenecia Hotel with a leather briefcase packed tight with counterfeit money expecting to reap a harvest. Police agents closed in instead. Bishop Njaim was given a choice of facing civil court in Lebanon or going to Rome for trial. He chose Rome. That same day he was placed aboard an airplane and flown to Rome. He was delivered to high papal authorities with a detailed report of his case. Bishop Njaim's notoriety has reached in another direction too. He was a force behind the persecution in Lebanon of Jehovah's witnesses, who are law-abiding citizens.

Swimming and Safety

◈ Safety experts predict that some 6,000 people will drown in America this summer. And most of these accidents could be prevented with a little safety knowledge. To avoid a tragic water accident this summer remember these points: Learn to swim and to relax in water; *never swim alone;* do not swim when you are tired or when the water is extremely cold; do not overestimate your ability and endurance; swim at protected pools or beaches under the supervision of a trained lifeguard; if a boat overturns, stay with it and do not try to swim a long distance to land; never dive into water before exploring its depth; try such things as water skiing or scuba diving only after learning the skills from a qualified instructor. Water tragedies often strike when least expected, so be careful.

Thieves in Churches

◈ In England thieves in greater numbers are going to church, not for spiritual food but for material gain. Within the last 12 months 1,500 churches have been robbed.

Thieves are not only searching for cash but are stealing about everything they can get their hands on. They have stolen highly valuable candlesticks, chalices and great chunks of lead from off rooftops. Lead brings a fancy price in the black market. One church lost its gate and another its bells. Even altars with crosses have been stolen. Tombs have been opened and looted. Nothing seems to be overlooked by the thieves, and it is apparent that they do not consider these items sacred.

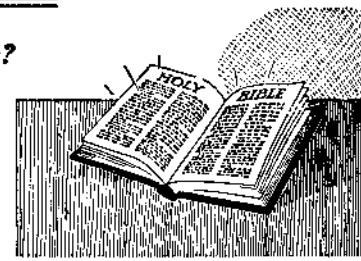
Poison and Children

◈ Some 500 American children under five years of age die annually from swallowing poisons of various kinds. Since infants have a habit of putting everything into their mouths, it behooves adults to watch the things they expose to the tiny child's grasp. Some stuffed toy ducklings imported to decorate Easter baskets, for example, contain pesticide residues, arsenic and mothproofing chemicals. One official told of the jequirity bean, a seed from licorice imported from the Caribbean, used as the eyes of stuffed animals and for necklaces and "coodoo swizzle sticks." Chewing and swallowing one bean can cause severe vomiting, diarrhea and death. On March 21 President Johnson asked Congress to ban the sale of toys containing poisons and to limit children's aspirins to small bottles. The quantity of the children's aspirin package, it was suggested, should be so small that if the child ate the entire contents the dose would not be injurious.

Traffic Violators Immoral

◈ Judge Newton Fitzhugh of Dallas, Texas, told a youth traffic safety conference that the chronic traffic violator is an immoral person and should be treated as such. "The more or less habitual traffic misbehavior of this driver, representing 5, 10 or 15 per cent, perhaps, of all drivers, is the product of some degree of moral defect and the problem he creates is moral in its nature," Judge Fitzhugh said. "Our failure to see his conduct for what it is, moral delinquency, and to regard him with the same contempt which we regard the thief, the cheater, the liar and every other person who violates our basic moral code, literally encourages him to go and repeat his offenses until, eventually, he maims or kills someone with his automobile," the judge added.

Do you want Bible proof for what you believe?



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Awake!

Can Future Events Be Accurately Predicted?

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PAGE 13

Diving with "Scuba"

PAGE 17

Paper for a Special Purpose

PAGE 21

AUGUST 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered* by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting *the problems of everyday life. Current news from every continent passes in quick review.* Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those *disheartened by the failures* of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Watching the World

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLVII | London, England, August 8, 1966 | Number 15

Avoid A GREAT STUMBLING BLOCK

THE exercise and development of the intellect is essential to the fullest happiness of humans. The ability to think was created in us, and there is a boundless field in which the human mind is free to conduct its explorations. Deprived of such broadening activity, the mind tends to become sluggish and the person inclines toward credulousness and superstition. Developing the thinking ability, on the other hand, offers rich rewards.

In connection with intellectual development, however, we do well to be on guard against a stumbling block that is all the more dangerous because of its insidiousness. The mind can be led gradually to take great pride in human genius. Pride, in fact, can lead to a sort of worship of the intellect. It can undermine the proper humility of the creature before the Creator. It can lead one to give too much weight to the established opinions of the learned. It can result in one's refusing to pay attention to vital information.

In the days of Jesus the learned scribes and doctors of the Jews, for all their intellectual advantages, adopted an attitude that of itself shut them off from life-giving knowledge. Probably they originated the contemptuous question: "The Christ is not actually coming out of [the remote hill country of] Galilee, is he?" (John 7:41) To one who insisted that Jesus must be someone sent from God, they burst out angrily: "You were altogether born in sins, and yet are you teaching us?" (John 9:34) They refused to descend from their intellectual eminence and learn the simple but beautiful truths spoken by Jesus. They were badly stumbled.

We have other instances of pride and its evil effects among the early Greek and Roman men of letters. The historian Tacitus made record of the unsupported claim that the Jews worshiped the effigy of an ass. Later, the moralist Plutarch echoed the ridiculous idea. (Tacitus' *History,* Book 5, chapter 2; Plutarch's *Symposium,* Book 4, Quest. 5) Better informed people today know that the charge is unfounded. Had not those intellectuals taken the trouble to investigate before passing this lie on to posterity? The absence of any evidence for their conclusion convicts them of prejudice—judging a matter without first having heard it fully.

Tacitus also referred to Christianity as a "pernicious superstition." (*Annals,* Book 15, par. 44) Why? Evidently he had not bothered to locate and read the basic

teachings of the new religion, such as the record of Jesus' sermon on the mountain. Had he deigned to make such an inquiry he could not honestly have written what he did. His verdict, given without amplification or explanation, again convicts him of prejudice and pride. Did he get his information from Christianity's foes? Was he simply parroting the official opinion that prevailed in learned circles?

Numerous other pagan writers had nothing to say about Christianity, though they must have been aware that people were paying with their lives in the arena for this new faith. Perhaps they felt they knew enough about it when they learned that its tenets differed quite radically from the accepted opinions of the day. Intellectual pride prevented them from looking into the kind of faith for which people were willing to give their lives. Would not noble minds have sought to know why?

A modern historian presents another example of intellectual pride. Referring to the Goths in Spain, he wrote: "They were coarse, illiterate, and stupid as carps; moreover, they were not Christians, they were Arians, and they were Arians precisely as they were Goths—they were born so." (*History of Spain,* Archibald Wilberforce, page 14) The conclusion that Arians were not Christians was that adopted by intolerant Athanasians in the great church controversy over the Trinity that raged in Constantine's time. In much the same way today the intolerant person will charge the one not believing in the trinity with being a heretic and, therefore, no true Christian.

Had the writer referred to above studied and compared those opposing teachings with the authority of the Bible, and offered reasons for his conclusion, readers would be in position to exercise their own judgment. He not having done so, we must conclude that he was prejudiced against Arianism. Was he parroting the view of earlier church historians, or was he relying on the consensus of orthodox scholars, like the Jews in the time of Jesus?

If you were to consult a religious encyclopedia under the heading "Arius," you would likely read that he was a heresiarch, a chief of heretics, a troublemaker, a blasphemer. If untainted by intellectual pride, you would note that most of the sources for the article were by writers inimical to Arius, those who held firmly to the orthodox consensus, right or wrong. Surely, then, you would want to get the testimony of Arius himself or of some of his friends. You would want to hear him out instead of shutting your ears and yelling as the "learned" doctors of the church did when he was offering his testimony.

How do you react to similar situations? When you read in the news that a certain group of Christians believes, thinks and acts quite differently from the orthodox groups, do you hastily conclude that they must be a bunch of cranks? Do you immediately condemn them, saying you have heard all you want to hear? Do you accept what their enemies say about them? Or, are you sufficiently free of intellectual pride to want to know more about them before reaching a conclusion? This is the nobler course, and puts you in no danger of the humiliation referred to by the wise man at Proverbs 18:13: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation."

How saddening it is to see an otherwise bright and active intellect stooping to share the prejudices of the ignorant and the uneducated! Far better it is to suspend judgment on a matter until both sides have been fully and fairly heard. By going to the only dependable authority, God's Word the Bible, you can avoid the dangerous stumbling block of intellectual pride.

Can be ACCURATELY PREDICTED?

IN June of 1503 two waterlogged vessels limped into a bay on the north coast of the West Indies island of Jamaica. About a year before, Christopher Columbus had set sail from Spain with four ships on his final voyage to the "New World." Now, after months of exploration along the coast of Central America, Columbus was forced to abandon two of his vessels and, shortly later, managed to beach on Jamaica.

At first the Island's natives received the explorers with kindness, providing them with necessary supplies. But after a while the misconduct of the Europeans alienated the natives, who refused to continue supplying them with food. The situation was critical. It would be some time before another ship arrived to pick up the stranded explorers. However, by making an accurate prediction of a future event Columbus was able to regain the favor of the Indians.

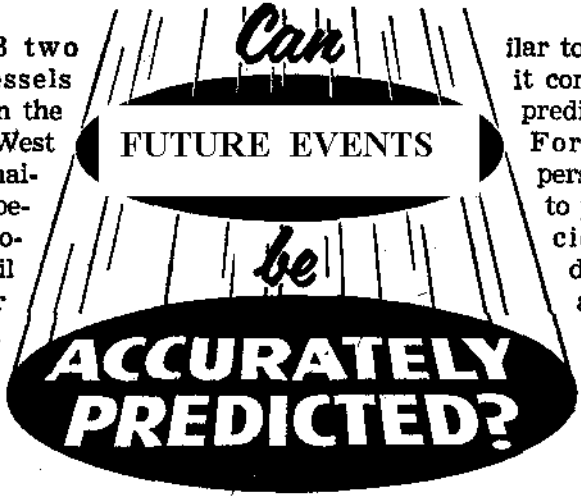
By consulting his almanac, Columbus learned that there was to be a total eclipse of the moon on February 29, 1504. So he told the Indians that the light from the moon would be removed unless they supplied the explorers with plenty of cassava, corn and fish. The Indians gave little credence to the prediction, but before the eclipse was complete they "with great howling and lamentation came running from every direction to the ships laden with provisions." For the remainder of their stay Columbus and his men were provided with necessary supplies.

Many people today have an attitude similar to those Indians when it comes to the matter of predicting future events. For instance, when a person opens the Bible to point out its prophecies concerning our day and what lies ahead, many are skeptical. They do not believe it is possible to predict events. Frequently it is those who view themselves as better educated who are more skeptical than others. As they often say, "No one knows the future." But to those well acquainted with the facts of science, prediction is very real.

Accurate Predictions

Through observation and a fundamental knowledge of the laws that govern the movement of heavenly bodies, astronomers have long been able to predict celestial phenomena accurately. For example, by observing a variation in the course of the planet Uranus, it was believed by some astronomers that its orbit was being affected by a yet more distant undiscovered planet. *The World Book Encyclopedia* (1966) explains:

"John C. Adams (1819-1892) of England and Urbain Leverrier (1811-1877) of France figured out where the new planet ought to be. In 1846, Leverrier sent his prediction to a German astronomer, Johann G. Galle (1812-1910). Galle immediately searched for the planet with the help of his young assistant, H. L. d'Arrest (1822-1875). They found the planet in the predicted place. Astronomers named it Neptune." This is merely one of the more



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tives at a given time, and able to solve them, would have a complete survey of all events, future and past."

Thus scientific men recognize the possibility of predicting the future; in fact, in predicting *all events* that are yet to occur. Obviously, however, no human can predict all events; man is not in position to assemble all the necessary information. Does this mean that such predictions are impossible? For man, yes. But there is One who possesses the knowledge, wisdom and understanding required to have a complete comprehension of all events, including those that are yet to occur.

ARTICLES IN THE NEXT ISSUE

- Why Do Clergymen Espouse Secular Causes?
- Amazing Relationships Among Earth's Creatures.
- What About the Education of Women?
- Fight for Faith Rewarded.

The God of Prophecy

The marvelous law and order that govern the material universe eloquently bespeak such an Intelligent One who possesses this ability. Skepticism, however, is often caused by the vast number of false prophets who, by their erroneous predictions, have brought the matter into disrepute. Other persons are inclined to put all predictions into the same category as those of the astrologer Nostradamus; whose prophecies, one encyclopedia said, "were intentionally obscure and vague and are open to many interpretations."

Nevertheless, an honest examination of the prophecies within the Holy Bible will reveal that they are entirely different. They are even more accurate than reliable predictions of human scientists. This is because they originate with the All-Powerful, Intelligent One who put into operation the marvelous laws of the universe. Yes, the same One who initiated the laws on the basis of which men can accurately predict events affected by the orderly movement of celestial bodies!

That he has the ability to foretell the future accurately, the Bible's Author, Jehovah God, himself proclaims: "I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done." Jehovah challenges others to match him in his powers of prophecy, saying: "Produce and tell to us the things that are going to happen. The first things—what they were—do tell, that we may apply our heart and know the future of them. Or cause us to hear even the things that are coming. Tell the things that are to come afterward, that we may know that you are gods."—Isa. 46:9, 10; 41:22, 23.

While man, with a knowledge of certain laws set in operation by God, can make some accurate predictions, these are extremely limited. However, they do help a person to appreciate that Jehovah God, who not only possesses all the facts but, in addition, can control all the factors, is unlimited in his powers of prophecy. He is in position to govern the outcome of affairs in harmony with His will!

Reliable Prophecies by God

For example, long in advance Jehovah God foretold the rise and fall of world powers that have dominated earth's affairs. No human could possibly have done this. Under His inspiration, the Hebrew prophet Isaiah prophesied in the eighth century B.C.E. that Cyrus the Persian would serve as liberator of the captive Israelites from Babylon. This prediction was made many years before Cyrus was even born! God also gave details of the conquest, saying that the river would be dried up and the city gates would be left

open. Nearly two hundred years later Cyrus marched into Babylon, exactly as foretold!—Isa. 44:26–45:3.

When Babylon appeared unconquerable, God foretold through his prophet Daniel the rise of the Medo-Persian World Power. More than that, in unmistakable terms he told about the coming to prominence of the next world power, Greece, its conquest of Medo-Persia, and, in time, its dissolution into four smaller empires after the death of its conquering king, Alexander the Great. Here is how Jehovah God in vision to Daniel revealed in advance these events of history:

"I saw, and, look! a ram standing before the watercourse, and it had two horns. . . . I saw the ram making thrusts to the west and to the north and to the south, and no wild beasts kept standing before it, . . . and, look! there was a male of the goats coming from the sunset upon the surface of the whole earth . . . And as regards the he-goat, there was a conspicuous horn between its eyes. And it kept coming all the way to the ram possessing the two horns, which I had seen standing before the watercourse; and it came running toward it in its powerful rage. . . . and it proceeded to strike down the ram and to break its two horns . . . And the male of the goats, for its part, put on great airs to an extreme; but as soon as it became mighty, the great horn was broken, and there proceeded to come up conspicuously four instead of it, toward the four winds of the heavens."

Leaving no mistake about the meaning of this prophecy, Jehovah God went on to tell Daniel: "The ram that you saw possessing the two horns stands for the kings of Media and Persia. And the hairy he-goat stands for the king of Greece; and as for the great horn that was between its eyes, it stands for the first king. [Alexander the Great was that "first king" after Greece's rise to world power.] And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power."—Dan. 8:3-8, 20-22.

Any person familiar with history will recognize that these prophecies were fulfilled in the smallest details. This is not a case of where some few forecasts came true, as sometimes occurs in the case of predictions by experts in political history. Not at all! But all of God's prophecies are fulfilled! In fact, the entire course of history of these nations from Babylon down to the present has been foretold and fulfilled. Major prophecies in God's Word are even coming to pass today. Read what the Bible has to say about the "last days" or "conclusion of the system of things" recorded in 2 Timothy 3:1-5 and Matthew 24:3-14, and note their fulfillment in the very conditions now existing.

But, happily, God points forward to yet future events. According to divine prophecy, soon now, within this generation of mankind, a global destruction comparable to the Noachian flood will completely wipe out wicked mankind. Only those who, like Noah and his associates, seek to walk with God by keeping his commandments will be preserved through alive. (Matt. 24:32-39; Ps. 37:9-11) Then, under the righteous rule of God's promised kingdom, a time of perfect peace and happiness will be realized. (Isa. 11:6-9; Rev. 21:3, 4) Do not scoff at such prophecies! Examine God's past record of fulfilled prophecies, and see that not once has he been wrong. Therefore, trust in His Word and pattern your life in harmony with it.

When PREACHING becomes an ADVENTURE

By "Awakel" correspondent in Nicaragua

AT A recent district assembly of Jehovah's witnesses in Managua, it was explained that 50 percent of Nicaragua is not the assigned preaching territory of any congregation of Jehovah's witnesses in Nicaragua. Six missionaries pondered over this information and decided to spend two weeks in visiting people in the interior and along the east coast of this unassigned territory to acquaint them with Jehovah's witnesses and the Bible's teaching. After completing their unusual and adventuresome journey each of the six missionaries wrote a report to the branch office of the Watch Tower Society. Following are a few of the experiences and highlights of their 600-mile trip:

It all began when the branch office invited some of us to take a two-week trip out into parts of our country hitherto unreached by the message of God's kingdom. Plans were made well ahead of time. Literature was ordered and sent to outlying places, where possible, in sufficient quantities. What to take in the way of bedding and clothing was decided upon, with emphasis placed on traveling light. A meeting was held and duties were assigned the night before we left Managua. Our trip by land, one usually made only by air, through the interior of Nicaragua to the east coast was soon to begin.

Making the Most of Boat Stops

We left at 4 a.m. Thursday in a small panel truck converted into a bus. There were seventeen crowded passengers and the driver. Six hours and one blowout later we reached the end of the gravel road, where we were to board a riverboat that would take us the remaining distance to Bluefields, a small city on the Atlantic Coast side of the country. With two hours to wait for the riverboat we initiated our ministerial program by giving short sermons and offering Bible literature to the people living at this junction. Many had never heard of our Bible work before but responded with appreciation, accepting the literature readily.

On the boat we made only one stop down the sixty-mile serpentine Rio Escondido, or Hidden River. Here the boat was to remain for only twenty minutes at a village called Rama.

We were organized to talk to people on the first street we came to, three on either side. Surprisingly, ten books were placed in this time before rushing back to the boat.

The river trip was very relaxing and peaceful. Even the alligators were tranquil during the midday period, but not the monkeys. Above the throb of the motor we could hear their cry of protest at being disturbed by the intrusion of modern transportation. Glimpses of them could be seen over the top of the vine-entangled jungle. The silent river, banked by a solid curtain of green, was beautiful to behold; yet we experienced a foreboding sensation as we wondered what would happen if we became lost in such a jumble of jungle greenery, haunted by boa constrictors and spotted leopards. Nighttime overtook us at Bluefields. When the riverboat captain learned of our work and that we were missionaries, he refused to accept any payment for the passage.

The following morning we learned that there would be no boat going that day to Pearl Lagoon, our next stop. Quickly we decided to penetrate another previously unvisited territory, a fishing village across the bay. The humble folk there demonstrated a remarkable interest in the Bible. One man from Spain was overjoyed to find a Bible-based religion that kept separate from politics and did not desire greedily to gather up the industries and the best lands. Many implored us to return again soon to help them learn more of the promises of God's Word. Repeatedly they would ask us what additional literature we had or could send them to further their spiritual knowledge of Jehovah's will. God may be dead in the hearts of many who glory only in man's achievements, but he is very much alive to these people who live a simple life surrounded by His handiwork. We took 104 books and Bibles to these people, and when we left a short five hours later we were empty-handed.

The next morning we boarded a launch to continue our journey. Snaking our way through a twisting canal, we, at times, had to bend low as the interlocking branches and vines tried to pluck us from the boat. Only the chug of the engine broke the silence of this hidden paradise secluded deep in a rain forest. We had a momentary delay when one of the missionaries stood on the steering cable causing the rudder to jam; instead of making the next sharp turn we ran straight into the bank. But we were soon again on our way to Pearl Lagoon, arriving there that evening.

Hospitality and Suitcases of Literature

Everywhere we went people were very hospitable, opening up their homes or moving out and letting us have their accommodations; for a place to eat or sleep we never lacked. At the Lagoon we found lodgings just before dark. The owner turned his son's house over to us. Only half a dozen houses in the community enjoy electricity and this was one of them. They also provided us excellent meals at a very reasonable cost.

The two principal religions in the community are Roman Catholic and Moravian. Even the religious leaders accepted literature, considering us authorities on the Bible.

Bibles and literature were so readily accepted that we carried suitcases and cartons instead of briefcases as we taught the people and offered them additional Bible publications. Bible studies were started and conducted by flashlight or coal-oil lamps. Two of us placed five books and several magazines while trying to locate an interested person spoken to previously. One man, after taking six books and a Bible, begged for more instruction and pleaded with us to stay longer.

The town's theater was gladly donated

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Bibles and literature were so readily accepted that we carried suitcases and cartons instead of briefcases as we taught the people and offered them additional Bible publications. Bible studies were started and conducted by flashlight or coal-oil lamps. Two of us placed five books and several magazines while trying to locate an interested person spoken to previously. One man, after taking six books and a Bible, begged for more instruction and pleaded with us to stay longer.

The town's theater was gladly donated

to see his sister and to arrange with her our necessary meals. His introduction to her was: "They come to see you about the belly business." And so with these few sincere words the arrangements were made for us.

Penetrating Deeper into Remote Areas

From Tasbapone we were fortunate enough to contract for a forty-two-foot launch, used for the purpose of hauling coconuts, for the next part of our journey. Very few boats pass by this remote section, and our next destination was some fifty miles to the north. Our passage lasted ten hours until we arrived at the village of Prinzapolca, located at the mouth of the large Prinzapolca River. As we approached, the ocean was churning with heavy swells. It seemed we were either looking down at the sea or up at the sky. Most of the turtle liver found its way back to the sea from where it came.

When we did finally arrive at the wharf we found it too high for us, as it was built for oceangoing cargo vessels by a mining company whose ships load ore from this location. As we were bobbing up and down at the side of the towering wharf we finally decided to form a human chain to unload our cargo, since no ladder was available. This we were able to do, with the only loss being an umbrella, which was fumbled overboard.

The mining company not only located free lodgings for us during the two days we remained there, but also gave us passes to ride the ore barge up the river. Then, deep in the interior, the ore barge meets the ore trucks that travel down from the mines. Thus, we were able to penetrate deep into territory where no Witness appears to have ever preached before. Considering that much free transportation was arranged for us and that the national airline generously granted us a discount on our return flight from the mining town, our expenses were far less than anticipated.

A few days before we arrived at the mining town of Siuna, a fire had ravaged a section of the business district and a great deal of looting took place, thus adding to the loss brought about by the fire. The community appreciated the comforting hope of a restored paradise on earth and enthusiastically accepted 235 Bibles and books, as well as magazines and booklets, during our three-day stay.

That final quantity of literature placed increased the number of Bibles and Bible books distributed during the two weeks to a total of 823. This does not take into consideration the hundreds of magazines and booklets that were also placed. Only one person during our entire two-week trip failed to invite us in or listen to the good news of Jehovah's kingdom. It was with appreciative hearts and with thankfulness to Jehovah that we boarded the plane and winged toward home, thus to end an adventure of a lifetime.

Pastor Turns Bricklayer

One of Jehovah's witnesses accepted an invitation to give a talk in the home of the director of the Pentecostal Church in Prado, Bahia, Brazil. With all the members of the church present, the Witness was asked to speak on tithing. He pointed out from the Bible that though the Jews were under obligation to tithe, Christians are not. Christ's death eliminated the need for God's servants to keep the tithing laws.—Lev. 27:30, 32; Col. 2:13, 14; Rom. 6:14.

After the talk the tithes paid to the church began to fall off, more and more; until, as a result, the pastor left the church and went to be a bricklayer in a nearby town.

The CLERGY In POLITICS —WORLD WIDE

LOOK where we will, the clergy are active in politics. Is there social unrest, or racial strife, or political campaigning or turmoil? You may be certain that the clergy are involved, bringing pressure to bear, on one side or the other, or on both sides.

For example, the New York *Times*, October 18, 1965, told of a leading New York clergyman, Dr. D. S. Harrington of the Community Church, who informed his congregation that he was going to vote for John V. Lindsay in the then coming mayoral election and, while he was not asking his parishioners to do the same, he hoped that they would consider all the issues and then do so too.

Then again, for several years now the clergy in the United States have been extremely active in the civil rights issues. Thus one report told of 6,000 Protestant ministers, Roman Catholic priests and nuns and Jewish clergymen or rabbis taking part in the racial demonstrations staged at Selma, Alabama. Dr. James A. Pike, while still Episcopal bishop of California, went on record as claiming that "the church ought to be passionately involved in political struggles, bent on transforming the world."

Currently, with the war in Vietnam, we find the clergy having a new cause for which to be politically active, endeavoring to pressure the government to their way of thinking on things. As one report put it: "Clergymen by the hundreds, representing mostly Protestant but including also other faiths, have signed Vietnam 'manifestos.' Some call merely for stronger efforts at peace-making in Vietnam, others denounce U.S. 'barbarism' in that wartorn country." The press also told of a group called "Clergy Concerned About Vietnam," which was seeking "a strategy of more decisive dissent"; in other words, looking for ways to bring more effective pressure upon the government.

Ironical as it may seem, there is considerable evidence that there would be no war in Vietnam today were it not for clergy interference in politics in the first place. This was the very theme of an article appearing in the Roman Catholic liberal journal, *Ramparts*. According to it, Roman Catholic influence and pressures, particularly as exercised by New York's Cardinal Spellman, were responsible for the course of action taken by the United States government in favoring Roman Catholic Diem against Ho Chi Minh. This is said also to account for the failure of elections to be held as agreed upon at the 1954 Geneva conference, for the obvious reason that the 10 percent Roman Catholic population did not have much of a chance against the 80 or more percent Buddhist population!

A Worldwide Phenomena

This activity on the part of the clergy in politics is by no means limited to the

United States, nor to Christendom. It is seen in all parts of the world. In particular has religious pressure been strong in South Vietnam, both by the Roman Catholic and by the Buddhist clergy. Thus one press dispatch states: "One of the returned [United States] officers interviewed said that the Vietnamese colonel of his regiment had been pressured into joining the Catholic Church and that other officers had undergone similar pressures." This was at the time when Diem, a very devout Roman Catholic, was ruling. The officer also quoted the colonel as saying that membership in Diem's church was becoming a prerequisite to continuing in command, although many of the 15 million South Vietnamese identify Catholicism with the previous French occupation.* This helps explain why, although South Vietnam is upward of 80 percent Buddhist, the officers in her army, according to *Time* magazine, April 22, 1966, are 50 percent Roman Catholic.

Likewise the New York *Times*, April 28, 1966, told of Roman Catholic Danang priest Hoang Ho vowing to send a Catholic army of a half million people into Saigon to protect the government of Ky if the Buddhists would attempt to take over the government. He boasted, "We will keep order if the government is not capable of keeping order."

Equally pronounced is the role of the Buddhist clergy or monks in the political situation in South Vietnam. In fact, these may be said to be the very motivating factor and inspiration of the opposition to the military junta under Ky. There are two factions, the more moderate being under Tam Chua and the other led by Tri Quang. Concerning the latter, one press report stated: "As leader of the militant Buddhists of Central Vietnam and head of the powerful United Buddhist Church, Thich ["Thich" is a religious title similar to "Reverend"] Tri Quang has the dubious distinction of having participated in the overthrow of no fewer than six South Vietnamese governments."

As for political activity by religious groups in other lands, there is the Soka Gakkai of Japan, which many in that country view with alarm. Formed in 1930, the Soka Gakkai made its appeal by claiming that all the problems of their devotees, whatever their nature, can be solved by prayer. It now boasts of a membership of five million families and has already gained control of twenty seats in the upper house of Japan. Its ambition is to gain control of the entire Diet.

Regarding religion in political affairs in England, a religious weekly reports: "The British Council of Churches has just issued the full report of its year-long study of South Africa titled *The Future of South Africa: A Study by British Christians*. . . . The major political purpose in issuing the report is to force the British government to disassociate itself from apartheid [South African segregation] and to stop conniving at it . . . In fact, what is advanced is a system of trade and business sanctions: everything short of war, everything short of gunboats at the Cape."

Like political agitation is taking place by clergymen in South Africa itself. One of these, C. E. Crowther, an American citizen, was reported as saying: "The church has to oppose the government, because what the church stands for and what the government stands for are totally different concepts of the doctrine of man."

However, such political activity on the part of English clergymen, both in Great Britain and in South Africa, will not seem surprising when we note the way one of England's leading ministers, Donald Soper, expressed himself on the matter: "I be-

* Los Angeles *Times*, July 8, 1962.

lieve that Socialism is the political expression of the Kingdom of God on earth. I believe that though the Labour Party is not Socialist, it could be and it will be if Christians for Jesus Christ's sake enter it, transform it, and use it as a vehicle for the fulfillment of our 'Father's good pleasure to give us the Kingdom.' "—*The Methodist Magazine,* August 1959.

Coming to the Western Hemisphere, we find that in Canada much of the political activity on the part of the clergy is very direct. There between ten and fifteen candidates for election to Parliament last fall were clergymen. According to one of them, "if Christianity is to be effective today, it must impinge [that is, exert pressure] on the decision-making places —including Parliament."

There is also growing activity on the part of Roman Catholic priests to pressure their governments to make reforms in South American lands. A leader of such activities in Colombia justified his activities with the following words: "I consider there are circumstances that do not permit men to offer themselves to God, and that a priest should fight these circumstances. For me, these circumstances are politics. I am doing what I am doing out of love for my brother."

Regarding this worldwide activity of the clergy in politics the Houston, Texas, *Post,* devoted almost an entire page to the subject "Organized Religion Fights for Political Power." It was written by the paper's religious editor and among the many religious authorities he quoted was Dr. George W. Farrell, professor of Christian Theology at Iowa State University. According to him, "the religious community is clearly involved in the power struggle of our time," and this is true whether it is Buddhism in Southeast Asia, Islam in the Middle East, Judaism in Israel or Eastern Orthodoxy in Cyprus. Also noted in the article was the fact that at Washington, D.C., many religious bodies have offices whose staffs frequently try to influence legislation.

Some Object; Harm Done

However, not by any means are the majority of parishioners or church members in favor of this trend. According to the religious editor above referred to, "The church in politics creates immense controversy. Many are opposed to such procedures." For example, a news magazine told that there is a large all-Negro church in Cincinnati whose members are complaining because their clergyman is away from them so much of the time, working for the Negro clergyman who is the leader of the racial protest in the United States, Dr. Martin Luther King.

Time magazine, April 22, 1966, reporting on the activity of Buddhist monks in South Vietnam, made the following telling points: "Encouraging 12-year-old boys to mix Molotov cocktails [a crude hand grenade] hardly seems appropriate for a priest of the Buddha who preached reverence for life and recommended for monks an 8-fold path of Nirvana. Nor is overthrowing governments exactly the middle road along which Gautama enjoined his disciples to escape from worldly desires. . . . The Book of Discipline for Buddhist monks in its tenth admonition forbids them 'to persist in trying to cause divisions in a community that lives in harmony, and in emphasizing those points that are calculated to cause division.' "

Pertinent here is also the report of German correspondent G. Bonn, that appeared in *Atlas,* October 1965, relative to a visit made to Narada Thero, a monk active in the political affairs of Ceylon: "It is political and militant Buddhism which keeps Southeast Asia in ferment today. Recent speculations on the new and often danger-

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"SCUBA"

IN 1913 a Greek sponge diver reportedly stayed underwater for three minutes and thirty-five seconds at a depth of up to two hundred feet without using any equipment. If true, it would represent an amazing feat, but it could also represent unwise judgment. For underwater diving, while it contains its fascination, is also hazardous and should not be undertaken without proper equipment, training and great caution. Today, few, if any, would ever attempt to dive to such a depth without the use of first-class equipment.

For shallow water, a pair of fins, a mask and a snorkel (breathing tube) are common equipment. But if one desires to stay underwater for longer periods and at greater depths, then more elaborate equipment is needed. This really entails becoming a "scuba diver."

Development of Scuba

Scuba is a word made up from the first letters of the words "self-contained underwater breathing apparatus," and it refers to what is known as an aqualung.

Until the late nineteen thirties all efforts of man to explore and remain underwater for considerable lengths of time had been limited by the fact that he was never completely free from cumbersome diving equipment and the air hose and lifeline to a boat on the surface above him. But then the team of Jacques Cousteau, a French naval officer, and Emile Gagnan, a French engineer, produced what is today called scuba, and at last the diver was freed from heavy equipment, air hose and lifeline. He became his own master of ascent and descent.

In the years that have passed from the first testing of the aqualung in 1943 many improvements have been made on the original diving gear, though most have been based on the design by Cousteau and Gagnan.

The Equipment

A self-contained underwater breathing apparatus is really two separate pieces of equipment. One part is a steel tank containing the diver's air supply, and the other is a "demand regulator," which is the means of bringing the air from the tank to the diver's lungs.

Air tanks are heavy walled and made of drawn steel. They have been carefully constructed and tested before being offered for sale. On the top of the tank where the neck tapers to take the valve, some figures will be found indicating the number of pounds per square inch of compressed air the tank will safely hold. Most tanks will contain 1,800 PSI, or 2,250 PSI. This amount of air will enable the average person to stay underwater at a depth of up to thirty feet for about fifty minutes. The deeper the dive, the quicker

ous role of the saffron-robed monks are confirmed when one visits this monastery cell. The letters that Narada Thero dictates here are more concerned with diplomatic strategy than with spiritual wisdom." No wonder that one of the founders of the Buddhist World Conference, who is a diplomat and scientist rather than a monk, bitterly observed at the Seventh Conference of the group in Sarnath, India, "The World Fellowship of Buddhists has become the victim of world politics."

Among the harmful effects of this mixing in of religion with politics is its divisiveness. Thus in the 1958 Australian federal election the Labor party was split by a breakaway that had the open support of Archbishop Mannix, whose political philosophy, however, had been publicly questioned by none other than Cardinal Gilroy of Sydney. As a result, the Australian labor leader, A. A. Calwell, lamented that "every Catholic family, every convent, every monastery, every rectory is divided," and that the division extends right up to the heads of the church in Australia.

The fact is that the common people who occupy the pews, condescendingly referred to as the "laymen" by those occupying the pulpits, are often strongly opposed to their clergymen's getting involved in political issues and frequently disagree with them as to which is the right side. For instance, the clergy at the general convention of the Protestant Episcopal Church of the United States in 1964 approved by a margin of 3 to 1 a strongly worded resolution in favor of civil disobedience, but the 'lay' delegates turned it down by a margin of 2 to 1. Thus also a poll showed that 56 percent of all white Americans disapproved of clergymen's taking part in racial demonstrations.

Why, some of the 'laity' have felt so strongly about their clergyman's being involved in political issues that they have cut down on their financial support. Thus, according to the Episcopal bishop of the New York diocese, his stand on civil rights cost his church millions of dollars; one citizen alone withdrawing a pledge of $600,000. At the other end of the United States, former Bishop Pike of California stated that his participation in social issues had caused so many of his parishioners to withdraw their financial support and even their membership from his church that he had to cut the annual budget of his diocese drastically. This gradual loss of supporters the Bible depicts in symbolic language at Revelation 16:12, where waters, representing peoples, are shown to be turned aside from modern Babylon the Great, or the world empire of false religion.

More than that, these religious organizations that have up until now basked in the favor of the political rulers are apparently, by their present course of trying to pressure the rulers, generating against themselves a feeling of antagonism on the part of such rulers. This will make it easy for the political rulers to do the remarkable thing foretold in Bible prophecy at Revelation 17:16*—namely, to hate and turn against worldly organized religion, bringing her to utter devastation, in harmony with God's righteous judgment.

* See *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, by Watchtower Bible and Tract Society.

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if to a gentle rhythm. Perhaps it is beckoning us on to a sea garden of rare beauty. If we swim out beyond the reef we will get a closer view of that seascape. Look at all those beds of coral! What about that round boulder with an unusual pattern on it? That too is coral, brain coral. Under closer inspection it becomes evident that the name is certainly fitting. But that coral over there, don't touch it! That is fire coral and it gives a burning sensation like a *stinging* nettle, lasting for quite some time.

Now we can see all those gaily colored fish as they skillfully weave in and out of the coral. We swim as close as we like. They do not move away unless we try to touch them. Perhaps they view us as a strange fish! And over there, that beautiful specimen *called queen angel fish*—how serenely she glides in her natural habitat! How much nicer to view her in her normal surroundings than in just a small glass tank!

Listen carefully! Do you hear that unusual champing sound? It sounds like someone eating a carrot. The noise can be *traced to a rainbow parrot fish munching* away at his meal. So it is not a silent world after all! Carefully studying the sandy seabed, your eyes will be trained to glimpse a camouflaged lizard fish. As your fingers nearly touch it, it streaks off to another part of the seabed where it once again merges into the background. Can you swim alongside that red snapper, or that spadefish? Perhaps you can march behind the sergeant major, a little fish named for its many stripes. Careful now as you skirt this piece of coral. Those long, sharp, moving black quills are sea spines. Being brittle, they easily lodge in your skin and cannot be removed without leaving a piece in you.

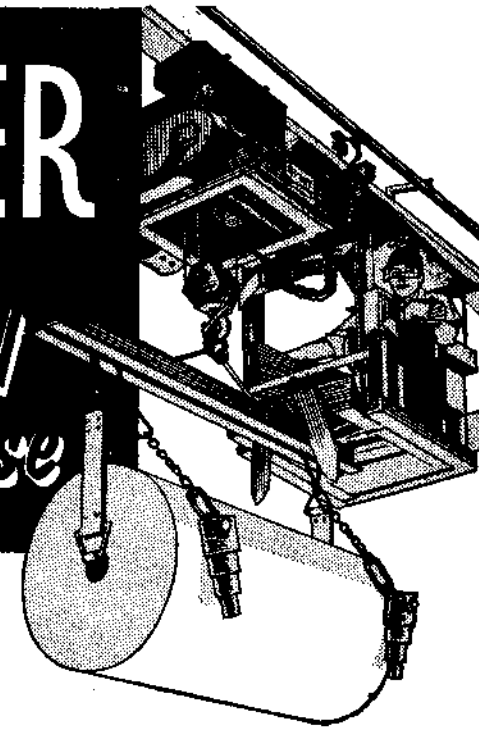
Don't panic now! Here comes a four-foot *barracuda! Look at its jaws opening* and closing! It certainly has a grim appearance. But after looking you over it decides to ignore you and move on to more interesting pastures. When you recover, let us explore some more. With a flick of your fins you can manage to peer beneath that barnacle-encrusted rock, and what a surprise! That funny creature, with a body resembling an inflated balloon covered with stout spines, is a porcupine fish.

Yes, the sea presents a seemingly endless variety of fish. It makes us feel as did the psalmist who said to God: "As for this sea so great and wide, there there are moving things without number, living creatures, small as well as great. All of them—for you they keep waiting to give them their food in its season."—Ps. 104: 25, 27.

The instructor beckons us to follow him as he swims toward a cluster of coral. At *first it appears lifeless, but looking carefully*, we spy two waving antennae. They belong to Mr. Lobster. He is a large one and must weigh about fourteen pounds—a gourmet's delight!

Finally, the instructor glances at his watch and signals toward the boat. It is time to return. Reluctantly we leave this underwater kaleidoscope of color and beauty. Gradually we ascend, remembering not to hold our breath. We have seen enough of the marvels of this creation to be moved to give credit to our wonderful Creator for his amazing handiwork.

PAPER
Special Purpose



HOW MANY kinds of paper can you name? Five? Ten? More than that? Did you know that there are actually about seven thousand different varieties of paper? Each is for a special purpose!

You often note the difference in paper by the way it is being used. For example, when you pick up a paper shopping bag, you want something made from thick, tough paper that can carry the load. When you reach for a sheet of writing paper, you want a surface to which ink will stick. At the same time you do not want the paper so absorbent that the ink smears. On the other hand, it is the absorbent quality of paper toweling that makes it suitable for that special purpose. The printing industry, too, requires specific qualities in the paper it uses, depending on the particular purpose for which it is intended.

What is paper? This interesting substance is actually an interwoven mat of vegetable fibers. Its name comes from the papyrus reeds the ancients split and wove into mats to make a writing surface. Today, however, most paper is made by interweaving the fibers from wood. And the processes used to do this would truly astonish those ancient papermakers!

The amount of paper used, on an average, by each person is amazing, and it continues to grow. At present in the United States it is said that each year about five hundred pounds of paper of various kinds is used for every man, woman and child. If you were to cut that paper into letter-sized sheets and pile it up, you would have a stack three stories high alongside each person in the country!

Understandably, the pulp and paper industry is huge—one of the ten largest industries in the United States. It consumes wood in tremendous quantities, more than 120,000,000 tons a year now! The annual water requirement is the equivalent of everything that flows over Niagara Falls!

In order to acquaint *Awake!* readers with the papermaking process, two members of the *Awake!* writing staff recently toured the Oxford Paper Company plant located at Rumford, Maine. This particular paper company has buildings that spread over some thirty acres. About 2,800 employees work there and the plant operates twenty-four hours a day, seven days a week. Accompanying them on the trip was a most helpful representative

from the company's New York office, Daniel Sullivan. At Rumford they were met by the Oxford plant manager, George Prentiss, and the production manager, Cyril Johnson. Arrangements were made for a thorough tour of the Oxford premises the next day.

Touring the Oxford Paper Company

The tour through the plant was led by David Kraske, in charge of the plain-paper division. He was well acquainted with the processes used throughout the plant, and his generous use of time guiding the tour and explaining the various details proved invaluable.

The papermaking process at the plant really begins with the arrival of the basic ingredient, wood. Huge amounts of wood are used by the plant, over 1,000 cords (128,000 cubic feet) every day! At the end of the process approximately 850 tons a day of finished paper products are shipped out, much of which is book paper. In fact, the Oxford Paper Company is said to be the biggest producer of *book* papers in the world.

Most of the wood arrives in the form of logs that have been cut into four-foot lengths. The logs are fed into a huge cylinder, where, by simply tumbling over and over against one another and against the sides of the cylinder, the bark is removed. From here the logs roll out onto conveyor belts, are washed clean and then moved on to the chipper.

In less time than it takes to tell, the fast-moving blades of the chipping machine chew up each log, reducing it to small chips. These chips are then moved over screens that allow the sawdust to be separated by falling through to the bottom. The screening also separates chips too large for processing so they can be broken down further. This leaves the bulk of the wood chips of proper size. These can now continue on to the next step.

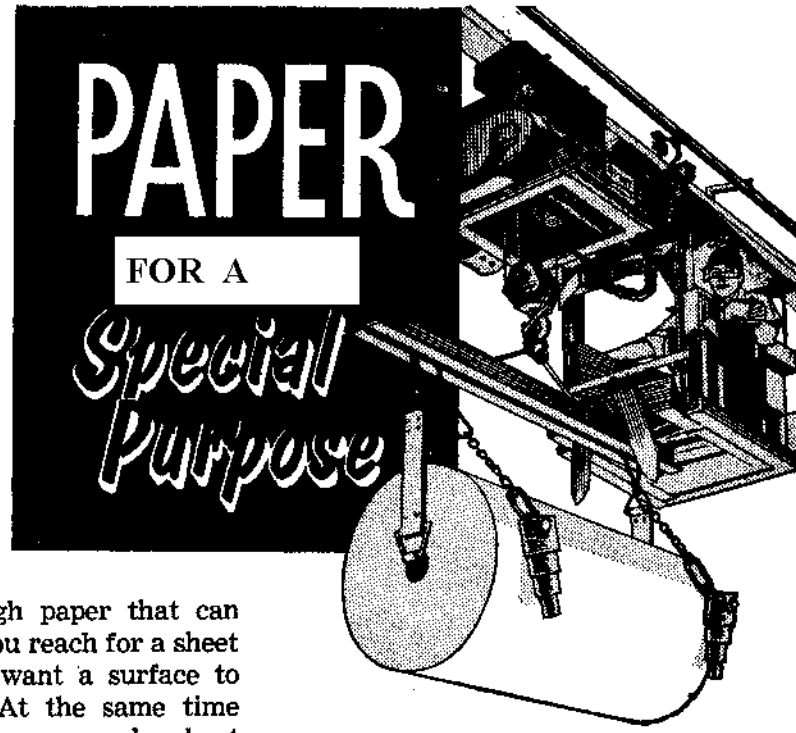
Not all the wood used in the making of paper is the same. There are two basic types, hardwood and softwood. Different production lines in the plant handle each kind, as they must be processed separately with a view to producing paper with specific characteristics designed to meet the needs of the customer. The hardwood generally is made up of thin, short fibers. The softwood, much of which is processed in the same way as the hardwood in the initial stages, has longer, thicker fibers. Some of the softwood, however, is handled in quite a different manner, for after the bark is removed these logs are pressed up against grinding stones that literally tear apart the fibers in the wood, making what is known as groundwood.

Much of the flow of materials through the plant is automatic, handled by electrical equipment that keeps the supplies moving by conveyor belts or pipes to the next stage of the production process.

From the chipping machine the small pieces of wood are forced by air through a pipe to a huge vat called a digester. The digester proceeds to break down the wood chips in much the same way the human stomach breaks down the chewed-up food it receives.

The softwood digester is a 90-foot-high tank through which the wood chips descend in a chemical bath. The hardwood chips are funneled into six huge tanks that operate much like pressure cookers. Each can handle over twelve cords of wood at a time, cooking it in a chemical bath at 162-164 degrees centigrade under eighty pounds of pressure per square inch for over two hours. The digesting process removes the rosins and lignin, the "cement" that holds the fibers together. This separates the cellulose fibers of the wood. It is these cellulose fibers that are the principal substance in paper.

PAPER FOR A Special Purpose



HOW MANY kinds of paper can you name? Five? Ten? More than that? Did you know that there are actually about seven thousand different varieties of paper? Each is for a special purpose!

You often note the difference in paper by the way it is being used. For example, when you pick up a paper shopping bag, you want something made from thick, tough paper that can carry the load. When you reach for a sheet of writing paper, you want a surface to which ink will stick. At the same time you do not want the paper so absorbent that the ink smears. On the other hand, it is the absorbent quality of paper toweling that makes it suitable for that special purpose. The printing industry, too, requires specific qualities in the paper it uses, depending on the particular purpose for which it is intended.

What is paper? This interesting substance is actually an interwoven mat of vegetable fibers. Its name comes from the papyrus reeds the ancients split and wove into mats to make a writing surface. Today, however, most paper is made by interweaving the fibers from wood. And the processes used to do this would truly astonish those ancient papermakers!

The amount of paper used, on an average, by each person is amazing, and it continues to grow. At present in the United States it is said that each year about five hundred pounds of paper of various kinds is used for every man, woman and child. If you were to cut that paper into letter-sized sheets and pile it up, you would have a stack three stories high alongside each person in the country!

Understandably, the pulp and paper industry is huge—one of the ten largest industries in the United States. It consumes wood in tremendous quantities, more than 120,000,000 tons a year now! The annual water requirement is the equivalent of everything that flows over Niagara Falls!

In order to acquaint *Awake!* readers with the papermaking process, two members of the *Awake!* writing staff recently toured the Oxford Paper Company plant located at Rumford, Maine. This particular paper company has buildings that spread over some thirty acres. About 2,800 employees work there and the plant operates twenty-four hours a day, seven days a week. Accompanying them on the trip was a most helpful representative

will directly affect the weight of the finished product. The speed of the machine is also a factor, and it can be varied. Some machines can run as slowly as four hundred feet per minute and others can speed along at about two thousand feet per minute!

Within a distance of from 21 to 36 feet, depending on the machine, the basic formation of the paper takes place. Several vital actions occur in that short distance. Besides the forward movement of the screen over which the stock moves, there is a constant sideward, jiggling movement that turns some of the fibers crosswise. Several vacuum boxes below the screen draw out much of the water. They provide yet another force that contributes to the interweaving of the fibers into a mat that will hold together.

In the few seconds it takes the stock to move over the screen and between some rollers, much of the water has been removed, but about 65 percent remains. So the continuous sheet of newly formed paper is passed over and under an extensive series of steam-heated rollers. A little sizing or starch may then be added to the surface; and this is dried. Finally the paper is pressed between hard rollers. How many is determined by the kind of surface smoothness required by the customer. This is called calendaring. So here, at a point two hundred to three hundred feet from where the mixture of ingredients and water first entered the papermaking machine, we see the end product, a huge roll of paper.

When the Oxford plant in Rumford opened in 1901, two papermaking machines were put into operation. Now there are twelve. It is estimated that one new papermaking machine will continue to be needed every five years. During the course of their tour the members of the Writing Staff of the Watch Tower Society saw the No. 6 machine. It was installed in 1906 and is still in good operating order. On this machine is produced paper for use in the *Watchtower* magazine. This machine has run up to twenty-four hours a day, five days each month, to fill the particular paper needs of the Watch Tower Society cared for here. At the time of the tour, however, paper was being produced on the No. 6 machine for the *National Geographic Magazine*.

Of course, the paper used for the *National Geographic*, with its reproduction of numerous colored pictures, requires a glossier surface. This is achieved by putting the paper through an additional process. From the papermaking machine, stock for the *National Geographic Magazine* is routed to another machine, called the North Star coater, which adds to each side of the paper a coating made up of about 80 percent fine clay mixed with certain other substances. This is dried with forced hot air and steam driers and then the now-coated paper is made up into rolls at the other end of the machine. This coating is relatively dull, so the paper is next put through what is known as a "supercalendaring" machine where, by passing between rollers of varying degrees of hardness, a glossy finish is achieved. The principle here is very similar to the buffing of a waxed tabletop.

Efficiency of Operation

The Oxford Company finds that the best production is obtained from these papermaking machines if they can be kept running constantly. That is why changes in the type of paper from one order to the next are made while the machine is still in operation.

This changing over may require anywhere from five minutes to an hour. During this time the machine is pouring out paper that does not have the character-

istics desired for either the preceding order or the one that follows it. Is this paper wasted? Not at all. This material, known as broke, is directed down through the floor to a vast system filled with water where it is reconverted into pulp and channeled back to the storage area. So it is not wasted, but is later used as part of other paper. Neither is the time wasted that would be involved if the entire machine would be stopped each time an order is changed.

With a similar view to conservation of materials, the chemicals used to convert the wood chips into a fibrous mass of pulp are reprocessed and used over and over. Water, too, after it has been used in one process, is channeled to another area where it is suitable for the use required there.

Tests for Quality

During the course of paper production, tests are made at regular intervals to assure that the quality of the finished product will be what the customer requires.

Before the mixture of material is ever fed onto the papermaking machine, it passes through a consistency regulator to control the thickness of the mixture. This helps to assure good quality. Then as each large roll of paper comes off the papermaking machine, particularly at the beginning of a run, samples are rushed to the laboratory by a pneumatic tube and there submitted to tests to check the strength, opacity, smoothness and other characteristics the customer requires.

Meeting Customer Needs

The papermaking industry has become a highly specialized science. When you buy paper products, you will find they have been designed to meet a specific need.

Industrial users of paper, however, do not find that it is always most practical simply to buy paper from existing stockpiles. In many cases it is to their advantage to consult with the papermaking company, explain what they plan to do with the paper, what kind of machinery it will pass through, the pressures to which it will be subjected and the end use for which it is intended, and then listen to the recommendations of those whose business is papermaking. Where the quantity of paper required is sufficient, they will actually make special paper designed to fit your special need.

Accomplishing this, of course, requires extensive research. At the Oxford Paper Company's plant at Rumford, Maine, a newly completed million-dollar research center aids in creating paper to fit customer needs. There, too, customer problems are analyzed in order to maintain the quality required. Processing methods are also analyzed with a view to improvement and meeting the future needs of the paper industry. The tour for representatives of the *Awake!* Writing Staff through this research division, led by Research Director George McKnight, was indeed a fascinating one.

Demonstrations were provided to show how the strength of paper is tested in various ways and how that strength can be improved to withstand the stress to which the customer would submit it. There were other tests to check the brightness of the sheet, its smoothness and its printability.

Another vital test is for opacity. Obviously, if a paper is going to have print on both sides of the sheet, it must have sufficient opacity to prevent the ink from showing through to the opposite side. In the research department it is also possible to check the paper to see how far through the ink actually soaks, for this too affects opacity. For example, a simple sheet of thin paper, after being soaked in water, is passed between two very cold rollers.

The speed of this device enables the center of the sheet to remain wet while each side of the sheet is frozen to the roller. Two unbelievably thin "slices" are thus separated. Each of these "slices" can be resoaked in water and split again and again until there is almost nothing left. One sheet of newsprint was split into sixteen separate sheets!

When problems arise in the production process, they are often beyond the range of the human eye because of the speed and complexity of the machinery used. Here is where modern technology plays an important part. For one thing high-speed photography equipment from the research department can be employed to ascertain where the problem lies. Looking at a photograph or at slow-motion film, the problem can be detected and corrected. Ultrasensitive electronic equipment is also put to work to assure that the paper produced is what the customer requires, because what is being produced is paper for a special purpose. If the paper begins to fail to meet the needs of that purpose the papermaker can lose a customer. Therefore, the producer cannot relax his efforts to maintain maximum quality, nor can he take his customer's needs for granted, otherwise that customer might take his business to a company that will meet his needs.

Producing paper with desired characteristics is, therefore, no calculated guess. It is complicated, exacting and demanding. Scientific technology in recent years has made it a carefully controlled and reliable process.

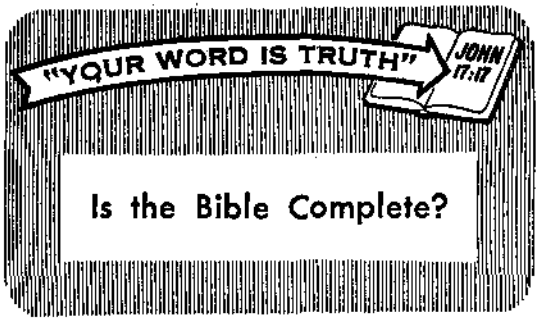
From this tour of the Oxford plant, it quickly became evident that papermaking had come a long way indeed from those ancient papyrus makers. Even in the last few decades great advances have been made. No longer does the papermaker simply reach into his fiber stock and rub it between his fingers to check its consistency and decide in this way whether it will meet his customer's needs. Today's papermaking is a highly scientific process. The paper produced is designed for thousands of uses in special ways.

Ministry Instead of Manager

◆ In many of his illustrations Jesus emphasized that his followers should put the interests of God's kingdom first in their lives. (Matt. 13:44-46) For ministers of Jehovah's witnesses, who usually have secular employment to support themselves, putting God's interests first often means striving to decrease the time they need to spend on their job and to increase the time spent in the ministry.

One such minister in Luxembourg made up his mind to seek part-time employment so he could have more time for God's service. He already had a fine job, and his managing director had confidence in him. However, he finally decided that he would begin devoting additional time to the ministry in three months, thinking that by that time he would have found part-time employment. But one day his managing director called him to the office and told him that he had decided to give him training as manager. What would you do in such a situation?

The Witness expressed his appreciation for the offer, but told the director that he intended to give up his job in two months or so. The director was very surprised and asked: "Why do you want to leave? Don't you like it here, or don't you earn enough money?" The minister explained that he intended to use more of his time to serve God. The next day he expressed his desire to work part time, and the director agreed immediately.



"I BELIEVE the Bible is the best gift God has ever given to man," said Abraham Lincoln. But do we today possess the Holy Scriptures in complete form? Some think not, for in the Bible itself reference is made to such writings as "the book of the covenant," "the book of Jashar," "the book of the affairs of the days of the kings of Judah," and so forth. From this are we to conclude that some inspired writings have been lost? An investigation will be interesting.

Exodus 24:7 reads: "Finally [Moses] took the book of the covenant and read it in the ears of the people. Then they said: 'All that Jehovah has spoken we are willing to do and be obedient.' " Is this "book of the covenant" some long-lost canonical document excluded from the Bible? No indeed. This expression has reference to the laws and judicial decisions Jehovah God gave Moses atop Mount Sinai. Moses wrote these things down, and the "book of the covenant" evidently contained the legislation set out at Exodus 20:22 to 23:33.—Ex. 24:3, 4.

But what about "the book of Jashar" cited at Joshua 10:13 and 2 Samuel 1:18? These two excerpts dealing with the experience of Joshua at Gibeon and the lament of David are in poetic form. So it is thought that the original "book of Jashar" was a collection of poems, songs and other little writings. They were undoubtedly of considerable historic interest and were widely circulated among the Hebrews. However, the "book of Jashar" was not itself inspired, and as a book it was not intended for inclusion in the Sacred Canon, though God's spirit directed that portions of it be included in the Bible.

Moses quoted from "the book of the Wars of Jehovah" at Numbers 21:14, 15. This was undoubtedly a reliable record or history of the wars of God's people and it may have begun with Abraham's successful warfare against the four allied kings who captured Lot and his family. (Gen. 14:1-16) However, the "book of the Wars of Jehovah" itself, while reliable, was evidently not inspired, and so was not preserved in the Bible canon.

The prophet Jeremiah, in compiling the books of Kings, used and referred to "the book of the affairs of the days of the kings of Judah" fifteen times and to "the book of the affairs of the days of the kings of Israel" eighteen times. (1 Ki. 15:7; 14:19) These ancient records that Jeremiah used as source material have been lost. But it was unnecessary for them to be preserved, for we today have the important facts from them in the inspired and beneficial material that appears in First and Second Kings. The missing documents themselves were not divinely marked for preservation as separate books in the Holy Scriptures.

In writing to Christians of Colossae, the apostle Paul stated: "When this letter has been read among you, arrange that it also be read in the congregation of the Laodiceans and that you also read the one from Laodicea." (Col. 4:16) However, the Bible contains no Pauline epistle to the Laodiceans. What of this? Since the letter to the Laodiceans is not today available for examination, no man can be sure what it said. That letter may have contained a repetition of points already adequately covered in other canonical letters. It may

have dealt with material that is not needed by Christians today so that God did not deem it necessary that the letter be preserved. In fact, though truthful and reliable, it evidently was not inspired. Regardless of the unknown factors, since God himself has preserved his Word, there is no reason to believe that the letter to the Laodiceans was inadvertently left out of the inspired Bible canon.

"Yes, but what about the Book of Enoch?" one might ask. Is it not an inspired writing that is missing from the Bible? Again we must answer, No, the Scriptures themselves refer to no *Book* of Enoch. Jude quoted the *prophecy* of Enoch. (Jude 14, 15) While there is an Apocryphal Book of Enoch in existence today, there is no proof whatsoever that Jude quoted from it. Whether Enoch's prophecy was handed down orally or was directly revealed to Jude by Jehovah makes no difference. Jude wrote under divine inspiration and his inclusion of it in his inspired letter establishes the genuineness of the quoted prophetic utterance of Enoch.

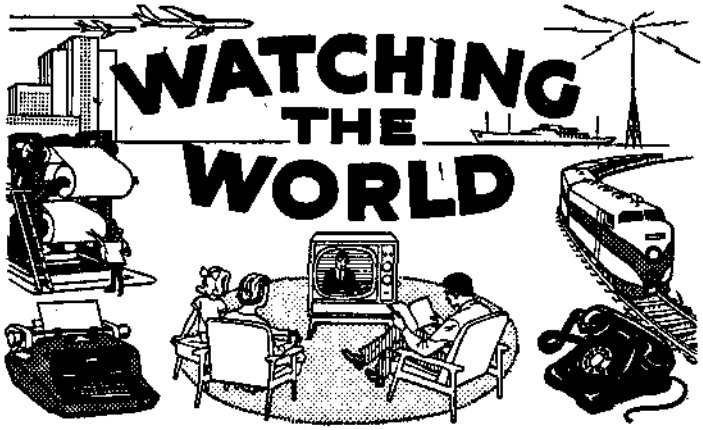
Christians can have confidence in the Bible as it exists today, the sixty-six inspired books. It is inconceivable that Almighty God who inspired men to write the Bible would fail to have it completely preserved. (2 Pet. 1:20, 21) The God who inspired the writers of the Bible was certainly equal to the task of preserving the Holy Scriptures, despite attempts to destroy them in ancient and modern times.

Of one such effort Eusebius Pamphili wrote: "It was the nineteenth year of the reign of Diocletian and the month of Dystrus, called by the Romans March, in which the festival of our Saviour's passion was at hand, when the imperial edicts were every where published, to tear down the churches to the foundation, and to destroy the sacred Scriptures by fire." Despite such assaults, Jehovah has proved to be the great Preserver of his inspired Word.

Regarding the preservation of the Hebrew Scriptures it has been said: "The existing Hebrew manuscripts, then, though not very old, are of great authority, and all the more so owing to the reverence of Jewish scribes for the Word of God, and the consequent carefulness of their transcription. So scrupulous were they that even if a manifest error were in the copy they transcribed from, they would not meddle with it in the text, but would write in the margin what the true reading should be . . . They recorded how many verses in each book, and the middle verse of each, and how many verses began with particular letters, etc., etc. Such exactness, of course, very much lessened the danger of erroneous copying, and makes our Hebrew Scriptures far more trustworthy than they could otherwise be." —*How We Got Our Bible,* by J. Paterson Smyth, pages 27 and 28.

Of the Christian Greek Scriptures it has been stated: "No event out of the whole of Greco-Roman history, no manuscript of any classical author has come down to posterity in anything like so many ancient copies as the scriptures of the New Testament. They can be numbered in thousands and the oldest and most venerable among them are only a few decades removed from the time of Christ."—*The Bible as History,* by Werner Keller, pages 340 and 341.

So then, while Bible writers drew on uninspired historical records, their own writings were penned under divine inspiration and have been marvelously preserved. The Bible is God's great literary gift to all mankind. It is available today in complete form, for the Bible is God's Word and "the word spoken by Jehovah endures forever." —1 Pet. 1:25, *NW,* 1950 edition.



Witnesses Stand Trial

◈ Forty-nine men, women and children, an entire congregation of Jehovah's witnesses, went on trial in Lisbon, Portugal, on June 23, charged with offenses against Portugal's internal security. Jehovah's witnesses, a Christian society of ministers with branches in 197 lands of the earth, are neutral toward the political affairs of the earth. Nevertheless, the indictment brought against the 35 women and 14 men asserted that Jehovah's witnesses constituted a political movement aimed at agitation and subversion of the masses. The prosecution stated that "their existence and expansion represent a national danger, particularly in the serious emergency the motherland is going through." When the trial got under way, literally thousands of Jehovah's witnesses and their friends gathered peacefully around the building where the trial was being held to give moral support to those standing for Christian worship and integrity.

Disaster in Chile

◈ Within a period of 30 hours the province of Aysen, Chile, was drenched with as much rain as normally falls in the area in six months. There were landslides and floods. Eighteen persons were reported dead and more than 30 missing. The army and navy were called in to aid the stricken people. President Eduardo Frei indirectly alluded to the problem when he called for a reforestation of the slopes. The natural forests of the southern slopes of the Andes had been systematically destroyed when an effort was made for greater industrialization.

Abortions Kill Mothers

◈ In a published Reuters report from New Delhi, dated June 16, an American birth control expert said that 180,000 Indian women died last year as a result of home-attempted abortions. These deaths left an estimated 900,000 children motherless.

Longer Engagements

◈ The growing divorce rate in the Soviet Union has moved two Russian sociologists to propose that engaged couples be compelled to wait from 18 months to two years before receiving permission to marry. These sociologists believe a waiting period would eliminate a major cause of divorce in the Soviet Union. Last year one out of every ten couples in Russia failed to show up on the date scheduled for their marriage, which was regarded as evidence of frivolity. Many young persons apparently decide impulsively to marry, knowing very little about each other. The sociologists desire to prevent this from happening.

A-Bomb Exploded

◈ The French government set off its first Pacific atomic explosion on July 2, off Mururoa atoll, about 750 miles southeast of Tahiti. The United States, along with other nations, expressed regret that the French had resumed nuclear testing in the atmosphere. However, the Soviet Union, which usually denounces such explosions, kept silent.

Drugs in the Military

◈ On June 14 Dr. Robert W. Baird, director of the Haven Clinic, a narcotics treatment center in New York, said that he was concerned about the "increased amount of addiction of boys in the armed services." He told a U.S. Senate subcommittee that he would predict that "there are a minimum of 10 to 15,000 heroin and barbiturate addicts in the service and easily 100,000 marijuana smokers." A former Marine helicopter crew chief told the subcommittee that he had flown more than 100 missions in Vietnam and had been under the influence of drugs "a good portion of the time." Pep pills and barbiturates, he said, were easily available to servicemen either by purchase or by "conning" medical corpsmen.

Aviation's Future

◈ During the latter part of June Lockheed Aircraft Corporation unveiled its plywood delta wing $1,000,000 full-scale mock-up of the Lockheed 2000, the plane that the company hopes will become America's first supersonic passenger transport. The 2000 is designed to cruise at 65,000 feet, carry 266 travelers at 1,800 miles an hour, fly across the United States in 2 hours and 10 min-

utes, or from New York to Paris in 2 hours and 45 minutes. The aircraft industry expects these planes to be ready for business by 1974. Russia, France and England are also out to capture the majority of the 800-plane world market for supersonic transports. In fact, France and England are moving toward a target of commercial service by 1971.

Assemblies Begin

◈ "God's Sons of Liberty" District Assemblies of Jehovah's Witnesses had their beginning on June 8-12, in the Bloomfield Road Football Ground of Blackpool, England. There thousands of Jehovah's witnesses assembled to receive Bible instruction and a better understanding of prophecy. They were encouraged to apply Bible principles more fully in their lives and instruction was given as to how they could be more efficient in their ministerial activity. Over 17,300 heard the public address, "What Has God's Kingdom Been Doing Since 1914?" There were 161 persons baptized. On June 22-26, the Canadian National Exhibition Grandstand in Toronto, Canada, was the scene of the next district assembly. Upward of 46,100 heard the public talk. Persons who symbolized their dedication to do God's will at this assembly numbered 483.

Youth Vandalism

◈ "Road devils" is a term applied to youngsters in Burma who effect Beatle haircuts, Western sport shirts, skin-tight trousers and pointed Italian-styled shoes in place of the traditional Burmese dress. The appearance of delinquency in Burma is deeply disturbing to its leaders. Burma's military chieftain General Ne Win looks with deep repugnance upon Western teenage customs, which have erupted in neighboring Thailand and even in India. To protect Burma's youngsters against fads coming out of London and Hollywood, there is strict censorship of movies. Much of Italy's film output, including most pictures with Sophia Loren and Gina Lollobrigida, is banned. But this has not completely eliminated the problem.

200,000 New Jobs

◈ The population of the United States is growing at such a pace that in this decade 200,000 new jobs will have to be created each month, said Vice-President Hubert Humphrey, on June 26.

Violence Erupts

◈ With the summer heat, tempers flared. On June 23 in Canton, Mississippi, tear gas and rifle butts were used to move some 2,000 "freedom marchers" from a school ground.

In Pompano Beach, Florida, hundreds of Negroes rioted after an alleged beating of a Negro boy by a white storekeeper. Homes were looted, windows stoned.

In Cleveland, Ohio, rioters looted several businesses run by whites. Shots were fired to break up mobs.

In Chicago, Illinois, there was trouble between whites and Negroes in a park. And in New York, Negro renters and landlords fought on the steps of City Hall.

De Gaulle's Visit

◈ President de Gaulle of France arrived in Moscow on June 20 to a tumultuous red-carpet welcome. He called for a joint Franco-Soviet action to promote European security and unity. In his ten-day visit he had hoped to pave the way to a new pattern of relations between European nations. De Gaulle delighted his Soviet hosts by saying in Russian: "In my person, the French people greet the great Soviet people. Long live Russia!"

11,000,000 in Tokyo

◈ On June 24 ,the Japanese government announced that Tokyo, the world's most populous city, broke the 11,000,000 mark June 1. The population stood at 11,021,579, making up 3,266,413 households.

Probe Pyramid's Secrets

◈ The world's largest "X-ray" job is about to take place in Egypt. Scientists believe that by using sensitive electronic "spark chambers" to measure the flow of cosmic rays from outer space passing through the massive stone Pyramids of Giza, they will discover the tombs' hidden passageways and chambers and reap treasures that have eluded grave robbers and archaeologists for centuries. The Pyramid of Khafre is the second of the three Great Pyramids of Giza near Cairo, which form one of the world's biggest tourist attractions. The plan is to try to X-ray the interior of the pyramid for undiscovered chambers much as a dentist X-rays a patient's teeth for cavities. The project has been called "a happy marriage of ancient Egyptology and modern physics."

Tourists to Mexico

◈ United States tourists driving into Mexico no deeper than 20 kilometers or 12.5 miles will be exempt from all customs regulations, according to a Mexican Treasury Ministry spokesman. He said the idea is to eliminate official routine and to encourage border tourism.

Defiant Priests

◈ Seven Roman Catholic priests, almost all of whom have been severely censured by the church, in a recent issue of *Life* revealed their differences with the Catholic church. Their protests range from civil rights and Vietnam to calls for a priestly labor union and even an outright

defiance of celibate vows. What these priestly challengers of the church fear most, *Life* says, is that the church is not ministering to the real needs of its people, thereby often losing its influence over them. Each is firmly convinced that his cause is right. Said *Life:* "They are a phenomenon of the post-Vatican Council period—restless priests who have taken the ideas of Pope John XXIII and turned them into a credo for liberalizing Catholicism."

Income Rating

◈ According to the National Institute of Economic Social Research in London, over the last 15 years the United States has retained its place as the nation in the world with the highest income per capita, while England has dropped from 4th to 7th place and West Germany has risen from 8th to 4th. Sweden ranks 2d and Canada 3d.

Government Toppled

◈ The 32-month-old government of President Arturo Illia, 65, was toppled in a bloodless coup, on June 28, by the Argentine Army. The seizure, headed by Gen. Pascual Pistarini, army commander in chief, was one of the most publicized in Argentina's long history of coups.

War Cost

◈ On June 20 Secretary-General U Thant of the United Nations denounced the war in Vietnam as "one of the most barbarous" in history. He warned that the longer the nations wait to settle the war "the worse will be the war situation." *Time* magazine, June 17, in a review of "On Aggression," by the Austrian zoologist Konrad Lorenz, stated that during the twentieth century, that is, during the last two-thirds of a century, more than 100,000,000 people have been killed in military action alone. And the killing continues, at a time when a great pretense of humanitarianism, philanthropy, social-mindedness, formal religion and morality is made.

Sizzling Temperatures

◈ The eastern part of the United States and Canada felt the blaze of summer with temperatures soaring above the 100-degree mark. The sizzler wiped out the old records. The thermometer went to 101° on June 27 and stayed in that vicinity until July 3, when it climbed to 106! New Yorkers used some 600,000,000 gallons of water in a single day. The heat buckled many roads. The traffic toll in the United States over the hot July 2-4 weekend was one of the worst in the nation's history. Some 576 persons lost their lives.

What do you know about the Bible?

Do you know who wrote it? When? How it has been preserved down to our day? What the general contents of each book are? The book *"All Scripture Is Inspired of God and Beneficial"* is designed to acquaint you with the Bible as a book, its history, its contents, its value to us today. Not doctrinal, its chapters treat each book of the Bible individually and, in addition, cover such helpful information as the geography of Palestine, the Hebrew and Greek texts, and archaeology and how it supports the inspired record. Besides, it contains many valuable charts, maps and illustrations. Invaluable to Bible students. Send today. Only 7/- (for Australia, $1; for South Africa, 75c).

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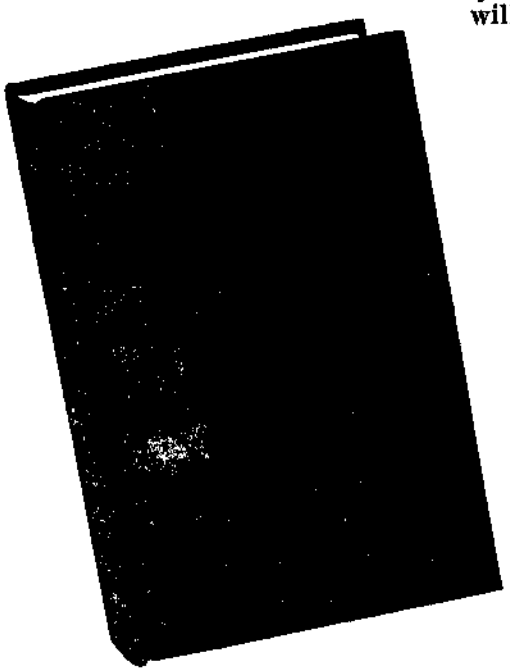
- **What evidence is there that the Bible is the only book truly inspired by God, when there are many other sacred books?**
- **In concise form, what is the message of the Bible?**
- **What happens to us when we die? Will the dead ever live again?**
- **Why has God permitted wickedness? When will it end?**



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Awake!

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AUGUST 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do You Accept Counsel?

DO YOU become indignant when someone counsels you about a mistake you made or about a personal fault? Very many people do, because it hurts their pride. Perhaps they feel that it reflects on their intelligence and judgment or perhaps they resent having the cracks pointed out in the mental image they have of themselves. In any event, their being overly sensitive to counsel causes them to lose the benefits that can come to them by accepting it, one of which is having their eyes opened to a serious fault.

It is impossible for people to see themselves as others see them. Consequently, you can become blind to faults that others may find objectionable or that may be interfering with the quality of work you are capable of doing. You might also be blind to the ultimate end of a course of action you are following. Counsel from someone who can see your fault or the trouble you are heading for would benefit you. For example, it would be to one's benefit if someone were to counsel him on bodily cleanliness if he were careless in that respect. By heeding the counsel he could make his presence among others more desirable. The person giving him the counsel would, therefore, be doing him a good service, and yet the usual reaction to such counsel is to resent it.

A genuinely mature person realizes that he is imperfect and is not free of faults. So he is willing to accept counsel, that he might make personal improvements. Although the counsel might hurt his pride, he is willing to listen to it. On this point an inspired proverb wisely states: "Give a reproof to a wise person and he will love you." (Prov. 9:8) Why will he love you? Because the reproof will help him see a fault or a mistake so he can correct it, with the result that he becomes more acceptable to others or becomes more valuable to his employer or avoids serious trouble. So why should he hate a person who is doing him a good service by pointing out a serious fault or mistake?

The person that resents counsel or reproof acts foolishly because he is the one who loses from not heeding it. He acts in an unreasoning manner by not loving the one who is doing him a good service, and he fails to show love for knowledge. (Prov. 12:1) Some of the kings mentioned in the Bible acted in this foolish way. Because of their high position, they were too proud to accept reproof. They preferred to surround themselves with men who never disagreed with them and who never counseled them about serious personal faults or mistakes. This is a dangerous policy that some rulers are still inclined to follow.

King Asa, who ruled in Jerusalem in the tenth century B.C.E., was one who resented reproof that was given to him by the prophet Hanani. Despite the fact that it was for his good, he hated Hanani and had him put in stocks. (2 Chron. 16:7-10) Another example is King Ahab, who hated the prophet Micaiah for not flattering him by speaking only good things about him. Ahab resented Micaiah's frank reproofs. —1 Ki. 22:8.

As outsiders looking back on these kings, we can easily see how they were foolish in their reactions to reproof and counsel. But it is quite another matter when we personally are involved, because we then may cease to be objective. Unless we are really mature in our thinking we are likely to react like those kings and regard counsel and reproof as personal insults.

In contrast to these kings, King David of Jerusalem was not too proud to accept reproof over a grave mistake. He did not hate the prophet Nathan for giving it to him. He appreciated it because it opened his eyes to a sin that could have cost him his good relations with God as well as his life. David took to heart the reproof, repented and sought God's forgiveness. —2 Sam. 12:7-13.

If you hold a responsible position of oversight, do you feel that you are above counsel and reproof as Asa and Ahab did? Or are you receptive to counsel and reproof as David was? Are you willing to listen when a special representative of God's organization gives you counsel? Certainly a person who holds a position of authority, whether in a congregation of God's servants or in a business, needs to be receptive to counsel from supervisory personnel for the good of the organization.

A big factor in accepting counsel is the way you think of yourself. If you think more of yourself than you ought to think, it will be difficult to accept it. David could see the rightness in what Nathan told him, and because he loved righteousness he accepted the reproof.

How counsel is given can also be a big factor in how it is received. It is much easier to accept when it is presented in a kind, tactful and loving manner. If it is given in anger, with sarcasm and harshness, it may harden the person whom it was intended to benefit, making him resist it. The reason for giving it is to help him so that he will benefit from it; but anger, harshness and sarcasm will defeat that objective. It, therefore, needs to be given in kindness and in a mild tone of voice, with the realization that counsel and reproof hurt.

Although a person having oversight should be receptive to counsel, that does not mean those under him should become critical of him. On the contrary, they should be respectful at all times. (1 Tim. 5:17) Even with fellow workers it is not good to be overly concerned about one another's faults. It is better to overlook them and not be judging one another. (Jas. 4:11) Counsel or reproof are for faults and mistakes that are serious.

By our all recognizing the potential value of counsel or reproof, it can be less painful to take. No matter how intelligent a person is or how successful he may be in business or in other activities, he is not perfect. We all have faults, and we all make mistakes. Why, then, should we feel insulted and resentful when a helpful person offers us some unsolicited counsel? It is better to be big enough to accept it and to benefit from it.

WHY DO Clergymen ESPOUSE SECULAR CAUSES?

MORE AND MORE ARE DOING IT.
WHAT ARE THEIR REASONS?
ARE THEY SCRIPTURAL?

THE clergy, according to the dictionary, are "the body of men and women duly ordained to the service of God in the Christian church." In other words, the Christian religion is supposed to be their speciality. Today, however, the clergy are more and more espousing secular causes, getting involved in political issues.

Thus in Switzerland one-third of the intellectuals who signed a political manifesto having to do with the war in Vietnam were clergymen. In West Germany the clergy have become involved in the issue of the Oder-Neisse boundary on the east. In South America the Roman Catholic clergy are exercising increasing political pressure; the Jesuits, for example, largely helped to elect the present president of Chile.

But especially in the United States have many clergymen been espousing secular causes. They have organized a group to bring political pressure to bear in connection with the war in Vietnam. They have also gotten deeply involved in agitation over civil rights. And recently Protestant and Roman Catholic clergymen in California, with the approval of their bishops, left their pulpits to share in demonstrations in connection with union matters. In fact, according to the organizer of the grape growers' union, the churches were "the single most important" factor in determining the outcome of the matter.

Seminary Teaching

Why this trend toward more and more involvement by the clergy in secular issues? Among the many reasons that might be given is the fact that this is what these clergymen were taught in their theological seminaries. Professor Harvey Cox of Harvard's Divinity School in his book *The Secular City,* among other things, stated: "We must learn to speak of God in a secular fashion," for the old ideas of the metaphysical or spiritual versions of Christianity are disappearing forever. According to him, "the starting point for any theology today must be a theology of social change."

The dean of the divinity school of the University of Chicago, Illinois, Jerald Brauer, has expressed similar sentiments. His chief interest, it is reported, is in the effect of religion on politics and education. 'Knowledge,' says he, 'although of value for its own sake, must lead to social, that is, secular, action.' Even the very Fundamentalist Bob Jones University espouses a secular cause, conservative Republicanism. In 1928 its founder made 500 speeches in favor of Herbert Hoover, the Republican candidate, as opposed to the Democratic candidate, Roman Catholic Al Smith; and during the 1964 political campaign it had a bus touring the country for Barry Goldwater that carried the banner: "Turn

Back America! Only a Divine Miracle Can Save Us Now!"

Why should this be the case? In many instances it undoubtedly is because of a lack of faith in the Bible as the Word of God. How many divinity school professors and students take the Bible seriously after first having spent four years in a secular college where the Bible is discredited in the name of so-called science? No wonder that it was at the very divinity school of the University of Chicago that Thomas Altizer all of a sudden came to the conclusion that, as far as modern society was concerned, "God is dead." Of course, such clergymen as he is would hold that it is up to men to bring about the kingdom of the heavens!

Not Reading the Bible Aright

While it is apparent that, as a prominent United States Presbyterian "layman" recently observed, clergymen espousing secular causes goes hand in hand with their lack of faith in the Bible as the inspired Word of God, there are some who claim Biblical support for their course of action. Thus Methodist Bishop James K. Matthews of the Boston area argued that "John the Baptist was not silent when dealing with the real issues of his day; whether concerning what we would term economic, or the military or civil authority. Nor was Jesus silent; for he was literally sent to the cross as a disturber of the accepted order."—New York *Times*, April 22, 1966.

From such statements it is apparent that some clergymen espouse secular causes because they do not read their Bibles aright. John the Baptist did not campaign for reform of the tax system or the military, but he did give counsel on conduct to tax collectors and soldiers who came to him asking what they should do. The reason why he was beheaded was not because of espousing social change but because of the bitter hatred of Herodias, who had divorced her husband Philip and had influenced Herod Antipas to divorce his wife so that he could marry her. John the Baptist had told her husband that it was not in harmony with God's law for him to be having her.—Luke 3:10-20; Matt. 3:1-12; 14:3, 4.

Neither did Jesus Christ espouse secular issues. True, he was executed as a disturber, but whom had he disturbed, and how? The Roman authorities, Pontius Pilate and Herod Antipas, found no fault with Jesus. The fact is that Jesus might be said to have leaned over backwards not to get involved in secular issues. When his enemies tried to maneuver him into taking sides he tactfully answered in a way none could find fault with: "Pay back Caesar's things to Caesar, but God's things to God." —Mark 12:17; Luke 23:22.

True, Jesus was executed as "a disturber of the accepted order," but the accepted order that he disturbed was not the accepted political order but the Jewish religious order. He had been sent to earth to "bear witness to the truth" about God and about God's kingdom, and in doing so he had to expose its enemies. (John 18:37) His activity was wholly of a religious nature, and no secular causes did he espouse, even though the Jews groaned under the Roman yoke. Obviously, when clergymen profess to find support for their espousing secular causes in the examples of John the Baptist and Jesus Christ, they greatly err. They are not reading their Bibles aright.

Not Appreciating the Greater Importance of Spiritual Things

Still another reason why some clergymen espouse secular causes is that they fail to appreciate the relative importance of spiritual things as compared to the material. Never has there been a time when

there was such widespread infidelity and immorality of every description. Clearly, in view of these conditions there never has been more need for those who profess to be Christian ministers to preach the doctrines and principles of the Bible; but the clergy are neglecting the spiritual needs of the people for their secular, material needs. As a result, today there is a famine in the land "for hearing the words of Jehovah."—Amos 8:11.

True, Jesus on at least two occasions did feed the hungry multitudes, but he did not make feeding the poor the purpose of his ministry. He knew that "you have the poor always with you." He fed the multitudes because he felt an obligation to do so on those particular occasions. They had come a long distance from their towns and villages to hear him preach and now were hungry without any food close by. So that they might not give out on the way back home Jesus provided bread for them miraculously, but this was not Jesus' everyday work.—John 12:8; Matt. 14:14-22; 15:32-39.

That Jesus ever appreciated that the spiritual matters came first can be seen from the rebuke he gave to those who came to him the next day after he had fed them miraculously, hoping to get still more food: "Most truly I say to you, You are looking for me, not because you saw signs [miracles, and therefore a prophet of God at work], but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." In keeping with this advice is Jesus' first felicity or beatitude as recorded by Matthew. He did not say, "Happy are the poor"—period. But, "Happy are the poor *in spirit,*" or, better rendered, "Happy are those conscious of their spiritual need." —John 6:25-27; Matt. 5:3.

No question about there being those materially poor in Jesus' day, but he was primarily concerned with those spiritually poor. Even his ministry of healing was incidental to his preaching, it being done to prove his divine commission and to foreshadow the blessings of his kingdom. The clergymen might, therefore, be said to be guilty of fostering a mentality like that of Esau, who did not appreciate sacred things. When hungry, he preferred a bowl of lentil stew to the birthright with its divine promises of blessings.—John 10: 38; Heb. 12:16, 17.

Zeal Without Accurate Knowledge

The apostle Paul wrote concerning his fellow Jews: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." The mistake they were making, Paul pointed out, was that they were trying to establish their own righteousness by means of keeping the regulations of the Mosaic law instead of looking to God for righteousness by means of the sacrifice of his Son, which alone can take away sin.—Rom. 10:1-4.

The clergy of today who seek to improve the social lot of men by espousing secular causes might be said to be making the same mistake. They have the zeal, but where is the accurate knowledge? They want to reform the world, whereas God's Word commands Christians to keep themselves "without spot from the world." —Jas. 1:27.

Instead of the kingdom of God coming by the efforts of the clergy to reform the nations of the world, the Bible shows that it will come and replace those nations, putting them out of the way, even as the prophet Daniel foretold: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will

crush and put an end to all these kingdoms, and it itself will stand to times indefinite," that is, forever.—Dan. 2:44.

That this is the way God's kingdom will come is stated repeatedly throughout the Word of God. Note the words of Psalm 2:1, 2, 7-12: "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one," Jesus Christ. Then Jehovah speaks to his Son, saying: "Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." Then the rulers of earth are admonished: "And now, O kings, exercise insight; let yourselves be corrected, O judges of the earth. Serve Jehovah with fear and be joyful with trembling. Kiss the Son, that He may not become incensed and you may not perish from the way." Dashing the nations into pieces as a vessel of clay pottery does not suggest a mere making them over by social reform but, rather, destroying them, getting them out of the way so as to make room for earth-wide rule by God's kingdom.

The Bible gives a graphic description at Revelation 19:11-21 of the war that this anointed one, Jesus Christ, the Word of God, will wage with the nations of the world. There in similar phrase he is said to 'shepherd the nations with a rod of iron.' At Revelation 16:14, 16, unclean inspired utterances or propaganda are shown gathering all the nations to the war of the great day of God the Almighty, which war is called Armageddon.

After the destruction of the present wicked world system of things will come the Kingdom blessings foretold in God's Word. These will be of such a nature that they will exceed man's fondest dreams. Yes, how can weak, imperfect and all too often extremely selfish men cause Christ's model prayer to be fulfilled? Can they completely and fully sanctify God's name upon earth, have his kingdom come and cause his will to be done on earth as in heaven? Can they ever hope to do away with all pain, sorrow and death? Yet that is what God promises: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4; Matt. 6:9, 10.

Those Christian ministers who have faith in the Bible as the inspired Word of God, who read their Bibles aright, who put the spiritual things first and who have an accurate knowledge of God and of his purposes, will not be espousing political or secular causes. They will not try to bring about God's kingdom by endeavoring to reform the present social order. Rather, they will keep praying for God to have *his* kingdom come, all the while preaching 'this good news of the kingdom in all the earth for a witness to all the nations.' In doing so they will be working in line with God's will, not at cross-purposes with it! —Matt. 24:14,

Disregard for Moral and Legal Laws

"I'm concerned," said former President Dwight Eisenhower, "about a general disregard for the moral law and the legal law in this country. A deterioration has been going on since the first World War." (*U.S. News & World Report*, September 13, 1965) That is just what Jesus Christ foretold for our day—"the increasing of lawlessness." (Matt. 24:12) But what does it mean? Read the twenty-fourth chapter of Matthew in your Bible and see.

Amazing Relationships Among Earth's Creatures

MUCH has been said about the struggle for survival in the animal realm, but it may surprise you to learn that there are many known relationships among God's living creations that are based upon cooperation for mutual benefit. And it may well be there are many others that man has not yet discovered.

Submarine Partnerships

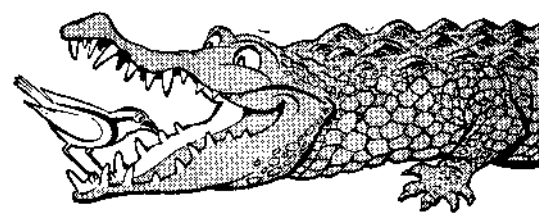
Some of these amazing relationships are encountered deep in the sea. For example, the crab "Melia" in the Indian Ocean uses sea anemones as his food catchers. With his pincers he adroitly dislodges the anemone from its hold on rock or sandy bottom where, with waving tentacles capturing smaller prey that chance by, he would normally lead a fixed existence. Secure now, but unharmed, in the grip of the crab, the anemone continues to capture food. However, Mr. Crab helps himself with one of his walking legs to what he considers the choicest morsels of the catch.

Meal getting is thus greatly simplified for the crafty crab, who may be seen toting the anemone wherever he goes. Friend Anemone does not mind the situation either, for he does get a free ride to new and fruitful feeding grounds. The crab allows him to retain sufficient of the prey for his needs. After all, he would not want to let such an obliging partner starve to death.

The hermit crab, which has the odd custom of living in discarded shells, projecting his head and claws through the opening in order to see and walk, has his strange partnership also. He will place a sea anemone on his adopted house. "Adamsia," the particular anemone he selects, is most common along the South Atlantic coast, and possesses numerous stinging devices in its tentacles. In exchange for the protection this affords the crab, the anemone gets transportation to new feeding grounds as well as shreds of food left over by the crab, who is by no means a dainty eater.

The giant anemone, measuring sixteen to twenty-four inches in diameter, enjoys an unusual association with the clown fish, an inhabitant of the Indian and Pacific Oceans. The tentacles surrounding this anemone's mouth cavity are equipped with thousands of stinging cells, a fatal trap for careless small fish who wander near. The small brightly colored clown fish, who lives in association with the giant anemone, is an exception. He darts in and out amid the lethal tentacles, seeking protection from his enemies. He even builds his nest near the anemone, who obligingly furnishes protective covering with his tentacles. In turn, the clown fish shares his food with the anemone and aerates it by circulating the surrounding waters.

Larger fish of various types are known to travel long distances from time to time for the sole purpose of ridding themselves of the parasitic crustaceans that have adhered to their flesh. They know just where to find expert cleaners, brilliantly hued fish that, with pointed snouts and tweezer-



like teeth, go about the overhaul job like professionals. The bigger fish is greatly relieved, and the cleaners in the meantime have a good feed.

Fig Tree and Gall Wasp

Getting back to land now, we find a most intricate relationship between wild fig blossoms and the gall wasp. The complex blossom of the caprifig is made up of many small flowers within a globelike receptacle having a very small opening. Three kinds of flowers exist within the receptacle: (1) male flowers, each with a single stamen near the mouth; (2) female flowers that can be pollinated and produce seed and (3) female flowers that cannot produce seed, but are specialized to accommodate the gall wasp. These latter flowers are called gallflowers. They have short, undeveloped stigmas. This makes it possible for the gall wasp to inject her ovipositor down the full length of the style canal and deposit an egg near the nucleus of the ovule, which serves as nourishment for the developing larva.

The female wasp lays her eggs in all the gallflowers available. The fully developed and wingless male wasps emerge first and visit the gallflowers containing female wasps for the purpose of fertilizing them. Later the female wasps emerge, crawl up the fig blossom receptacle, and, in the effort to make the exit through the tiny opening, become thoroughly dusted with pollen from the stamens of the male flowers, which at this point have fully matured. The female wasp then seeks out other fig blossoms at an earlier stage of development. As she enters them her pollen-laden body dusts the true female flowers as she makes her way to the gallflowers. Thus the cycle begins all over again. The perpetuation of both fig tree and gall wasp depends upon this complex relationship.

Plant Associates

The lichen presents an example of two plant types operating in a complex association with each other, a partnership that explains their ability to grow and thrive on rocky outcroppings in the frigid polar regions and high on wind-swept mountains just below the snow line, as well as on hot, sunbaked desert rocks. Microscopic cells of fungi and algae unite their forces. The fungus' contribution is to provide the attachment to the bare rock and a structure that will protect the algae from excessive sunlight and mechanical injury. The fungus also pumps in essential growth minerals from the rock. However, without the ability of the algae to carry on photosynthesis (use of the sun's energy in making food) the fungi could not colonize the bare rock. The fungus cells feed on the complex carbohydrates manufactured by the algae. Together they live as a single plant, capable of standing up to earth's most forbidding environments.

In Japan an unusual type of orchid has a curious relationship with a common toadstool. The genetic directions and food reserves of this orchid are contained in a rootless, underground tuber. It is only when the tuber is invaded by the toadstool, thus providing real contact with the soil, that the orchid shoots up a stem three feet high and blossoms. The parasitic toadstool benefits by receiving food from the tuber. "It is a bewildering arrangement," comments one science writer, "for no one knows why the fungus fails to digest the orchid's entire food hoard, so killing it as it does most other plants it attacks. Instead, it parasitizes [the orchid] only to the extent that it brings food, then ceases to attack."

Indian pipe is another flower that has a fungus partner. Growing in dense forests of North America and eastern Asia, this flower receives a minimum of sun-

light. But it needs no sunlight. A pink flower on a solitary waxy-white stem, it draws its nutrients from decaying organic matter in the soil. Again the secret is its fungus partner, which encases the rootlets of the Indian pipe and injects food it has gathered from the soil. Most orchids, lacking chlorophyll, similarly depend on fungal partners.

An association exists between fungi and the root systems of many trees as well. In such instances the roots do not develop the fine, hairlike growths, but stubby rootlets encased by fungi associates that have far greater absorption capacity than the hairlike roots. A study of the fungus-root associations has shown that a pine seedling absorbed 86 percent more nitrogen, 75 percent more potassium and 234 percent more phosphorus than other pines in the same area not having the fungus partnership.

Microscopic soil fungi are also known to have amazing partnerships. There are two known fungi that require vitamin B_1 in order to live. Now, chemically speaking, B_1 has two halves, and each of these fungi here under discussion is capable of manufacturing only one of the complementary halves. Joining forces, however, they survive and proliferate by making the entire molecule of vitamin B_1 by their joint efforts, from the simpler elements of the soil.

Other Strange Partnerships

There are many other strange partnerships. You have probably read about those daring birds that dart in and out of the crocodile's mouth as he obligingly holds his jaws agape. The big reptile gets his teeth picked clean, while the birds enjoy a choice meal. Then, too, there are the birds that dine on the backs of larger animals, where insects may have laid eggs in the hide, and where now there may be a juicy grub to be dexterously extracted by a sharp beak. And the animals are glad to be rid of the parasites.

Even in the insect world there are amazing associations, some of them quite involuntary and others about which one might well wonder. For example, the destructive termite could not long survive on his diet of choice wood, were it not for the protozoa in his stomach, organisms that break down the wood cellulose into the sugar needed by the termite.

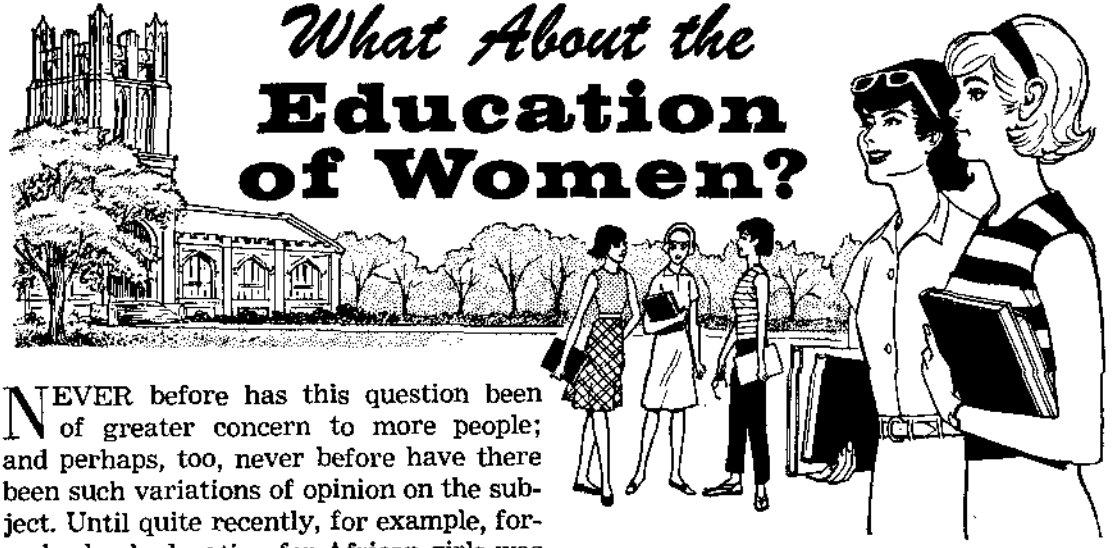
ARTICLES IN THE NEXT ISSUE

- "I Am the Way and the Truth and the Life."
- Probing the Mystery of Ancient America.
- Will You Have a Cup of Tea?
- Priests Who Want to Marry.

But consider the case of the army worm moth, whose ears are infected from time to time by ear mites. Now the moth depends upon its hearing to detect its mortal enemy, the ultrasonic, squeaking bat. If the mites were to infect both ears of the moth at the same time they would doom themselves and their host. Amazingly, they never infect both ears at the same time. How do they know?

Yes, these demonstrations of mutually benefiting partnerships among the living organisms of earth help us to realize that there is a marvelous balance to be observed, a balance that was purposed by the Creator himself. In many instances it has been obscured and temporarily upset by the selfish, wanton activities of men. The very complexity of some of these marvelous relationships surely declares that the all-wise Creator has, even in the minutest details, made provision for an ever-interesting home for man and for all those creatures that must eventually be subject to man. Our minds cannot but stagger at these evidences of His limitless power for organization!

What About the Education of Women?



NEVER before has this question been of greater concern to more people; and perhaps, too, never before have there been such variations of opinion on the subject. Until quite recently, for example, formal school education for African girls was resisted as inconsistent with tradition and serving no useful purpose. Now, however, a rapid change is taking place as many African countries inaugurate and step up programs for educating women. For instance, in 1957 a vigorous women's education program was introduced in Ethiopia. And a recent New York *Times* report told of special efforts being made to educate women in Mali.

The general response to such measures is unqualified applause; public school education for women is usually considered wholly beneficial, as if there were no accompanying dangers or problems. But there are problems, as prominent educators and social workers will point out.

The book *Education and Nation-Building in Africa* (1965) noted, for example, that formal education biased African women against agricultural work and their traditional role in African society. As a result, school education often contributes to disrespect of wives for their husbands, to family strife, and a quest for opportunities in overcrowded cities. There, away from tribal moral restraints, women are often sucked into a whirlpool of immorality, disappointment and frustration.

In other countries, where formal education of women has been in effect longer, problems have also resulted. So it is not inappropriate to raise frequently asked questions, such as: What kind of an education should a woman receive? For what role in life should it prepare her? Should her education be the same as that given to men? Just what is it that has caused women's education to become such a burning issue? How have women been educated in the past?

Early History of Women's Education

The evidence indicates that in early societies of mankind, which were agricultural or depended largely upon herds for support, women had separate and exclusive duties. Among these were included cooking, cleaning the home, caring for the young, gardening and other such chores. As they matured, young girls were taught by their mothers to do these domestic tasks. This same intimate home instruction, received directly from mother, is still the principal form of education in certain tribal societies.

Later, in ancient Greek culture, schools were established for boys. However, the education of girls was, for the most part, limited to home instruction in the household arts such as cooking, weaving, spinning, and so forth. While some women apparently received an education in other fields, authorities agree that there was generally a clear distinction between the type of education provided for men and what was taught women.

This remained true in Roman culture. The volume *History and Philosophy of Education Ancient and Medieval* explains: "While their brothers learned the *Laws of the Twelve Tables,* Roman history, the procedure of court and senate, the conduct of war, business, and agriculture, practiced manly sports, and acquired skill in the practical arts and in the use of weapons, Roman girls were being prepared to assume the duties which would be theirs as Roman matrons. The daughter . . . was instructed by her mother in the deportment, knowledge, and skills required of one of her station. Girls quite generally learned to read."

Although women and their work were held in low esteem by men of certain early societies, the Bible had a much different view of women and their contributions to the household. It praised the woman who fulfilled her domestic role in such a manner as to complement the efforts of her husband. Concerning the activities of such a praiseworthy woman the Bible observed: She makes wise purchases of food and prepares it for her household. She buys a field, and works with her hands to make it produce. With her own hands she makes clothes for her family. She gives a helping hand to the afflicted, and even conducts business by trading garments and belts that she has made.—See Proverbs 31: 10-31.

Surely, this is a woman well-educated for her vital role in life! And there can be no doubt that she received rich satisfaction and happiness in filling it.

Christianity maintained such an honored estimation of women. Rather than discourage instruction for them, Jesus Christ himself taught God's Word to women. (Luke 10:38-42) True, a clear distinction was drawn between their role and that of men. In the Christian congregation, for instance, women were to be submissive and not "to exercise authority over a man." Yet the Bible shows that men and women together were heirs of God's undeserved favor of life; neither was considered inferior in mentality to the other. —1 Tim. 2:11-13; 1 Pet. 3:1-7.

However, during the years that followed, men of some societies continued to look down on the position of women, and to view them as of lesser intelligence. Lord Chesterfield, in the eighteenth century, expressed a commonly held opinion of his time when he said: "Women are only children of a larger growth; they have an entertaining tattle and sometimes wit; but for solid reasoning and good sense, I never knew one that had it."

Until the Industrial Revolution, toward the end of the eighteenth century, women, for the most part, received little education outside the home, and, indeed, were generally considered greatly inferior intellectually to men.

Women's Rebellion

With the coming of the Industrial Revolution women staged a rebellion against the existing social arrangement. They sought equality with men, and, to achieve this goal, made the quest for equal educational facilities the spearhead of their movement. It was in the United States that the greatest successes were achieved. The unusual circumstances created by the

westward movement of the population were a factor.

From the northeast coast of the United States thousands of eligible young men moved west. This left behind many marriageable young women who, in time, became the old-fashioned spinsters then typical of the New England scene. Resentful and discontented with their lot in life, such women sparked the movement to learn what men learn so that women could do what men do.

At the first Woman's Rights Convention at Seneca Falls, New York, in July 1848, a vigorous attack was launched against man's position, asserting: "The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. . . . He has compelled her to submit to laws, in the formation of which she has no voice. . . . He has taken from her all right to property. . . . He closes against her all avenues of wealth and distinction . . . He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. . . ."

The Convention then passed a resolution, solemnly declaring: "That woman is man's equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such."

In the ensuing years, at least in the United States, women achieved practically all the goals for which they fought. Particularly is this true in the field of education. Girls' schools and coeducational facilities have become so commonplace as to be taken for granted. In keeping with the spirit of the early equal-rightists, the curriculum offered to women in the schools has continued to be practically identical to that offered men. The school system trains women to compete with men, to do all the things men do.

In a feature article on women's education in a recent *Newsweek*, a graduate of a leading woman's college said: "Vassar has fostered a feeling of brightness. They tell us constantly that we're in some way or another superior. If we were all thrown into a coed school (or with men on a job), we'd have the nerve now to assert ourselves."

True, some capable and well-educated women have appeared on the world scene who have not been spoiled by their college training, and have not permitted their success to overwhelm that peculiar modesty that is so much to be admired. Nevertheless, most persons will agree that in recent years women, in general, have become noted for their self-assertiveness, and that modern-day education has been a factor.

Does It Contribute to Their Happiness?

What about this education of women? Has instruction that encourages competition and self-assertiveness been good? Has it resulted in women who are happier and more contented? Does it make sense to educate women this way?

Analyzing the situation, Bruno Bettelheim, an eminent psychoanalyst, wrote in *Harper's* magazine: How "absurd are the ways in which we raise our daughters! We tell them early that they are very different from little boys and make them play with dolls instead of baseballs; but then, from kindergarten on through college, we provide them with exactly the same education given to boys—an education clearly designed to prepare boys for a life of competition and independent responsibility.

"Consider the contradictions which are thus thrust upon the growing girl. For fifteen years or more she is officially encouraged to compete with boys in the

schoolroom, to develop her mind and her initiative, to be second to none. She may study the same physics and history as her boyfriends, work at jobs not too different from theirs, share many of the same political and social interests. And then our curious system insists she 'fall in love' with a potential husband: she is in fact expected to love giving up what she may have loved until then, and suddenly find deep fulfillment in taking care of a child, a home, a mate. . . . The training of her youth is seemingly intended to fall away like an afterbirth."

Training women for the same type of work that men do and encouraging them to compete with men have created severe emotional problems for women. The situation certainly has not contributed to their increased happiness and contentment. The following widely circulated report reveals the appalling paradox that has resulted:

"American housewives have more material comforts, more political rights, more money, more dominance of their husbands than practically any other women on earth. Yet the majority are unhappy, unfulfilled, wracked by a nagging discontent, a feeling of unrequited potential, an overriding belief that they are second-class citizens in a masculine world. These are the results of a nationwide sampling conducted by PARADE on the question: IS THE AMERICAN HOUSEWIFE HAPPY? . . . Today's young housewife is a classic example of personified frustration."

What Is the Trouble?

A principal difficulty is that modern education endeavors to equip women for a role in life for which they are not designed emotionally, and which most of them will never fill. At the same time, it often causes them to look down on woman's domestic role. A report submitted by the United States commission on the status of women observed that "even women's colleges have given remarkably little serious thought to the better preparation of their students for homemaking."

As a result, when women marry and become involved in homemaking tasks, against which their education has biased them, they often feel discontented and unfulfilled, perhaps thinking that they have missed something in life. Or they may feel guilty for not pursuing the type of work for which they were trained. As one young woman wondered: "I was head of my class in English literature. Now I have scarcely time to open a book. Is it wrong of me to stay so involved with the house and the children?"

It was no doubt with such shortcomings of modern education in mind that the famous woman novelist, Pearl S. Buck, said: "The root of the discontent in American women is that they are too well educated. They do not need a college education. . . . The present higher education is unfortunate. It has led American women into having ideas which they can never realize when they come to maturity."

There is apparently something wrong with the manner in which young women are educated, and a number of prominent educators recommend that something be done about it. Lynn White, Jr., as president of a prominent girls' college, urged the rearing of "our daughters to be proud that they are women," and to end the "present peculiar habit of educating them as though they were men."

Elizabeth B. Hall, as headmistress of Concord Academy for girls, also urged a change in the system of educating women. A change, she said, that would "enable woman to play her proper role." In an address to a graduating class she observed: "The apostle Paul wrote a man is 'the image and glory of God: but the woman is the glory of the man' (1 Cor. 11:7). A

woman who sees herself in competition with men cannot accept this. But the woman who understands her role to be complementary rather than competitive will understand that in Paul's [the Bible's] truth lies the key to her greatest happiness."

The Bible's Truth

Those who, in the early nineteenth century, began the movement to prove "that woman is man's equal" missed the important Bible truth that men and women were created different, that they were made to complement each other and thus bring a man and woman together in a marvelous union of happiness. Those equal-rightists failed to appreciate that to be different does not mean that either men or women are mentally inferior to the other; any more than a round peg is inferior or unequal in worth to a square peg. Actually each peg is superior to the other for the role it is designed to play.

The same is true of men and women. In certain respects they are obviously as different as two differently designed pegs. Women were created to mother children, and their inherent qualities of tender love and sympathy clearly make them superior to men in the care of the young. On the other hand, men are superior in physical strength, in the application of principles, and in making decisions. God thus designed man to be head in the marriage arrangement, the one to provide guidance, direction and to be responsible for decision-making. (1 Cor. 11:3; Eph. 5:22) Happiness is realized when the differences between men and women are recognized, and when education is provided for women in keeping with their proper roles in life.

What Parents Can Do

As mankind gets farther away from an agricultural society, women need an education in a greater variety of matters. Public schools serve a commendable function in supplying information to equip women to handle the many circumstances that arise in today's complex society. Parents should, therefore, encourage their daughters to take advantage of the opportunity and absorb the knowledge available. Knowing how to read and write well, and having an understanding of such subjects as mathematics, typing, history, biology, and so forth, can be very beneficial.

Parents should also direct their daughters to take courses, if they are available, that will help them to appreciate their roles as future mothers and homemakers. This training is best started early in life at home. Mothers can show their girls how to cook, shop for food, sew and do other things connected with managing a household. The aim should be to develop an interest and desire in the daughter so that she finds enjoyment in doing these tasks. Usually people find delight in doing what they do well. So by giving home instruction, and encouraging their daughters to take practical, beneficial courses, parents can do much to further their education.

Since the present practice is to provide women with an education designed for men, parents also need to give their daughters loving guidance as to their proper role as women. They need to make clear to them that men and women were designed differently by God, for the purpose of complementing one another, not competing. Young women who learn to display a proper submissive attitude are the happiest; they find real contentment and satisfaction in the marital relationship. Parents who provide this instruction and guidance will do much to help their daughters avoid the frustrations thrust upon them in this modern world.

What About a College Education?

Will a college education best equip a young woman for her role in life? Many persons today will answer, "Yes, of course." But usually such persons put social position, money and other material values first in life, as though these were the most important things. While a college education may prove a key to unlock such worldly goals, it is apparent that they are not what bring genuine happiness, contentment and satisfaction.

It may be argued that a higher education will better equip women to be self-supporting before they marry, or in case they never do. While this may, at times, be true, it is not necessarily so. Recently a college senior registered a common complaint, that her education "has raised expectations that can't be realized." "After sixteen years of education we have no technical skills," she lamented. And another concurred: "The work outside is becoming so specialized, but we're not." A practical business training course in high school or in a business school will, in many cases, be of much greater benefit in obtaining well-paying employment.

Then, too, the fact cannot be ignored that events of our day show that the teachings promulgated in colleges breed a spirit of rebellion and disrespect for law and order. All over the world students have staged demonstrations and offered resistance to this policy or that policy, even being instrumental in overthrowing governments. This type of spirit has undermined faith in God, nurtured a God-is-dead philosophy, and turned millions of students away from the divine counsel in God's Word. The Bible is viewed as a book of myths by most college students, and as not being worthy of serious consideration.

This view toward the Bible, and its righteous principles governing proper conduct, has resulted in a terrible moral breakdown on college campuses. Feature magazine articles term it a 'moral revolution.' Sexual promiscuity has become the rule rather than the exception. Use of marijuana, LSD and heroin are, for many students, evening or weekend pastimes. Is this the type of atmosphere for a young woman? True, she may determine not to adopt these standards and attitudes. But is it wise for her to expose herself to such associations?

Understandably, a Christian woman may decide that an atmosphere that destroys faith and corrupts morals is not a blessing. Losing faith in God is certainly not going to equip her to be a better mother or a happier person. Nor is corruption of her morals going to make her a better wife. And neither will becoming steeped in the ways of the world, where divorces are commonplace, cause her to be more secure. While it is true that a college education may put her in a better position to gain social prominence, or to earn more money, a Christian woman realizes that these are not the things that bring true happiness and satisfaction. How much better for her to build strong faith, based on a knowledge of God's Word, and choose a mate who has done the same!

ENERGY FROM THE SUN

Every 20 seconds the earth receives energy from the sun equivalent to 450 one-megaton bombs, reported one of the scientists of the United States Weather Bureau's climate research division. How much energy is that? One megaton is the power equivalent of one million tons of TNT. And 450 megatons is approximately the amount of power of all the atomic bombs that are known to have been exploded by the Soviet Union and the United States. How incomparably great, then, is the dynamic energy of the sun's Creator!—Isa. 40:26.

Marriage in Cyprus

By "Awake!" correspondent in Cyprus

TRAVELING through the Cyprus countryside, you may just chance to come upon a quaint village, nestling in an olive-shaded valley, where the normal quiet of the scene has been transformed into the excited bustle that usually presages a wedding. To Cypriotes a marriage celebration is an occasion for a joyous, social get-together, for everyone is invited and few can resist the opportunity to share in the community gladness.

The preparations for the event began immediately after the marriage proposal had been made and accepted. No, it was not the boy who proposed, but, rather, his parents approached the parents of the prospective bride. This may seem strange to those who follow a different custom, but it should be kept in mind that the boy and girl in this case have doubtless known each other for a long time, perhaps since childhood. Somehow it has become known that they are partial to each other, so the parents of the boy, having assured themselves that she is a good match for their boy, go ahead with the proposal.

In Cyprus it is not the custom for the couple to do any courting until after they have been engaged officially. Thus the Cypriote girl is protected from the dangers of promiscuous dating. She marries her first and last love, and so gives herself completely to just one man. Not for her the later regrets that she may have chosen the wrong suitor.

The custom for many generations now has been for the bride to bring a dowry. This usually takes the form of some land or a little property that she inherits from her parents and that becomes her own on her wedding day. This is one of the matters considered by the parents of both bride and groom when drawing up the marriage agreement.

Engagement a Serious Matter

When both sides are satisfied, the engagement is publicly announced and the boy and girl exchange betrothal rings, to be worn on the left hand until such time as the marriage ceremony takes place. Nor is the engagement something to be treated lightly, for in addition to the public announcement, there has also been an elaborate banquet to which relatives and friends of the couple were invited. It would then be a very ticklish matter for either one to call off the engagement. In fact, in some other lands it would be almost as serious as obtaining a divorce. The couple would have to obtain a special legal document duly signed by an official of the church.

A week before the wedding date the women of the community assemble at the bride's house and begin the preparations of the numerous tasty dishes that will be served: special macaroni, dozens of round-shaped loaves, delicious cakes to be wrapped in gay napkins and presented later, one to each guest, by the bridesmaids. Other tempting dishes are also prepared.

The celebration gets under way on Friday evening usually, when hired musicians provide music for dancing in some local hall. There will probably be a violinist and a *laoudaris,* whose instrument is somewhat like a giant mandolin. If this is a conservative village, the men and women will dance separately, never together.

The feasting begins on Saturday. Then, too, in the afternoon, there is a ceremony called "spreading the mattress." A number of young married women take the bedding, consisting of long pieces of sheep's wool and dance around it singing appropriate songs. The wool is spread on a mat, sprinkled with aromatic herbs, and then the cover is sewn around it. While this is being completed, a handkerchief is spread on the center of the mattress and guests toss silver coins onto it. The coins are next tied up in the handkerchief and sewn into one corner of the mattress, no doubt to be used by the young couple on some future rainy day.

The Wedding Day

Sunday is the big day. The dressing of the bride in all her finery commences about noon, while fiddlers outside furnish suitable music. The mother of the girl is then called to put on the finishing touches, give her blessing, and tearfully, perhaps, hand her over for the ceremony. At this point the father enters, blesses his daughter and walks with her in the procession, a large throng all dressed up in their very best. The religious ceremony often lasts two hours, after which the joyful procession escorts the newlyweds to their new home. The girl's mother meets them at the entrance, swinging a censer to and fro. The bridegroom with all his might throws a large pomegranate at the lintel. Its breaking is supposed to indicate that he will be the master in the home.

Follows then a real feast of chicken, lamb and goat cooked to a delicious tenderness with herbs in a way to tempt even the most fastidious. Later young men will get up and sing special love songs they have composed for their own beloved ones, while bashful blushes and averted eyes render acknowledgment. The married couple will then perform a special dance step with slow movements, while guests get up and pin paper money all over their clothing, especially on the bride's veil. Often sufficient money is contributed in this way to pay all the wedding expenses.

Monday morning close relatives of the couple will assemble to inspect the marriage sheets for evidence of the virginity of the bride. How reminiscent this of the provisions of the marriage law given through Moses! (Deut. 22:13-17) Of course, everyone is happy if the proof appears, for if there is evidence that the girl had lost her virginity to someone other than her betrothed husband, it could lead to a divorce. Thus the fact that the single girl in Cyprus lives a sheltered life under supervision of her parents helps prepare the way for a happy and secure marriage.

Celebrations often continue to the middle of the following week, since friends bring the young housekeepers gifts of chickens and other good things, and, of course, they are entertained. But at last the newlyweds settle down to the quiet and even tenor of their married life. The music is hushed. The village resumes its normal atmosphere of peace. The light wind whispers through the grayish-green olive and carob trees.

How grand and how refreshing to find people who, despite the many useless superstitions with which it has become encrusted, still view marriage as something honorable!

Why the Problem with Today's Youth?

AS REPORTS of crime, violence and rebellion by youths increase, it becomes ever more evident that something is drastically wrong with the way they have been reared and the general influence to which they have been subjected. The philosophy that advocates a permissive attitude toward children and ignores sound discipline is undoubtedly a big factor. Commenting on this, J. Edgar Hoover, head of the United States' Federal Bureau of Investigation, observed in *U.S. News & World Report* of September 13, 1965:

"It appears that the public is beginning to gag on the steady sociological diet of excusing the conduct of teenage hoodlums because 'society has failed them.' Resort communities, racked by senseless riots, and citizens who cannot venture from their homes without being assaulted and beaten are getting fed up with pampered and insolent youth gangs. . . . Teenagers and their parents have been subjected to a foolhardy theory which condones rebellious conduct against authority, law and order, or any regulatory measures which restrict their whims, wishes, desires and activities."

The failure of many respected educators to instill in youth a respect for high codes of morality such as those found in the Bible leaves them without anything firm in life to which they can hold. They have no guide to lead them in the way that is best for them. Immature in their thinking and emotions, they are left on their own to develop their own code of living, a code that is making them an ever-increasing problem. Reporting on the popularity of narcotic drugs among university students, the New York *Times* of March 21, 1966, stated:

"The chief psychiatrist at the Berkeley campus of the University of California says that up to 20 per cent of the students there may be smoking marijuana. . . . Furthermore, he guesses that at any big-city university or sophisticated, small liberal arts college, 10 per cent of the students will experiment with LSD or marijuana. . . . George H. Gaffney, deputy commissioner of narcotics, says students take drugs because 'of the growing disrespect for authority, because some professors just don't care to set any kind of moral influence and because of the growing beatnik influence.'"

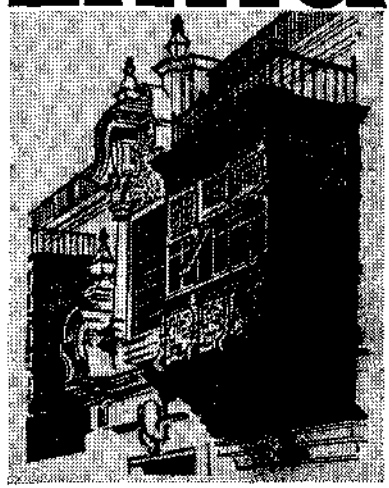
Students that enroll in religious courses in some universities have their faith in God's Word shattered by professors who paint the Bible as a book of mythology rather than a moral and religious guide of the highest value that youth badly needs. Regarding this, *Time* magazine of February 4, 1966, said: "The objectivity of the religion courses sometimes startles students, who frequently sign up to have their faith reinforced, not scrutinized. At Michigan State Dr. Robert T. Anderson, a conservative Methodist theologian, begins Religion 220 by telling his students: 'The Bible is the greatest collection of mythology in the history of Western civilization.'" But in all honesty that is not truly objective, is it?

This constant process of tearing down respect for what can build good morals from the time children begin watching TV until they graduate from high school or college can do but one thing—produce a crowd of rebellious, immoral and atheistic youth. Note what a medical student in India said, as reported in the magazine *Atlas* of March 1966:

"We have been exhorted to honesty by crooks, to patriotism by near-traitors. We have heard sexual license extolled and advocated by those who should know—and then seen what havoc it can wreak in us, in our homes, in our societies. We know the price of everything and the value of nothing because all values have been carefully and efficiently destroyed before our eyes. We pin our faith in men because we have not been given a faith in anything bigger—and when men fail, as fail they must, we are left bewildered and hopeless."

The folly of worldly wisdom is responsible for the problem with today's youth. It has ignored God's Word and given them a materialistic philosophy that has left them empty and without hope. But God's Word can supply the needs of youth. It gives healthful instruction, good moral guidance, a high code of living and the upbuilding counsel needed to produce wholesome youths. It wisely instructs parents to give discipline and love to their children. Before both it sets a vivid hope of a new era in which mankind will live in peace and righteousness.

Lima



ITS RENOWNED PAST AND EXPANDING PRESENT

By "Awake!" correspondent in Peru

ON October 12, 1492, Christopher Columbus made his first visit to the Western Hemisphere, landing on a small island in the West Indies. Only forty-three years later, in January of 1535, the Spanish conqueror, Francisco Pizarro, founded Lima, Peru. For three centuries this city, located about eight miles inland from the Pacific Ocean, was the wealthiest and most renowned in Latin America.

Pizarro first named the city *Ciudad de los Reyes,* City of the Kings. However, the name was soon changed to Lima. This is an early Spanish pronunciation of *Rimac,* the name the original Indian inhabitants of the area had given to the river that flows through the city. The river is still called the Rimac.

What is presently the central part of Lima was laid out by Pizarro. He outlined the area into 117 blocks, with a checkerboard of streets and with open plazas at intervals, a general pattern that still survives. The chief plaza around which the city was originally built is the *Plaza de Armas,* the Plaza of Arms. Here are found old landmarks, including the President's Palace and the famous cathedral. Pizarro himself laid the foundations of this cathedral in 1535. It was reconstructed in 1758, and is the most noted of Lima's many churches.

Soon after its founding, Lima became the luxurious capital of the Spanish viceroys, the first of whom arrived in 1544. The following year the first Catholic archbishop was appointed. The Inquisition was introduced soon afterward in 1570, although earlier Pizarro had introduced inquisitional procedures by strangling to death the Inca Indian chief, Atahualpa, for refusing to accept the Catholic religion.

Wealth and Beauty

The wealth of the early rulers is legendary. When Pizarro captured Atahualpa, the Indian chief offered a large roomful of gold and two rooms filled with silver as his ransom. However, after receiving this tremendous fortune, which was gathered from the far reaches of the Inca Empire, the Catholic conquerors killed Atahualpa.

Besides treasures plundered from the Indians, the boundless mineral resources from the mines eventually began flowing into Lima. The city's churches and monasteries came to glitter with silver and gold, and those in positions of power lived in splendor. Lima was embellished with magnificent palaces, beautiful carved stone portals, graceful patios and elaborate balconies. A few of these lovely carved balconies still remain, and are perhaps the most obvious legacy of Lima's renowned past. They are made entirely of wood that has been cut and carved into attractive geometrical designs and are completely enclosed with roofs and latticed shutters.

Modern Metropolis

Lima is no longer the city of Spanish colonial times. Today it is a huge, modern metropolis of close to 2,000,000 inhabitants; its population has nearly quadrupled in the last twenty-five years. The city is served by a new airport, and many luxurious hotels. And along its wide boulevards glass-faced skyscrapers reach high into the sky.

You will find in Lima what you will find in most other large, modern cities, and a few things not found elsewhere. Perhaps you are interested in going shopping. *Jirón de la Unión,* Lima's busiest street, is the principal quality-store shopping district. It is almost due south from the *Plaza de Armas.* Here you will find practically everything, including beautiful soft llama rugs and finely worked gold and silver jewelry.

Or maybe you are interested in eating. Well, Lima has dozens of public markets. In the morning hours these are beehives of activity, as the majority of Lima housewives prefer to buy in small quantities for each day. On entering a typical market, you will see neatly stacked rows of colorful fruits, piles of fresh green vegetables, hanging pieces of meat of all varieties, booths filled with canned goods, sacks of dried beans, rice, and so forth. What about prices? Well, that depends on your ability to haggle.

If you desire to eat out, you have a great variety of dishes from which to choose. Lima has every cuisine imaginable, including French, Spanish, Chinese, Japanese and North American, to name a few. However, Lima is noted for its own delicious *criollo*-style of cooking. Every evening around five o'clock the *anticucheras* appear with their small smoking charcoal pots. These give off a tantalizing aroma, as succulent kabobs of specially prepared pieces of heart are barbecued. This is served either with corn on the cob or boiled potato, and plenty of stinging hot sauce.

If you should ever visit Lima, a trip to one of the city's several fine museums would be well worth your time. There you will see artifacts depicting the life, habits, dress, customs and domestic animals of the early Indian inhabitants, including pre-Incan civilizations. Many persons find very interesting a visit to the ancient ruins of Pachacamac, about twenty miles from Lima.

Unfortunately, like most expanding cities of today, Lima has a slum area, called the *barriadas.* Here in settlements ringing the city almost half a million people live in shacks generally of cane and mud and tin. These sections have mushroomed since World War II, as poor people flock to the city for employment. The government and charitable organizations are seeking to relieve the material suffering of these people by installing freshwater systems, electric light lines and sewage piping, but the problem continues due to lack of funds and the daily influx of more people.

Although the living accommodations in these areas are lamentably substandard, Lima's mild, rainless climate helps the situation. Yes, it never rains in Lima! However, in winter, which begins in June and runs to the middle of September, the famous *garúa* or heavy mist wets the streets and requires the use of protective clothing. Even though Lima is located geographically in the tropics, summers are mild due to the influence of the cold Humboldt or Peru Ocean Current. The city's average temperature is about 59° F. in July and 71° F. in January; it seldom gets above 80° F.

Lima's People

The average Limanian is friendly, polite and anxious to help visitors. He takes

pride in his culture and will respond rapidly to respectful, kind treatment. The majority of the people are of mixed Spanish and Indian descent, and there are many residents who have Negro and Oriental blood. One noteworthy characteristic is the care that people pay to their appearance; especially the *señoritas*, who are noted for their beauty and gracefulness.

As in most cities, different social classes are apparent. In Lima now, there is a rising middle class composed of small shop owners, skilled workers, office employees and workers in different branches of government. This middle class is the moving force behind the tremendous housing boom presently in progress. Many new residential areas have been opened up and others are planned.

Very much like people elsewhere, the ambitions of the majority of citizens are toward materialistic goals. However, they pursue them a bit more leisurely in Lima. Employees generally begin work at 8:30 in the morning, and their employers and other executives often arrive about 10 or 10:30 a.m. Then, of course, in the middle of the day a long lunch and *siesta* is enjoyed.

Religion—A Link with the Past

One thing that has changed little since Pizarro endeavored to force Atahualpa to accept Catholicism is the religion. It is predominately Roman Catholic. But interestingly, as *The World Book Encyclopedia* (1966) observes, some "people mix Catholicism with ancient Indian beliefs. Many Indians attend Catholic services, but also worship spirits of the Inca religion."

A visit to the famous cathedral will give one some idea of the form of worship of the majority of Limanians. Inside, the altars are adorned with intricately carved wooden panels that support artistically formed images of Jesus, Mary and other Catholic "saints." The images wear golden crowns with inlaid jewels, and expensive robes covered with precious gems and woven designs of gold and silver thread. Devout worshipers at all hours of the day place lighted candles before their favorite altar and kneel to pray in the flickering light of hundreds of candles. The cathedral is also the scene of pompous ceremonies of state attended by the president and high officials of government.

The majority of Limanians are steeped in the worship of idols. During the spring month of October a prominent procession in honor of such a religious idol attracts the following of hundreds of thousands. The book *The World and Its Peoples—Brazil, Peru, Boliva* (1965) explains:

The image "is considered an apotheosis of divinity and has been given the name *Señor de los Milagros* (Lord of the Miracles). The people refer to it, and even directly address it, as though it were a living being. They often simply call it the Señor (Lord). . . . When the Señor is not able to return to his own church in the evening and is kept for the night in one of the churches along the route, it is said that *'El Señor ha dormido'* (the Lord has slept) in that church." Prayers, too, are made directly to this image.

Knowledge of the Bible itself is generally lacking among these people, however; and this is a need that Jehovah's witnesses in Peru are endeavoring to fill. Jehovah's witnesses are an expanding religious organization in Peru, having grown from only twenty-two ministers in 1946 to over 2,400 active preachers of the Kingdom good news today. Hundreds of these ministers are busy throughout Lima aiding others to get acquainted with the Bible and showing all honest-hearted persons God's promises of a righteous new system of things.—2 Pet. 3:13.

FIGHT FOR FAITH

JESUS CHRIST set a high standard for his followers. He remained obedient to God's laws even though this brought upon him ridicule, persecution and eventually death at the hands of opposers. Ever since, true Christians have had to fight to remain faithful to Almighty God and his righteous laws.

Among God's laws applicable to Christians is the one prohibiting the use of blood, particularly the using of it as nourishment for the body. The decision of the Christian governing body in Jerusalem in the first century stated: "Holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and *from blood and from things strangled* and from fornication." (Acts 15:28, 29; Gen. 9:4; Lev. 17:10-14) The following is the personal experience of a woman in her efforts to remain obedient to this law, as told in her own words:

At the age of eleven I had rheumatic fever, which affected the mitral valve of my heart. This caused what is called *stenosis*, or a narrowing of the mitral valve. This meant that normal circulation was impeded because the blood had difficulty passing through this valve. As a result, I was left weak and sickly. At times I could hardly breathe. Due to this condition I was unable to exercise and lead a normal life. If I would get a cold, respiration would become even more difficult. So I was constantly given antibiotics such as penicillin.

The doctors were aware of my heart condition, but at the time there seemed little that could be done to improve my health. Open-heart surgery had not yet been developed. I was not even able to go to school regularly. However, it happened that there was a school just across the street from my home and the teachers would visit me and bring me homework. In this way I was able to get an education.

Obtaining Faith in God

As a youngster I knew nothing of the Bible and its righteous principles. I believed in God, but not according to accurate knowledge. It was after I grew up and married that I first began to make a serious study of the Bible and learn concerning God's wonderful provisions of life in a new system of things. It was appreciation for this knowledge that prompted me to dedicate my life to Jehovah God and symbolize this dedication by water baptism. That was on December 7, 1961.

At this time I was receiving treatment in a military hospital in San Juan, Puerto Rico, as my husband is a retired army officer. By then open-heart surgery had been developed, and the doctors at this hospital were of the opinion that I should have an operation. They recommended that I go to a military hospital in the United States.

Efforts to Obtain Treatment

So, on January 22, 1962, I was admitted to Brooke General Hospital at San Antonio, Texas. On examining me, the doctors decided that I should be operated on. Since I now had an accurate understanding of God's Word, I would not accept blood transfusions in connection with the operation. The Bible was clear that Christians should keep free from blood, and this would include taking it into the system either through the mouth or as nourishment through the veins. I explained my position to the head surgeon and also the cardiologist. The blood specialist said that due to my anemic condition I would need to have a transfusion of a considerable amount of blood if the operation were to be performed. But this I could not agree to receive.

The doctors asked me many questions as to the reason for my stand. I showed them scriptures on the matter, but they were not convinced. They tried in many ways to get me to change my mind. They talked to me about my son, urging me to think of him. They said that I had only six months to live because the mitral valve was closing and, when it finally did, I would die. But I was determined not to compromise. I had faith that God would provide a way without my violating His laws. So I was dismissed from the hospital, and returned to my home in Puerto Rico.

Although I did not die in six months, my condition continually became worse. I kept on receiving treatment from the doctors at the local military hospital. Then, one day, I heard about a doctor in New York City who performed open-heart surgery without the use of blood transfusions. That was in 1963. So I went to New York to see this doctor.

He agreed to do the operation without blood, and so I was admitted to the hospital. On the fifth day, the night before the operation was to take place, this doctor came to my room with a paper for me to sign. The paper gave the doctor authority to use blood in case of an extreme emergency. In other words, he agreed not to use blood, but in case he had to, then he would have permission to do so. When I refused to sign, the doctor became angry and gave orders to dismiss me from the hospital that very night.

So once again I returned to Puerto Rico, this time very ill. I could hardly breathe. I would wake up at night almost asphyxiated, and when sitting at the table for meals I would nearly faint for lack of breath. In the meantime the doctors at the military hospital continued to try to persuade me to accept blood. My husband, too, who is not one of Jehovah's witnesses, thought I should agree to it. Other members of my family were also using pressure. But I continued praying to Jehovah to give me strength to remain faithful to his requirements.

Efforts Rewarded

Finally, in July 1965, there appeared an article in the *Awake!* magazine about open-heart surgery without blood. This article even mentioned a doctor in New York City who performed such operations, Dr. Charles P. Bailey. So I immediately wrote this doctor explaining my case. I also explained to him that under no circumstances would I agree to the use of blood, and mentioned to him the trouble that I had with the other doctor in New York. He answered my letter and said that he would perform the operation. He said that, rather than their seeking permission to use blood in an emergency, a paper would be provided for me to sign that would free the doctor from responsibility in case anything should happen because of not using blood.

So, on October 18, 1965, I was admitted

to St. Barnabas Hospital in New York. The night before the operation they brought me the paper to sign; it stated that no blood would be used. Incidentally, this paper became misplaced and another had to be brought for me to sign. Later the original was found. The nurse had put it in her pocket and forgotten it.

That night the doctor visited my room to ask me if I was sure about my decision not to accept a blood transfusion. He said that my husband had agreed to the use of blood if necessary. I explained that my husband was not of the same faith as I, and that my decision was based on God's law forbidding the use of blood. The doctor acknowledged that I was of age and was qualified to make my own decision on the matter, and said he would respect my wishes. So, on November 3, 1965, he performed the entire operation without the use of blood.

The operation was a complete success. The doctor found that the mitral valve opening was very narrow, measuring one centimeter, and that there was what is called *subvalvular stenosis* on the right side particularly. Scar tissue had developed below the mitral valve opening and this had to be removed and the valve itself had to be reconstructed. No artificial valve was put in, but, rather, the defective valve was reconstructed using tissues from the heart itself. The whole operation took ten hours.

A heart-lung machine was used to channel the blood through the machine while the heart was being operated on. At the same time *hemostasis* was used, which means that care was used to tie all the veins and arteries so that a minimum amount of blood would be lost. Also, cautery was used for cutting instead of a knife. Only about five pints of blood were lost, according to the doctor's report.

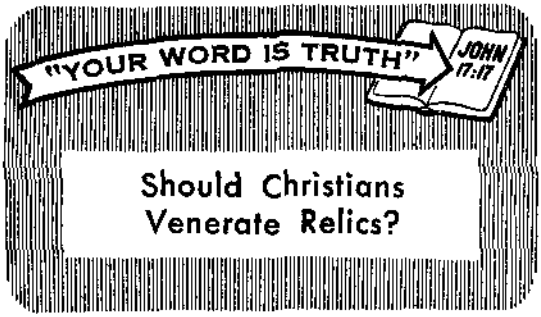
Five days afterward I was walking around the hospital with the aid of the nurse. My release from the hospital came twenty-five days later. Now, after eight months, I have regained my strength and feel better than ever before. I am able to do my housework just like any other ordinary housewife. Whereas before I had to send out my washing and could do hardly any work in the house, now I wash and clean and feel completely normal. Blood tests show that I am in fine condition. I never have trouble breathing nor am I bothered with spells of asphyxia.

I am indeed thankful that there are doctors who are willing to respect one's beliefs, and who will use their skill in harmony with God's law prohibiting the use of blood. Especially am I grateful to Jehovah God for his guidance and support. After four years of fighting to live and, at the same time, to remain obedient to God's law, I feel that my fight for faith has been rewarded.

Millions Blind

It is reported that there are more than ten million persons in the world who are physically blind. Of these, 2.5 million live in Asia. One in every 250 persons in India suffers from blindness. Why? Malnutrition, infectious disease and lack of medical help are among the reasons. For example, 80 percent of those in Ceylon who are blind have lost their sight due to malnutrition.

Even more persons suffer from another sort of blindness; they have no spiritual sight. They fail to see in creation reason to believe in God, or, perhaps even professing to believe in God, they fail to see in the events of our day fulfillment of his prophetic Word. Why? Again, the difficulty is usually malnutrition, lack of spiritual food. People just do not read the Bible the way they should.



FOR centuries many deeply religious persons have venerated relics. Such items have included the supposed remains of Christian "saints," or articles they once used. Items allegedly belonging to Jesus Christ have also received reverential treatment. Doubtless many persons have been filled with awe at the very thought of being privileged to see such things. Some have made long pilgrimages to famous shrines containing religious relics, perhaps seeking miraculous cures. But, is there a Christian basis for veneration of relics?

From the Latin poet Ovid we learn that the "Busta Nini," or "Tomb of Ninus," was one of the monuments of ancient Babylon. Ninus was Nimrod, "a mighty hunter in opposition to Jehovah." (Gen. 10:9) In Egyptian mythology his counterpart was Osiris. Regarding relics of Osiris it has been said: "Egypt was *covered* with sepulchres of its martyred god; and many a leg and arm and skull, all vouched to be genuine, were exhibited in the rival burying-places for the adoration of the Egyptian faithful." Being a nonexistent false god, Osiris never had a leg, arm or skull at all.—*The Two Babylons,* by Alexander Hislop, pages 176-181.

In its Acts and Decrees, the Council of Trent condemned those who maintain that "veneration and honor is not due to relics of saints." However, the Roman Catholic Church has been faced with the problem of fraudulent relics. "In the Theodosian Code the sale of relics is forbidden," says *The Catholic Encyclopedia,* "but numerous stories, of which it would be easy to collect a long series, beginning with the writings of St. Gregory the Great and St. Gregory of Tours, prove to us that many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent." (Volume XII, page 737) Admittedly, Christendom, like ancient Egypt, has had its share of fraudulent religious relics.

Commenting on Buddhist attitudes in Ceylon, Professor John B. Noss wrote: "The devotional zeal of the Buddhists of Ceylon has been nourished through the years by the relics brought over from India. These include what the devout believe are the begging-bowl, the left canine tooth, and a collar-bone of the Buddha. Impressive shrines—now of great age—house these treasures." (*Man's Religions,* page 186) Thus it is seen that adoration of religious relics is a part of the worship of some who do not claim to be Christians, just as it has been a practice in pagan lands of antiquity.

Regarding the development of relic worship among professed Christians, Professor George Foot Moore has stated: "Originally prayer was made *for* the martyrs, but this seemed derogatory; it was more fitting to pray *to* them, seeking their intercession with God. Chapels were built at their tombs or on the scene of their martyrdom, their relics were enshrined in the churches. To the sacred legend of the martyr were added narratives of signal answers to prayer at his tomb or miracles wrought by the relics. Men resorted to his shrine for supernatural help, and it became the seat of a popular cult." (*History of Religions,* Volume II, page 226) So, veneration of such relics was not an early Christian practice; it was a later

development. However, let us examine relic worship from the Biblical point of view.

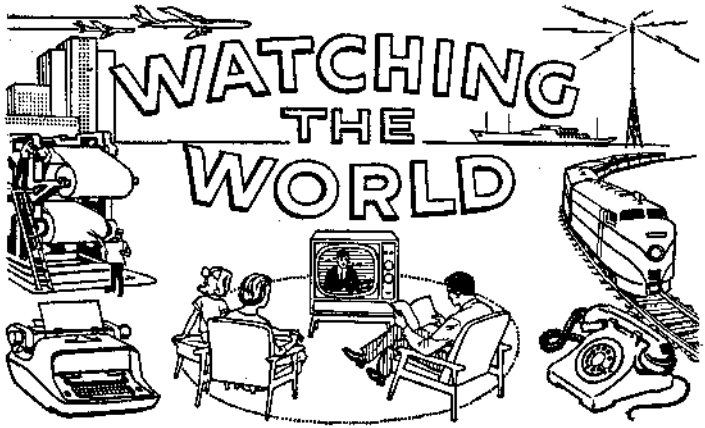
The Bible does not indicate that the Israelites, while in bondage in Egypt, joined in any adoration of religious relics there. It is true that the patriarch Jacob died in Egypt and his remains were carried into Canaan for burial "in the cave that is in the field of Machpelah." (Gen. 49:29–50:14) But the Scriptures do not show *that they were thereafter venerated* as religious relics. The Bible says that "Joseph died at the age of a hundred and ten years; and they had him embalmed, and he was put in a coffin in Egypt." (Gen. 50:26) Yet God's Word does not state that his body became an object of adoration by the Israelites.

Under Jehovah God's direction, the prophet Moses led the Israelites for forty years. Then, at the age of one hundred and twenty years, Moses ascended Mount Nebo, viewed the Promised Land, and died. (Deut. 34:1-8) Michael the archangel disputed with the Devil about the body of Moses. (Jude 9) Possibly, Satan sought to use it to ensnare the Israelites in relic worship. But the Devil was foiled. Understandably, the Israelites mourned due to the death of Moses. Nonetheless, they never venerated his remains, for the Bible states: "Moses the servant of Jehovah died there in the land of Moab at *the order of Jehovah . . . and nobody* has come to know his grave down to this day."—Deut. 34:5, 6.

In Christendom, some advocates of relic adoration have endeavored to support their views by using 2 Kings 13:21 and Acts 19:12. At 2 Kings 13:21 we are told: "It came about that as they were burying a man, why, here they saw the marauding band. At once they threw the man into Elisha's burial place and went off. When the man touched the bones of Elisha, he immediately came to life and stood upon his feet." Yes, this was a miracle. But, had the lifeless bones of the prophet themselves miraculously brought the man to life? Dead Elisha could resurrect no one. (Eccl. 9:10) This resurrection must be attributed to the miracle-working God, Jehovah, who effected it by means of his holy spirit, or active force. Also, the Bible does not say Elisha's bones were ever venerated. Only Almighty God should receive veneration, honor and worship.

Acts 19:11, 12 reads: "And God kept performing extraordinary works of power through the hands of Paul, so that even cloths and aprons were borne from his body to the ailing people, and the diseases left them, and the wicked spirits came out." Please note that it was God who *performed "extraordinary works of power"* through Paul. The Scriptures do not say that Paul independently wrought such miracles or that he ever accepted veneration from any human. And, when Cornelius did obeisance to Peter, that apostle "lifted him up, saying: 'Rise; I myself am also a man.'" (Acts 10:25, 26) No; the apostles did not want to be worshiped while alive as humans. How, then, could we imagine that they would desire to have their remains venerated?

Christian worship should go to no creature, but to the Creator, Jehovah God, alone. (Rev. 19:10; Rom. 1:24, 25) All *forms of idolatry must* be shunned by those who would have God's approval. (Ex. 20:4-6; 1 Cor. 10:14; 1 John 5:21) Hence, there is overwhelming Biblical reason to avoid adoration of religious relics. Additionally, history shows that veneration of relics is of pagan origin and that there have been many admitted frauds. *In the face of such evidence and* so as to worship God with spirit and truth, it is essential that Christians refrain from venerating relics.—John 4:23, 24.



Portugal Jails Witnesses

◈ Forty-nine of Jehovah's witnesses and other interested persons, on July 9, were found guilty by the Criminal Court for Political Affairs of so-called crimes against the security of the Portuguese state. According to the New York *Times*, Judge Antonio de Almida Moura, who read the sentence, said the Witnesses were not on trial for their religious beliefs but for preaching from door to door a doctrine "against the established social order." In truth, Jehovah's witnesses are neutral as to the political affairs of the nations and their message proclaims the kingdom of God as the only hope for mankind. Is that a criminal offense? Thirty-nine Witnesses were jailed for terms ranging up to as much as five and a half months, and ten interested persons received suspended sentences. In addition, all lost their "political" rights for four years.

Violence and Thievery

◈ For several days the streets in Chicago's West Side resembled a battle zone. Screaming, shouting youngsters ran unrestrained through the streets. Some tossed Molotov cocktails (fire bombs) at passing vehicles; buildings were set afire; rifle shots rang out. Looting and destruction were visible everywhere. There were the dead and wounded too. Finally, Governor Otto Kerner called out 4,000 National Guardsmen on July 16. They came armed with rifles, bayonets, pistols, machine guns and tear-gas grenades. For the first time in four days a relative calm returned to the charred ghetto. Negro leaders appealed to the people to settle down and to try nonviolent methods to achieve their aims.

On July 18, in the Hough area of Cleveland, Ohio, a riot broke out. A woman was shot and killed and four policemen were injured by bricks and bottles. On the following night a man was killed in an exchange of gunfire between the police and snipers. The Ohio National Guardsmen were called in. Looters carried stolen goods away.

On July 18, in the racially troubled East New York section of Brooklyn, New York, a string of disorders sent 200 police into the area to disperse the milling crowds.

On the same day, in Jacksonville, Florida, whites and Negroes clashed in the streets.

World Famine

◈ U.S. Secretary of Agriculture Orville Freeman warned, on July 9, that the world would run out of food in 20 years at the present rate of population increase. The threat of famine in Asia and elsewhere, he said, could be averted only by an overall improvement in agricultural production.

Tashkent Quakes

◈ A published United Press International report stated, on July 6, that at least 24 earthquakes, including eight severe shocks, have struck the central Asian city of Tashkent in a period of 36 hours. The city, a Soviet provincial capital of more than one million persons, has been about one-fourth destroyed by more than 600 tremors that have ripped through it since April 26.

Obesity, a Rising Health Hazard

◈ The United States Public Health Service came out with a report in July stating that obesity among Americans is a major public health problem. People, as a rule, are eating more and exercising less, which can lead to only one conclusion—overweight. The health report pointed out that obesity is associated with a number of chronic disorders, including diabetes, heart disease and respiratory disorders, and that fat people who are otherwise healthy are more likely to develop major illnesses and die at an early age. The experts say that the best way to lose weight and keep it off is to step up physical activity and to make a permanent change in eating habits, namely, to eat less.

Caterpillar Invasion

◈ Canada has been afflicted with one of the worst plagues of tent caterpillars in a decade, say officials of the agriculture and forestry departments. The caterpillars are chewing leaves off forest and ornamental trees and shrubs. The infestation of caterpillars has spread into Quebec, Ontario, and the western provinces. The "American" species

attacks cherry trees, including wild-cherry trees along fence rows, and apples, including the ornamental crab apples used in home gardening. The "forest" species attacks poplar, oak, willow and elm. The forestry official stated that whole trees have been denuded of leaves. The caterpillar infestations run in cycles of 10 or 11 years and it is hoped that 1966 is the peak of the cycle.

"Black Power"

◈ What is "black power"? It is a phrase that has received much publicity in the United States particularly, and it seems to mean different things to different people. Roy Wilkins, executive director of the National Association for the Advancement of Colored People, stated: "Black power means . . . separatism . . . wicked fanaticism . . . ranging race against race . . . in the end only black death." He attacked black power as "the father of hatred and the mother of violence." Lincoln Lynch, an associate of the national director of the Congress of Racial Equality (CORE), talks of "black power" as a "reawakening of racial pride." Stokely Carmichael, who is chairman of the Student Nonviolent Coordinating Committee, asserts that all the debated phrase means is a desire to bring black people together to make an effective fight against a common source of oppression. Whatever the meaning, the unity of Negro organizations has been shattered by the rising cry of "black power." A battle appears to be underway for the minds and hearts of the great mass of Negroes. Dr. King said: "The choice is no longer between nice little meetings and nonviolence. It is between militant nonviolence and riots."

Cigarette Deaths

◈ The Surgeon General of the United States, Dr. William H. Stewart, recently noted that 250,000 premature deaths occur each year among cigarette smokers. He added that, despite two and a half years of emphasis on the health hazards of smoking, half of America's teen-agers are regular smokers by the time they are 18. Even though there is a great awareness of the hazards of cigarette smoking, the habit is deeply ingrained and so is not easily broken, the report said. It further stated that lung cancer, fifty years ago a rare disease, will kill 50,000 people in 1966; 40,000 of them presumably as a result of cigarette smoking. Heart attacks now prematurely kill about 100,000 cigarette-smoking men and women every year.

Friars Helping Mafia

◈ A published Reuters report stated that, on July 6, two bearded Sicilian friars were jailed for eight years by an appeal court for helping the Mafia blackmail rich landowners with threats of death. Three lay assistants from the monastery were jailed for 24, 17, and 14 years respectively for criminal associations with the Mafia, theft and other crimes.

***Delinquents and* Working Mothers**

◈ New Zealanders have found that about 80 percent of the teen-agers who have come before the Auckland juvenile crime prevention department this year come from homes with working mothers. The situation is particularly acute because there is little that can be done about it. Many mothers are forced to work to support their families. Constable P. E. Blaiklock, who is working on the Boystown project, pointed to broken homes and drink as major causes of juvenile crime in New Zealand.

War on Pollution

◈ An intensive study showed that pollution affects almost every walk of American life, from the big city to the remote countryside. According to the New York *Post*, July 12, studies reveal that it would cost Americans $75,000,000,000 over 15 years really to clean up pollution, but authorities admit that it would be worth it. Pesticides that get into the water and the soil never can be absorbed and are gradually changing the aquatic pattern of the U.S. Scientists were amazed, said Senator Gaylord Nelson, to discover that DDT existed in the fatty tissue of Adelie penguins in the Antarctic. These penguins live in the Antarctic and do not migrate. No sprays have been used in the Antarctic. Yet DDT is found in the penguin's fat. The only way it could get there is through drifting with ocean currents. Austin N. Heller, New York city's new chief in charge of Air Pollution Control, said that unless determined action is taken now, he envisions city residents within 20 years walking around with oxygen tanks strapped to their backs. "Yes," he admitted, "I'm plenty worried."

Pity the Motel Owner

◈ It was once the dream of man to build himself a house by the side of the road and to be a friend of man. But today the motel owner with his houses alongside the road finds this hard to believe. One report says: "It is traditional that guests steal towels, sheets, shower curtains and glasses, but today, with the family auto parked only a few feet from the door, as in most motels, they also steal TV sets, king-size mattresses, lamps, bedside tables, chairs and the carpet off the floor." No one

gives the motel owner more trouble than Mr. and Mrs. Average. "It's the ordinary good' people that I wish would live up to their reputation," one owner said.

Divers of the Deep

◈ Over the last two years United States scientists have been studying the diving capacity of seals. Instruments were attached to each seal before its release. When the seals returned to the point where they were released, the instruments showed that the seals' deepest dive was about 1,950 feet. The longest underwater spell was 43 minutes and 20 seconds.

Some whales are known to have greater capabilities than this. A sperm whale was caught in a sea cable at a depth of over 3,000 feet. Bottle-nosed whales have remained submerged for 2 hours after harpooning. How a diving mammal copes with the great pressures at such depths is still a mystery to scientists.

Horses Stage Comeback

◈ Some years ago Kitchener dairy replaced its horses, which were pulling its milk wagons, with trucks. Six years later, 1966, it is retiring half of its fleet of trucks and is replacing them with horse-drawn wagons. Sentiment did not inspire the return of the horse. A two-year study showed the horse more economical, efficient, consistent and speedy. To maintain the fleet of trucks cost $25,000 a year. Horse maintenance ran only $365 a year. A good horse can be bought for $400 while a truck costs about $6,000 and hay and oats are cheaper than gasoline and oil. Horses can be faster on certain runs. Some horses are more durable than trucks. One horse worked for 20 years. And what is more, the public seems to like the idea of the horse making a comeback.

Heat Wave

◈ The eastern part of the United States and Canada was struck by a heat wave during the latter part of June and the first half of July. In New York city the average maximum temperature for the first 13 days was 94 degrees, almost four degrees above the hottest July on record in the city, which was in 1955. Between June 21 and July 14 there were only five days in which the temperature did not reach 90 degrees. With the record heat, the death rate of the city of New York rose to a record of 2,250, about 650 above normal for a week. In St. Louis, Missouri, temperatures soared above the 100-degree mark five consecutive days. Deaths caused by the heat reached 69 there.

Time is running out!

The world scene is constantly changing. And even more drastic changes are still future. Soon world peace will come to stay. No more will violence, sickness or death haunt man's days or fill his nights with dread. But world peace will not come until those destroying the peace are removed. That is God's work—which he has promised to complete *in our generation*.

Follow these vital developments. Keep awake! Read *AWAKE!* regularly. One year, 7/6 (for Australia, $1; for South Africa, 70c). Time is running out! Act now!

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Awake!

"I Am the Way and the Truth and the Life"

Probing the Mystery of Ancient America

Will You Have a Cup of Tea?

Priests Who Want to Marry

SEPTEMBER 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Should Pastors Unionize?

"UNIONS FOR CLERGYMEN." Thus read the headline of a report appearing in a popular United States news weekly recently. It told of efforts on the part of Roman Catholic clergymen, and especially the assistant pastors, to unionize in Los Angeles, California, in Detroit, Michigan, and in Oklahoma City, Oklahoma.

Not that this unionizing is limited to Roman Catholic pastors. The same report told that early in May of this year a committee of seven Episcopal priests, together with a deaconess and a rector's wife, had met to draft a constitution for a clerical union of the 1,000 Episcopal clergymen in California.—*Newsweek*, May 9, 1966.

What is behind these efforts of pastors to unionize? Of course, their desire is primarily to improve their lot, financial or otherwise. Regarding the plight of the Roman Catholic assistant pastors, "Msgr." John D. Conway, who at the same time is an authority on canon or Roman Catholic Church law, noted: "An assistant priest can be 50 years old and still be treated as a child by his superiors. A bishop can order an assistant priest around without consultation with him and his pastor even though canon law requires consultation with the pastor. There are channels of communication, but they don't work out. Organized leverage may be in some cases the only way to establish communication."

The pastors taking the lead in organizing the Episcopal clergy of California stated that their purposes were to protect them from their superiors, from the arbitrary actions of their bishops, to get more equitable salary distribution, to gain unemployment insurance and to get legal contracts between the clergy and their bishops, on the one hand, and, on the other hand, to protect the clergymen from their flocks, as it were, from the local vestries and church boards. As one of them put it: "Negotiation is ineffective unless it proceeds from a position of power. And we don't think it will take long to get it." The Episcopal unionizing pastors speak of gaining a "position of power," and their Roman colleagues of "organized leverage," both, therefore, advocating the use of pressure or force to gain their ends.

But does all this make sense? A pastor is supposed to be a shepherd; that is what the word literally means, it coming from the root "to pasture." Does a shepherd need to organize with other shepherds to protect himself from his own flock? If that

seems to be necessary, there must be something wrong with both the shepherd and his flock; and apparently something wrong with the way the shepherd has been leading or teaching his flock for him to need to resort to the "power play," as it is called, to get what is right.

The same applies to the pastors' organizing to protect themselves from their bishops, literally, their overseers, to whom the pastors themselves are as a flock. Is there not something woefully lacking with religious organizations professing to be Christian, when such secular tactics, those borrowed from the economic war between capital and labor, seem to become necessary? Certainly no precedent for unionizing pastors can be found in the Sacred Scriptures.

The apostle Paul had the "anxiety for all the congregations." No question about his being a hardworking shepherd. But did he think it necessary to organize with other missionaries or overseers to protect themselves from their flocks? Or did Paul exert pressure so as to choose where he *would minister?* (2 Cor. 11:28; Gal. 2: 8-10) Not that his flocks were always generous and considerate. At times they failed to contribute even the bare necessities to sustain Paul in the ministry. What did Paul do? Organize or in some other way exert pressure to procure a decent salary, as some of the modern pastors are doing? *Far from it! He simply went to making* tents to pay his expenses, until such time as they saw their privilege of contributing toward his expenses, which the Christians at Philippi did.—Acts 18:3, 4; 1 Cor. 4: 11-13; Phil. 4:10, 15, 16.

Should not the entire relationship between those professing to be Christians be based on love, and all service and giving be voluntary? In fact, the apostle Paul made this his boast, that he was not depending upon others for support of his ministry. He had learned to be self-sufficient and knew how to get along with either little or much. (1 Cor. 9:15-18; Phil. 4: 11, 12) Should not Christian overseers or presiding ministers be governed by unselfish, principled love in dealing with their ministerial assistants, and should not the presiding ministers deal with their flocks and their flocks deal with them in the same way?

What is needed is the resort not to force, to unionizing, but to the principles that Jesus Christ gave his followers for dealing with one another, namely, those of justice and love. "Just as you want men to do to you, do the same way to them"; that is justice. And further, "By this all will know that you are my disciples, if you have love among yourselves." How far *removed is that kind of love from resorting* to force to gain one's ends! Applying such Christian principles would eliminate all need of Christians to organize to protect themselves from one another!—Luke 6: 31; John 13:35.

It is a well-known fact that there is a great shortage of pastors in Christendom. The clerical profession is becoming ever less sought after. The fact that pastors should feel it necessary to unionize, that they should find conditions that cause them to resort to such methods in dealing with their flocks and their superiors, is but another evidence that Christendom is *not practicing* true Christianity, for Jesus said: "By their fruits you will recognize them."—Matt. 7:16.

Happily, though, there is no unionizing activity among the overseers, presiding ministers or ministerial assistants associated with the Christian witnesses of Jehovah. Among them there is no salaried clergy class. In fact, they do not even have a 'clergy-laity' distinction, for they know that Jesus said: "All you are brothers." —Matt. 23:8.

"I am the way and the truth and the life"

The way back to God, truth and life everlasting are basic needs of dying mankind. How are these fulfilled in Jesus Christ?

DISTINGUISHED teachers of ancient times referred to their doctrine as "the Way." Buddha claimed that he was the rediscoverer of an old path, long lost, into the reality of things. Lao Tzu, founder of Taoism, called his teaching "the Way." However, none of these teachers taught men about God as did Jesus Christ of the first century of our Common Era. Their teachings became permeated with demonism. Christ shunned all demonism. And he, as no other man, taught that God was mankind's heavenly Father, instructing his followers to pray: "Our Father in the heavens, let your name be sanctified." —Matt. 6:9.

It was Jesus Christ who brought home to men how truly fatherly God is, and with what childlike confidence we can draw near to him. Jesus gave us the happy feeling that to turn to God is like turning to a loving father, which all men, because of the mounting problems of our day, desperately need to do.—Rom. 8:20-31, 34; 2 Cor. 5:20, 21.

Shortly before his death, Jesus said to his apostles: "In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be. And where I am going you know the way."—John 14:2-4.

But Thomas, an apostle of Jesus Christ, was not that sure. "Lord," he said, "we do not know where you are going. How do we know the way?" Jesus then said to him: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:5, 6) Jesus was returning to his Father in heaven: "I am going my way to the Father," he said. "I am going my way to the Father, because the Father is greater than I am." (John 14:12, 28; 17:5) In John chapter 16, verses 10 and 28, Jesus emphasized this very point of going to the Father: "I am going to the Father and you will behold me no longer." "I came out from the Father and have come into the world. Further, I am leaving the world and am going my way to the Father."

In Jesus Christ alone we find what is literally and spiritually true, namely, that he leads men to the Father and that 'no one can come to the Father except through him.' Christ declared that he was the way to God, because by following in Jesus' footsteps closely men would come to know the heavenly Father. They would learn to know the true God as he really is and not as they imagined him to be. All of their

misconceptions of Him would vanish. Their misunderstandings about the Father that had deceived and caused them to wander in darkness would then, through Christ, be cleared up. Their joy at being reconciled or reunited with God would thus be fulfilled.—2 Cor. 5:20, 21.

Knowing that God is pure and holy, some have feared coming to God in their sinful condition. (Isa. 6:1-7) But seeing what a loving God he is, they are encouraged to come to Him through that new and living Way, Jesus Christ. What they see through the life of Christ is not a god as portrayed by false religions of the world, a god who delights in tormenting souls in purgatory or in a burning hellfire, as they may have believed, but a loving Father who comes to meet them and welcomes them back into peaceful relationship with himself, as Jesus so beautifully taught in his illustration of the prodigal son. (Luke 15:11-32) Through Christ they learn that Jehovah God is not cold and hard and implacable, as false religion had taught. They learn that Jehovah is a loving Father, wise in understanding, tender and most gracious. (Ex. 34:6, 7) 'I am the way,' declared Jesus Christ, 'the One through whom you can learn more about God, the very Source of life. Follow me!' —Ps. 36:9; Matt. 16:24.

The Way

How is Jesus Christ "the way" to the Father? He is the One who has made known the Father's will. (John 8:28, 42) In him we see the only path to the Father and to life everlasting. When many of Jesus' disciples left off following him because of some things they could not comprehend, Jesus then said to his apostles: "You do not want to go also, do you?" Simon Peter answered him: "Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God." (John 6:67-69) Peter recognized Jesus as coming from God and as the way to God, who is the Source of everlasting life. If we maintain this same appreciation of Jesus that Peter showed, we, too, will be showing that we recognize Christ as "the way."

Jesus is "the way" also by his example. His is the perfect life to be imitated. Jesus' apostle Peter writes: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." What sort of an example did Jesus leave for us? Peter answers, in these words: "He committed no sin, nor was deception found in his mouth. When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness." (1 Pet. 2:21-24) Jesus' example also aids us to come to know and please the Father, the Source of life everlasting, by showing us what kind of life we must live. The way to God is to follow Christ closely.

Jesus also is "the way" to the Father by virtue of his sacrifice. By offering up his perfect human life for the sinful offspring of Adam, Christ made it possible for imperfect men to draw near to God through faith. Paul makes this point clear, saying: "Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us." "Since we have a great priest over the house of God, let us approach with true hearts in the full assurance of faith." —Heb. 9:24; 10:21, 22.

Hence by obeying the commandments of Christ, by imitating his example, by de-

pending on the merits of his ransom sacrifice, we show that we recognize Christ as the way to the Father, who promises to bless Jesus' anointed followers with life in the heavens and the "other sheep" with everlasting life on earth.—Luke 12:32; John 10:16; 3:16.

The Truth

Christ is also "the truth." "I am the way and the truth," he says. He is in opposition to all that is false, including false religion. He is the realization of the truth to which the shadows of the Mosaic law as well as the prophecies of the Hebrew Scriptures were pointing forward. All those things of a prophetic kind were focused on him. He was the living Truth of those revelations of God's purpose, the things to which God had sworn. He is no shadow, but the true Messiah, Christ. —Col. 2:17.

With Jesus' being born on earth, his coming into the world at the time of his baptism in water, his three and a half years of public service in behalf of God's kingdom, his death in faithfulness to God, his resurrection from the dead and his exaltation to heaven, with all these historical events, God's truth arrived in the person of Jesus Christ. The whole career of Jesus Christ, therefore, was one of bearing witness to the truth. Since he is the King of God's kingdom, God's Messianic kingdom as represented in Jesus Christ is the truth; for the purpose of bearing witness to it Jesus was born and came into the world.—John 18:37.

In view of the fact that Jesus Christ is "the truth," as he himself said in John 14:6, we must have the correct belief about him. The way to the Father is by knowing the truth about Christ. This is also the way to everlasting life. (John 17:3) Merely to have an intellectual concept of Christ or to have thoughts and notions about Christ is not what is meant by knowing him. To know Christ is to live the teachings of Christ, to apply this whole matter of Christianity to one's life, to let his words and example mold our lives according to the Model God has given us. By doing this we show that we know the truth and that the truth has liberated us from bondage to superstitious fears.

The Life

Jesus is also "the life." He can speak of himself as being the life because he bought the human race with his lifeblood. By means of this ransom provision he will grant everlasting life to all those who exercise faith in him, thus becoming their Eternal Father. (John 3:16; Rom. 6:23; Isa. 9:6) As the King of God's heavenly kingdom, and as High Priest and Eternal Father, Christ will cause life to flow to all his earthly subjects. When he raises the dead to life, he thus will bring to an end Adamic death and its effect on the human race. The sting producing death, namely, sin, Christ will remove from all the earth. "Death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) The apostles of Jesus Christ, thrilled with these facts, write: "Christ came . . . and obtained an everlasting deliverance for us." "Look! [God is] making all things new." " 'Death is swallowed up forever.' 'Death, where is your victory? Death, where is your sting?' . . . But thanks to God, for he gives us the victory through our Lord Jesus Christ!" (Heb. 9:11, 12; Rev. 21:5; 1 Cor. 15:54-57) Since Christ is victor over inherited sin and death, he is also our life!

Christ is "the life," for he made everlasting life possible not only for the living but for the dead as well. He is "the resurrection and the life." It was his death and resurrection that opened up the way for the dead to return to life in a resur-

rection. Jesus told Martha, the sister of Lazarus whom he was about to raise from the dead: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all." (John 11:25, 26) Christ is the living one who has "the keys of death and of Hades." (Rev. 1:17, 18) Therefore, Christ is the hope of the living and the dead. He has promised to open up the tombs and give the dead life in his new earth ruled by his heavenly government.—John 5:28, 29.

The way Christ lived is the way life should be lived today. His human life was a life dedicated to the service of God. Do you consider yourself a Christian? Then is your life dedicated to the service of God? Are you following in Jesus' steps? If so, there are marvelous prospects ahead of you. As Jesus said: "If anyone observes my word, he will never see death at all." "This is the bread that comes down from heaven, so that anyone may eat of it and not die. I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world."—John 8: 51; 6:50, 51.

For an unnumbered multitude, following Jesus Christ will mean life everlasting in perfect health on a paradise earth. To the evildoer who said to Christ: "Jesus, remember me when you get into your kingdom," Christ promised: "Truly I tell you today, You will be with me in Paradise." (Luke 23:42, 43) By practicing righteousness, not only this evildoer, but myriads, doubtless, untold thousands of millions of others will also come to enjoy the Paradise of Christ's Kingdom rule. For as the psalmist said: "The righteous themselves will possess the earth. And they will reside forever upon it."—Ps. 37:29.

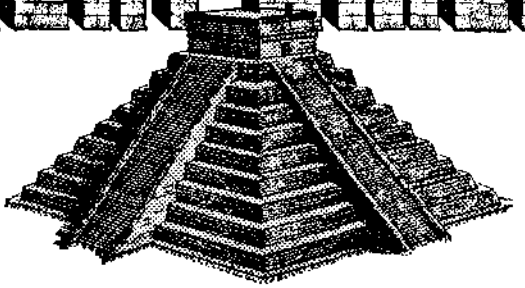
For a very small number, compared with those who will inherit life on earth, Christ's course makes possible the privilege of reigning with him in the heavens for a thousand years. What a glorious prospect this! What a life to be enjoyed! Revelation chapter fourteen, verses one through four, tells us that 144,000 redeemed from the earth will experience this unspeakable privilege.—Rev. 20:4-6.

What meaning there is in those words of Jesus: "I am the way and the truth and the life"! The way to God is through Jesus Christ. As the one in whom the prophecies of the Hebrew Scriptures found fulfillment, Jesus himself is "the truth." He is also "the life" in that through him everlasting life has been made available for mankind. Should not this warm and hopeful approach to humanity's problem—man's alienation from God because of inherited sin—inspire us, more so, impel us to respond to God's love through Jesus Christ, to worship and serve Him for our everlasting good and to His eternal glory? It most certainly should. For this is the will of God.

THE REGNAL YEAR

● In historical records it was the practice in ancient Israel, as well as in Babylon and Medo-Persia, to count the reigning or regnal years of a king as full years beginning on Nisan 1. The months during which the king might have actually started to rule prior to Nisan 1 were considered as forming his accession year, but were historically credited or counted as belonging to the full regnal years of the king who had preceded him. Hence, when the Bible speaks of a king as reigning for "forty years," it refers to a full forty-year period.—1 Ki. 1:30; 2:1, 10, 11; 11:42.

PROBING THE MYSTERY of ANCIENT AMERICA



DURING the past one hundred and thirty years archaeologists have been digging up the ruins of ancient American empires, some of which antedate by some two hundred years the days of Nebuchadnezzar of Babylon and Cyrus of Persia. Here were peoples whose noble and priestly classes were already, like those of Babylon and Egypt, well-versed in sculpture, mathematics, astronomy and metallurgy. Their concepts of government and religion approximated those of the contemporary empires of the East. Yet a considerable mystery surrounds those early American cultures.

In the case of Babylon and Egypt, progress and development can be traced through many centuries. Not so, however, with the ancient cultures of Mexico and Peru. Suddenly, without gradual process, they blossomed where yesterday there had been only simple tribes of hunters and grain gatherers whose ancestors are believed to have reached the Western Hemisphere by way of the northern route from Siberia. How could this happen? How could those Indians span the centuries in one vast stride and achieve civilizations that ranked with Babylon and Egypt?

Practically the same question is raised by a modern writer on language origins, who says: "At the time of their first appearance, the [Mexican] Maya script and astronomical and mathematical knowledge are fully developed, and this presupposes a previous evolution of long development—of which nothing is known—unless there was some cultural importation, which is hardly thinkable."[1]

But is a cultural importation unthinkable? If we dismiss the idea, we still have on our hands the unexplained emergence of full-blown civilizations well over two thousand years before the arrival of Columbus in America. And there is growing support in scientific circles for the proposition that the numerous similarities between the cultures of ancient America and the Near East cannot just be shrugged off as coincidences or parallel developments arrived at independently at such widely separated locations.

Some of the Similarities

One strange parallel that some view as being merely coincidental has to do with the worship of the sun. The royal family of ancient Peru claimed to be "children of the Sun" and, therefore, so superior to their subjects that the Inca had to marry his own sister in order to produce a legitimate heir.[2] The Egyptian Pharaohs also claimed descent from the sun, and were permitted to marry only their own sisters, a practice followed by the Ptolemies right

down to Caesar's time. What is even more striking is that the name for the sun, in Peru as in Egypt, was Ra.[3] And among the Chaldeans the father of the gods was called Ra.[4]

Serpent worship, linked with worship of the sun, was practiced in almost all the empires of the East. Referring to this fact, Joseph Bryant, in his *Ancient Mythology,* Volume II, page 203, had this to say: "The worship began among the people of Chaldea. They built the city of Opis upon the Tigris, and were greatly addicted to divination, and to worship of the serpent. From Chaldea the worship passed into Egypt, where the serpent Deity was called . . . C'neph." Of the same creature, M'Clintock and Strong's *Cyclopœdia* states: "The Phoenicians adored that animal as a beneficent genius; . . . The Egyptians represented the eternal spirit Kneph, the author of all good, under the mythic form of that reptile."

In ancient American cultures the serpent was prominent. Walls, porches and sacred buildings are frequently decorated with the serpent motif. Not only this, but Quetzalcoatl, signifying "feathered serpent," was revered in Mexico as the great revealer of knowledge, the instructor in the use of metals, in the science of agriculture, and in the arts of government.[5] Referring to such symbols of ancient art as the serpent, the tree of life, and others, the Egyptologist Joseph L. Smith, in his book *Tombs, Temples and Ancient Art,* remarks on the "striking features in common between the cultures of the Egyptians and of the Maya."

In Babylon, the ziggurats with their great brick-built steps leading up to lofty temples are known to have dominated each large city. They were also used as observatories by the priest-astronomers. The ancient empires of Middle America also had their ziggurat-like structures atop which sacrificial rites were performed and where astronomers conducted their search of the night sky.[6] It has even been claimed that the Maya calendar system, based on astronomical knowledge, was even more accurate than the Babylonian system.

In Egypt the pyramids were reared as tombs for mighty rulers. At least one Maya structure, the Temple of the Inscriptions at Palenque, in northern Chiapas, Mexico, has proved to be the tomb of some important personage. As in Egypt this tomb is equipped with a gigantic sarcophagus. Further elaborating on this Mayan pyramid-tomb, Alma M. Reed in the book *The Ancient Past of Mexico* states: "Fragments of the jade mosaic mask found inside the sarcophagus have been fitted together, providing still another similarity with Egypt and even with ancient Greece, where the faces of dead Achaean royalty of the Mycenaean period were covered with masks of thin beaten gold."

Commenting upon some of the beautiful art objects of polished jade retrieved from the cenote or sacrificial well at Chichén Itzá by divers, and doubtless having in mind the ancient use of jade in the religious art of Asiatic countries, the late artist-archaeologist Miguel Covarrubias said: "It would be hard not to share the belief in stronger and more direct ties with the East."[7]

The use of cylinder seals was widespread in the empires of the East. They also occur in the Middle American cultures. In his extensive consideration of the subject, Henri Frankfort of the Oriental Institute of the University of Chicago stated: "One must reckon to a greater extent than most of us were hitherto prepared to admit with the possibility of diffusion from the Middle East."[8]

Gordon F. Ekholm, associate curator of

anthropology, American Museum of Natural History, drew attention to the close resemblance between Cambodian and Mayan temple pyramids and to the almost identical decorative motifs in the sculptured panels of Southern India and Yucatan, Mexico. Brushing aside the claim that these features could have been developed independently, he declared: "To my mind it appears more probable that these similarities resulted from some historical contact between the two areas."[9]

In the field of metal artistry, the empire of the Incas in Peru is known to have attained a remarkable proficiency. Nor does there appear to be any long record of the history of its development. Rather, as stated by Constance Irwin in *Fair Gods and Stone Faces,* "metallurgy seems to have burst forth suddenly in fullest flower." It had taken hundreds of years for the intricate techniques to be developed in the Near East.

How to Account for Sudden Emergence

How, then, can we explain all these similarities and the sudden emergence of a high degree of culture among the Indians of Middle America? How was it possible for them to parallel the Asiatic empires in so many of their features? Surely there must have been importations, not a few but many, from Europe and Asia during the period since 900 B.C.E. But how could such visitors ever get to America? The answer must be, By boat. But from where? There is considerable difference of opinion on this point. Some insist it could have been only from the sunrising, across the Atlantic, in order to conform to an old tradition mentioned by Montezuma to the Spaniards. Others claim it could have been from southeast Asia across the Pacific. Indeed, there seem to be indications that contacts may have been made from both east and west.

Suggestive of contact from both directions, J. Garnier, in his book *The Worship of the Dead,* writes: "It will be observed that, although their gods Hu and Wodan associate the Mexicans with the Buddhist races, their other gods, and their language, ritual and customs, and the form of their temple towers, connect them more intimately with the Phoenicians and the Babylonians, while their festival of the dead on November 17 is more especially Egyptian."

Beautifully painted frescoes adorning the walls of ruined temples located at Bonampak in eastern Chiapas, Mexico, came to the attention of archaeologists as recently as 1946. As stated by C. W. Ceram, in the book *The March of Archaeology,* "the style of the paintings is amazingly reminiscent of Egypt. The figures are arranged in rows, and the heads and feet of most of the persons represented are shown in strict profile."

Who Were the Importers?

Since the Egyptians and the Babylonians were never notable as maritime powers, the question arises, Who were the agents who carried the lore of Egypt and other eastern empires to the shores of America? Writing in the century before Christ, the Greek historian Diodorus Siculus told about the discovery of land westward from Libya (northern Africa) by the Phoenicians. He described it as "an island of considerable size and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful, much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flow navigable rivers . . ."[10]

Close attention to this description impresses the reader with the fact that only a continental land mass, believed at the time to be an island, or a large island such

as Cuba would meet all of the requirements here set forth.

In her book *Fair Gods and Stone Faces,* in which considerable evidence is offered that points to the Phoenicians as the importers of cultural knowledge to America, Constance Irwin quotes a very significant statement by A. W. Brøgger, director of the Norwegian Museum in Oslo: "It could also very well be believed that the route to *America* was discovered during the Bronze Age, at the time when sea voyaging was at its height. It could perhaps help to explain why the American peoples were living in a Bronze Age when Europeans reached them in the next great era of voyaging. It must be remembered that the prevailing winds and currents almost compel the discovery of Central America from Spanish and Portuguese harbors, when once open-sea voyages are made."

Of the unique contribution made by the Phoenicians to the development of civilizations, James F. McCurdy, in the book *History, Prophecy and the Monuments,* has this to say: "They penetrated unknown seas with an enterprise unsurpassed by Columbus or Drake. They circumnavigated Africa. They worked mines in Spain and Britain. . . . They taught international trade and navigation to the Greeks and then to the Romans. . . . Not only were the Phoenicians the originators of a world-wide trade and of a farsighted commercial policy unrivalled in ancient times, but their maritime supremacy has been the most enduring known to men."

Phoenician shipmasters had their markets in Egypt, all around the Mediterranean, and along the Atlantic coasts of Africa and Europe. Their commercial fleets sailed the Red Sea and the Indian Ocean. They borrowed most of their culture from the nations with which they did business, and we may be sure they also transmitted the information they picked up to other far-off lands to which trade took them. They were notorious as slave dealers, and no doubt their slave shipments included Negroes from the African coast. (Ezek. 27: 13) And, strangely, ancient American sculptures include figures of unmistakable Negroid appearance long before European slave traders delivered their human merchandise to the Western Hemisphere.

Another striking fact that seems to link Phoenicia with the Aztec civilization of Mexico is the practice of offering human sacrifices. The Phoenicians indulged in this horrible practice, offering helpless infants to their idol god. Likewise in the ancient empire of Mexico young men, maidens, captives and even young children were offered in appeasement of the gods.[11]

A recent news dispatch reports that an Italian writer is now offering evidence that the Etruscans were the first to reach the shores of the Americas many centuries before Columbus. In view of this and of the fact that archaeologists continue to dig for more evidence, the immediate source of the early American cultures remains somewhat of a mystery. Of this we may be sure, that just as man originated in one spot and thereafter migrated eastward and westward around the earth, so also Babylonish religion and its cruel, superstitious practices spread across lands and oceans to bedarken men's minds. The peoples of ancient Middle America were no exception.

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WILL YOU HAVE A Cup of Tea?

WITH that cheerful invitation your hostess will pour a hot, amber-colored fluid into a cup and hand it to you with the hospitable query, "Do you care for cream or sugar?" Then you can relax and enjoy a brief interval of small talk as you slowly sip the aromatic beverage. A sense of well-being gradually sets in, and even your thinking ability seems to be improved. And the flavor is so good! so say tea drinkers.

Perhaps you have wondered why the last attempt you made at tea brewing did not turn out as well as you might have wished. What is it that makes a good cup of tea? Is it the brand you buy at the grocery store that counts? How is one to determine the right blend of tea? Are the most expensive blends the best? And what about the brewing procedure? Is there, perhaps, something you are overlooking?

If you wish to gain greater enjoyment from this most common of all drinks apart from plain water, if you would like to improve the quality of your hospitality, it will be to your advantage to get the answers to these questions. Even the angles of economy and avoidance of waste may well be involved. After all, you may be paying as much as $1.50 per pound for your tea, and you want to get the most for your expenditure.

Shopping for Tea

In the larger stores you may be bewildered by the great variety of blends that appear on the shelves. Upon examination you will observe that on each package label there is often some clue to the country of origin. Also, you will note that the label indicates whether the content is black, green or oolong tea. In the case of black tea there are likely to be added words of description, such as "flowery pekoe," "orange pekoe," or "pekoe." Naturally, you are curious. What makes the difference between black and green tea, and what does this word "pekoe" mean?

The leaves of the same tea plant may be used to produce black, green or oolong tea, for these differences are due to variations in the treatment and processing of the leaves for market. In the case of black tea, for example, the leaves are allowed to ferment when first brought in from the plantation, before the rolling and drying operations. Green tea, on the other hand, results when this fermentation is prevented by steaming the leaves and thereby sealing the pores on their surfaces. Oolong tea lies somewhere between black and green tea, for a limited degree of fermentation is permitted in its preparation.

The word "pekoe" refers to the grade of leaf that predominates in any blend of black tea. Keep in mind that all teas on the market today are really blends of several types of tea as supplied by the tea estates. On the tea plant each branch has a topmost, tender bud, and then a series of progressively larger leaves down the stem. When the leaves are brought in and

processed, they are put through sieves with differing sizes of mesh. The smallest leaves, including the buds, usually give the best quality tea, having more body and yielding their flavor more quickly. These are designated "flowery pekoe." Next in size comes "orange pekoe," then "pekoe," and finally the largest sizes are known as "souchong."

But now the question, Which tea shall I choose? The problems of cost and quality both enter the picture here. How much do you wish to pay? A word of caution is in order here. Experts in grading teas found that there was really very little relationship between price and quality. In other words, the most expensive tea may not be the best. In fact, it was noted that teas they graded as "fine," regardless of the grade of leaf, might cost anywhere from $1.00 to $3.25 per pound, while teas graded "medium" might run from $1.00 to $3.85 per pound.

The answer to your shopping problem, then, seems to be to try a number of teas in succession, and when you locate a blend that is reasonably priced and that yields a brew that appeals to your taste, settle for that. Later, if you are served a cup of tea somewhere that seems to be an improvement, you can always inquire discreetly about the brand name and then do some private investigation on the comparative price.

What to Look For in Tea

If you are not a tea specialist, you may well wonder just what to look for in tea. Tea tasters, professionals employed by the great tea firms, are interested in four features, namely, taste, aroma, color and body. So, why not become your own tea taster and seek to detect these features in any tea that you use? For best results, your organs of taste and smell should be in good shape.

A good quality tea should have full flavor, something that is clearly discernible to your taste. It should have a distinct and pleasant aroma immediately after brewing. If black, the brewed tea should have the color of amber, perhaps somewhat on the darkish side. The thickness or body of the beverage should be detectable by simply feeling it on the tongue, quite apart from the flavor reaction of your taste buds.

How Do You Make Tea?

In order to conduct a fair investigation of several different blends of tea, the same brewing procedure should be followed closely. This will be simple if you are accustomed to purchasing tea bags rather than ordinary packaged tea. The two points that may then require to be checked are: Do the tea bags contain the same weight of tea? Have you steeped them in water for the same length of time?

Speaking of tea bags, it is claimed that this is by no means the most economical way to buy tea for the average household. You pay extra for the cotton or mesh bags and for the extra packaging expense. Thus a packet of 200 tea bags weighing one pound may cost you $2.00, while a one-pound package of loose tea of the same blend may be only 80 cents to $1.00. Furthermore, since each normal tea bag should be able to produce two cups of tea —and most often they are used for but one—there is thus a certain amount of wastage. Of course, you may prefer the convenience of the tea bags.

Tea connoisseurs declare that you cannot get the best from your tea unless you follow strict rules of tea brewing. Here is what they recommend: Rinse the teapot with scalding water. Then measure into it one heaping teaspoon of tea for each cup that will be required and an extra one for the pot. Pour in fresh water that has just been brought to a full boil and let it steep

for three to five minutes, according to the strength desired. At this point another teapot should be available, and it also should be scalded. Into it the contents of the first teapot should be poured, straining out the tea leaves, which can now be disposed of. What you now have can be enjoyed immediately, or reheated once later, or can even be stored in glass in your refrigerator and used to make iced tea.

Members of your family or guests may have their preferences on how they take their tea. Some like it with cream or sugar, and some like it without. Others may like a few drops of lemon juice. A touch of lemon juice can greatly enhance the flavor. Cream and sugar, on the other hand, have a tendency to reduce the flavor. This is why those who take cream and sugar usually prefer to have their tea stronger.

ARTICLES IN THE NEXT ISSUE

- Finding Peace and Happiness.
- The Sea as a Way of Life.
- Japan's Religion of "Gain."
- Have You Taught Your Daughter to Cook?

Why the Varieties of Tea?

People do manifest strong preference for either black or green tea, and there is reason for this. Green tea, mostly reaching us from Japan, is richer in aroma, but more delicate in flavor than the black. Oolong, as already mentioned, is somewhere between black and green teas, comes mainly from Taiwan, and is noted for its particularly delicate flavor and superb bouquet.

It is often puzzling to people when they note the numerous tea blends that can be produced from what is essentially but the one species of tea plant. Yet there are many factors that bear upon the quality. The location of the plantation, whether high on a hillside or on a plain, produces varying results. The soil and climate also account for considerable variety. Even crops taken from the same estate differ in quality from season to season. Methods of cultivation, varying as they do from one plantation to another, have some bearing upon the resultant quality.

Why So Popular?

When you pause to consider the vast number of people who drink tea regularly, almost half the world's population, and that in some countries there is a heavy consumption of tea, such as in Britain with its 1,900 cups per person each year, the reasonable question arises, Why all this popularity? Perhaps the constituents in tea will throw some light on the subject—three of them particularly.

Caffeine, a stimulant, is a bitter crystallizable alkaloid, rich in nitrogen. Its potency may be judged from the fact that an injection of as much caffeine as is contained in fifteen cups of tea is often sufficient to revive instantly a patient who may have collapsed from exhaustion or exposure. In a cup of tea there is only about one-third of the caffeine concentration found in a cup of coffee. Green tea offers a rather greater stimulus than black tea because the caffeine is more easily extracted from it.

Tannic acid also occurs in tea. It has a somewhat astringent action, and this is why, when tea has stood on the leaves overly long, the drinker notices a puckering effect in his mouth. The tannin is responsible for the color, the body, and the briskness and strength of tea's flavor.

The small quantities of volatile oils found in tea account for its inviting aroma. This is the ingredient most likely to affect the health of those who work continually amid bulk quantities of tea. It is

said that workers in tea factories sometimes suffer from its harmful effects—headaches, dizzy spells and even slight attacks of paralysis. Small quantities of tea, however, offer no such danger.

It is claimed by some that tea is habit-forming and tends to induce nervousness and constipation. This may be especially true when tea is taken in excessive quantity and in too strong a brew. Some researchers, however, claim that, when taken in reasonable quantity and not too strong, tea can actually aid in the assimilation of food. It is also declared that tea stimulates respiration.

The reasonable approach to the subject of tea and health, then, would be for those who are of nervous temperament and those who are subject to frequent digestive disturbances to limit their use of tea. While it is true that the nutritional value of tea is negligible, it is also true that, in ordinary dosage, there is insufficient caffeine or tannic acid in tea to be harmful to most people.

Tea's rise to prominence and favor among Western nations has been rapid. Only three hundred years ago the queen of Charles II of England received as a gift two pounds of this mysterious herb from the East. Today Great Britain imports about one-third of all tea produced throughout the world, about 750 million pounds each year, mainly from India and Ceylon, the two leading producer countries.

So, if you are a tea drinker, you have lots of company. Multitudes of all races testify to tea's soothing and reviving effects. To throngs in almost every nation there is still music in the gracious invitation, "Will you have a cup of tea?"

A full-time minister of Jehovah's witnesses in a small town in the state of São Paulo, Brazil, related the following experience at a circuit assembly of Christian ministers:

"In my preaching activity I met a very devout Catholic family who listened to the good news of the Kingdom. I left a magazine with them. After three days, I made a back-call on them. Only one member of the family showed interest, the oldest son. His parents were always cold toward Bible truth, went to mass every Sunday and were close friends of a Roman Catholic monk.

"The time came when the Watch Tower Society published the book *From Paradise Lost to Paradise Regained*. The father of the family, seeing such a lovely, illustrated book in the home, began to look into it. One morning as he opened the book and started to read, the monk arrived unexpectedly. Seeing the monk, the man hastily threw the book in a drawer. But the monk said: 'I saw it! You can't hide it anymore, Mr. A——!' The man turned pale and asked: 'What do you think of Jehovah's witnesses?' The monk answered by asking: 'Do you study with them?' The man replied that he did not. 'I was just looking at the book out of curiosity.' He then took the book out of the drawer and gave it to the monk.

"The monk said: 'I came to say good-bye. I am going to Campos de Jordão. But let me tell you the truth about Jehovah's witnesses. I am not against them, because they are the only ones who teach the truth. They preach the only hope for all mankind, the good news of the kingdom, the greatest Christian work.' He added: 'Study with them; be one of them!' " This good counsel was followed. Today the whole family are happy witnesses of Jehovah.

Priests WHO WANT TO MARRY

VATICAN Council II considered many problems and questions regarding Roman Catholic teaching, form of worship and morals. But there was a question that keenly interested Roman Catholic priests that was not granted open discussion. And what was that? Whether consideration should be shown to priests who want to marry or not.

Concerning this question about priests' marrying, Pope Paul VI stated: "It is not expedient to have a public discussion of a matter of such delicacy." Far from relaxing this rule, the pope said that the Roman Catholic Church intended not only "to conserve with all our force this sacred and providential ancient law, but also to reinforce its observance, calling the priests of the Latin Church to an awareness of the reasons and motivations which today—particularly today in a special manner—make necessary that this very law must be regarded as most opportune." The press reported that the 2,100 prelates present vigorously applauded this position.

Why did the pope so rule and why did the bishops seem to be so much in accord with his position? Was it because there is no opposition among the priests themselves to the rule that priests may not marry? Far from it! In fact, there is so much opposition to it that the United States Jesuit weekly *America* has suggested a poll to get at the facts, and asks: "Are we not at the point where the harm done by continued silence is beginning to outweigh any probable harm from making the facts known?" Also indicative of how widely and openly the question of whether priests should be allowed to marry is being discussed can be seen from the fact that in just a few months' time three books that deal critically with the subject and that had been published in different parts of the world have now been released in the United States by Roman Catholic publishers.

The severity of the rule of celibacy is not generally understood or appreciated. A priest can be forgiven repeatedly for having had relations with a woman, married or single, but if he legally takes a wife to himself he makes himself liable to excommunication or disfellowshiping, which means that he is barred from the mass, from the confessional, from the last rites and even from a Roman Catholic burial. In view of this fact it is not surprising that the rule of celibacy has long been unpopular among many of the laity, particularly husbands and fathers. Thus the late Roman Catholic historian Henri Daniel-Rops estimated that in fifteen-century Burgundy half the children born out of wedlock were sired by Roman Catholic priests. And Rizal, in *Social Cancer,* told of the Philippines in the nineteenth century when the vow of chastity on the part of the priests "was never much more than a myth."

To what extremes some in the Roman Catholic Church are willing to go to enforce the rule of clerical celibacy was revealed in the lawsuit that Roman Catholic Mrs. A. Ryan brought against her church

and others for having broken up her marriage. She and Mr. Ryan, a priest, were married secretly in 1950 and for five years lived together, during which time they had four children. Then on April 4, 1955, she charged, her husband was abducted "with force and the aid of intoxicating beverages." A year later he returned home, only to be abducted again after twelve hours. Her lawsuit, filed in 1962, charged that her husband was being kept in monasteries against his free will, consent or approval. The lawsuit, however, failed to reach the courts, for nine months after it was filed Mr. Ryan suddenly died.

Opposition by the Priests Themselves

How strongly the priests of the present decade are opposed to the rule that forbids them to marry is little appreciated by most persons. A report from the Vatican states: "The Holy Office has on file 10,000 requests from priests who want to renounce their vows, including many from priests who want to be relieved of their vows of chastity in order to marry."

Around the world there are said to be 60,000 priests that have left the priesthood, "fallen," as their coreligionists would call them. It is estimated that, of this number, 5,000 are found in the United States, 4,000 in France, and 15,000 in Italy (where there are, all together, 62,500 priests), or nearly one out of every four priests in that 99-percent Roman Catholic country.

At the Vatican Council Latin-American bishops privately circulated a survey of a thousand priests in Brazil revealing that the majority of them were very unhappy about the rule not permitting them to marry. There thirty-three priests requested to be relieved of their vows of chastity in one group, claiming that hundreds of other priests felt the same as they did. In Italy thirty priests made a like plea; they want to continue as priests but be permitted to marry. Ex-priest Hermand's book on the subject, *The Priestly State—Marriage or Celibacy?*, created a sensation when published in France in 1963 but was banished from the book shops of Italy due to Vatican influence. In Portugal the government ordered an edition of 3,000 to be seized, but it was able to apprehend only 200 copies. In an interview Hermand said that after his book went on sale he received a hundred letters a week: "Who wrote most? Country priests—those men who live the loneliest of lonely lives. They understood my book. They encouraged me."

The Heartaches, the Suffering

As to how much grief, heartache and suffering the priests endure because of not being allowed to marry, they themselves tell. For example, there is the case of the forty-one-year-old Anthony Girandola, who lives with his wife and child in St. Petersburg, Florida. In April of this year he called in newspaper reporters to announce: "I am tired of hiding the fact that I am a priest." He hoped, among other things, to establish a "halfway house," a guest house for "my fellow lepers," meaning priests who, like him, quit the priesthood to marry. That expression alone tells much about the suffering priests who marry have to endure. And not only are they automatically excommunicated, he pointed out, but they are ill-equipped to make a living at some secular job. "They need help readjusting."

Particularly touching is the account of the problem that a Roman Catholic priest gave (anonymously) in *The Saturday Evening Post,* March 12, 1966. At great length he told of his grief and burden under the heading: "I Am a Priest. I Want to Marry." He begins by saying: "I am a Catholic priest. That, to me, is a great joy. I am

not permitted to marry. That, to me, is a great mistake." Continuing, he tells that for fourteen years he has been counseling the young before marriage and the troubled after marriage, worked with alcoholics, assisted unwed mothers, visited countless sickbeds, interrupted his sleep to help those who were dying and strengthened his fellow priests. He tells of his need to love and to be loved by a woman and that, while he chose the priesthood, he did not deliberately choose celibacy. "Thousands of us have discovered that our celibacy is as bitter as our priesthood is sweet." He feels that not being married builds a wall between the priests and their flocks, and points out that it is not merely a matter of sex but of keeping integrity, for any priest who wanted to could find himself a woman companion and so could continue as a priest just so long as he did not want to marry her. He also effectively answers the objections that Roman Catholic laymen might raise to their priests' marrying, such as they are too busy, must keep secrets and that celibacy is proof of sincerity.

According to this priest, "The Church has never really come to grips with this problem it now has, has never really been honest about it . . . I thought the Council Fathers of Vatican II would face the problem that they well know thousands of us have, but the Council Fathers merely echoed the mossy accents of the past." In his conclusion he states: "I speak with honesty that scalds my soul. I have fought within the limits of my powers. Perhaps I shall leave the priesthood; perhaps I shall not. But if I leave it, it will be, as far as I can honestly see, because celibacy makes no sense to me."

Why the Reluctance to Relax the Rule?

When the pope stated that the Catholic church intended not only to keep the celibacy rule but to reinforce it, why did the 2,100 bishops of Vatican Council II so vigorously applaud? Yes, why, when it causes so much suffering and results in so many leaving the priesthood? One reason could be that they lacked empathy. They no longer are young and perhaps are not now concerned with marrying, or they may not have been greatly troubled with the problem in their youth, being such as could stifle such sentiments for the sake of their sacerdotal ambitions. Then, again, some may have compromised themselves in their youth but now choose to forget this. Enjoying high offices, prestige and power, they may find that the joys of marriage pale by comparison.

However, it cannot be denied that celibacy has its advantages from an organizational standpoint. Priests without families can be transferred very easily, and that regardless of distance involved or the nature of the new assignment. They are free from domestic cares. More than that, single men can be content with a much smaller salary than could married men raising a large family. Then, too, the image of a priest too holy to marry and to enjoy the pleasures of the nuptial bed sets him far above those of the "laity" who are naïve or uneducated. And, perhaps, most important of all, the celibacy rule guarantees that fresh blood keeps flowing into the priesthood. Never will it deteriorate into a family affair, with the son resting on the laurels of his father, or merely becoming a priest because his father is one and because being a priest is the line of least resistance.

So, when prelates leave empathy out of consideration and merely evaluate the problem from the standpoint of the advantages to the organization, it can be understood why they speak so highly of the celibacy of the priesthood and are so reluctant to make a change. Thus they hold

on to this rule even though highly respected Roman Catholic publications, such as the *National Catholic Reporter,* tell that the law regarding celibacy is "something priests want to talk about," and that they "were disappointed when the Council shoved it under the rug."

The Wiser, Scriptural Position

In the light of what the Bible has to say about fornication, adultery and marriage, it is indeed difficult to find justification for the position of the Roman Catholic prelates in the matter of celibacy. Ironically, the rule is supposed to further chastity; but the record of history, as we have seen, shows that it has done just the opposite, furthered licentiousness, for rarely, if ever, is a priest excommunicated for fornication but many a priest has been excommunicated for marrying. This is just the opposite of the Bible rule, which states: "Let marriage be held in honor with all, and let the marriage bed be undefiled. For God will judge the immoral and adulterers." (Heb. 13:4, *Catholic Confraternity*) In fact, to insist on a celibate priesthood puts the prelates of Vatican Council II in a position to be censured by the words of the apostle Paul: "Now the Spirit expressly says that in after times some will depart from the faith . . . They will forbid marriage." (1 Tim. 4:1, 3, *CC*) In view of the foregoing it might be said that the rank and file of parish priests are more concerned about keeping their integrity in regard to morals than are their superiors!

How much wiser is the position of God's Word on the subject as expressed, first of all, by none other than Jesus Christ himself! To his disciples, including his apostles who were devoted to the ministry, he said: "Not all can accept this teaching; but those to whom it has been given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the sake of the kingdom of heaven. *Let him accept it who can.*" Yes, Jesus left it up to the individual. He appreciated the fact that celibacy or singleness would not be for all.—Matt. 19:11, 12, *CC.*

The apostle Paul was of the same mind as Jesus Christ. In dealing with singleness and marriage he begins by observing: "A man does well to abstain from all commerce [intercourse] with women. But, to avoid the danger of fornication, let every man keep his own wife, and every woman her own husband. To the unmarried, and to the widows, I would say that they will do well to remain in the same state as myself, but if they have not the gift of continence, let them marry; better to marry than to feel the heat of passion." —1 Cor. 7:1, 2, 8, 9, *Msgr. Knox.*

Continuing, the apostle Paul points out the advantages to the Christian minister if he remains single, celibate. He will be spared certain tribulations, he can keep his attention and affections undividedly upon his Lord and the ministry. Not that the apostle wants to cast a noose upon them, but "I am thinking of what is suitable for you, and how you may best attend on the Lord without distraction." —1 Cor. 7:27-38, *Msgr. Knox.*

Yes, how reasonable, how wise, how just and how loving is the Scriptural position! No doubt about it, singleness has advantages for the Christian minister. But not everyone can make room for it; not everyone has the gift. Where physical attraction or the need to share one's life with another is too strong, then truly the wisest thing to do is to marry. Fornicators will not inherit God's kingdom. But marriage is honorable in all and, of itself, is no bar to entering the kingdom of God.—1 Cor. 6:9-11; Heb. 13:4.

This is PARAGUAY

TAKE a look at a map of South America. In the center and a little to the right you will see a country the shape of which looks a bit like an inverted cashew nut. This is Paraguay, a place where people live an unhurried life.

When the Spanish conquerors established a fort in 1537 at what is now the country's capital, Asunción, they proceeded to take away from the Indians their land, but they could not make the Guaraní Indians forget their native tongue. Today the Guaraní language remains the popular language of the country and is more widely used than Spanish.

The vast majority of the people here are bilingual and some are trilingual, for Paraguay has an open-door policy with regard to immigration. People from all over the world have taken advantage of it. There are immigrants from Russia, Poland, Japan, Australia, Canada, Germany, the United States and Korea. Many of these people have established prosperous colonies that add greatly to the economy of the country as a whole. This racial mixture brings many advantages, as each group contributes its special skills toward the economic progress of the country. All enjoy equal rights under a liberal constitution, and seldom is anything heard of racial discrimination.

To feel the pulse of the city of Asunción, a person has to get up well before dawn. That is the time when the *vendedoras* or market women start coming into the city from outlying areas. Some arrive in trucks that are called "mixtos" because they will usually carry anything. On the same truck you will see produce, people and animals. A more quaint sight are the dozens of donkeys, each with two enormous saddlebags loaded down with fruit and vegetables and with a woman riding sidesaddle on their backs. She will be keeping time with the donkey's gait by a rhythmic tap of her heel against the side of the animal.

When all their produce has been sold, toward the middle of the day, you will see them returning home on their donkeys with a large black umbrella held over their heads as a protection from the hot sun. Some will be smoking a big, black cigar and perhaps nursing a baby while they move along the road, oblivious of the motor traffic.

The Market

Well distributed throughout Asunción are various indoor and outdoor markets that have rented stalls. In some places a portion of a street is blocked off to serve as a marketplace. There is usually a fine variety of fruits and vegetables to be had. From neatly arranged piles a housewife or her *muchacha* (house servant) can select

oranges, grapefruit, lemons, tangerines, guavas, pineapples, mangoes, strawberries and bananas. Bananas seldom cost more than ten cents (U.S.) a dozen. A pineapple of good size, in season, can be had for ten cents and a dozen grapefruit or oranges for eight cents. Vegetables and meats can also be bought in these markets. A bit of gentle bargaining may result in a little saving and adds to the enjoyment of shopping in a relaxed atmosphere.

In the marketplace are mounds of fruits and vegetables, and women walk about balancing heavy loads in wide round baskets on their heads. Even young girls move about briskly with a water jug or a can of milk on their heads. The many donkeys tethered here and there to trees and lampposts lend a picturesque touch to the whole scene.

Many women sell their produce directly to the homes of the people instead of at the marketplace. If a housewife chooses to do so, she can do all her shopping for the day at the door of her house. *Vendedoras* come there with meat, fish, eggs, fruits, vegetables and various household items such as brushes and brooms. As a *vendedora* moves from house to house her patient little donkey plods right along with her, chomping on a tuft of grass here and there or something found in a garbage can —or in the saddlebag of another donkey.

By 11:30 a.m. or noon everything closes down for the siesta, which lasts until about 3 p.m. This is a custom that is almost regarded as sacred. One never disturbs the Señor or the Señora of the house during siesta. Since most people here get up with the sun and the commercial life is in full swing by 7 a.m., the midday nap almost becomes a necessity. It is certainly an excellent way of passing through the hottest part of the day. By 3 p.m. the activity starts again as the stores and offices open up for business.

A Look at the City

The Paraguay River loops around Asunción so that it flows on three sides of the city, presenting a very scenic view. Within the city there is a blend of old Spanish colonial architecture with the modern. It is a modern city with the latest automobiles on its streets, but there is also an occasional oxcart or a cart drawn by three horses picking its way through the auto traffic. A similar contrast exists in the way the people dress. Elegant women can be seen dressed in the latest styles as well as the *campesino* in his baggy pants.

There are numerous parks and plazas dotting the city. A prominent plaza is the one named after the builder of the ancient Spanish fort that once stood where the city is, Juan de Salazar. It consists of five square blocks and runs parallel with the river. It is almost in the heart of the commercial area. On one end is a military college, in the center the Congressional Palace and at the other end the principal Catholic church in Paraguay.

In the heart of the city there is a beautiful park that has a variety of the famous *lapacho* trees that bloom in breathtaking pink, lavender and yellow colors. Overlooking the park is the ultramodern, fourteen-story Hotel Guaraní, which is named after the original Indian inhabitants of the country. It caters to foreign visitors, especially dignitaries and people of wealth. There are, of course, many other clean, comfortable hotels that cater to the average tourist.

Many fascinating stores for tourists who like to shop can easily be found. A popular item made in the country is the *nanduti*, which is a Guaraní word for spider web. It is handmade lace of such delicacy and fineness that it is not unlike the work of a spider's web. *Nanduti* comes in mantillas, place mats, doilies, tablecloths, collars and cuffs and even bootees. Fine leath-

er goods and carved, wooden objects are also to be had. Tourists find that language is not much of a problem when shopping, because the principal languages of the world are spoken in the shops.

Paraguayan Tea

A popular custom here is the drinking of *maté* and *tereré*. At almost any hour of the day you will see people sipping this tea through a metal straw, usually from a gourd. The drink is made from the dried and ground-up leaves of a tree, and the resulting powder is called *yerba*. During the winter months boiling water is poured over the powder and the result is a tea-like drink called *maté*. In English it often is referred to as Paraguayan tea. In the hot summer months ice water is used for the drink, which is then called *tereré*.

A group of Paraguayans will pass a gourd of *maté* among them, each person sipping through the common metal tube. As each finishes, the gourd is refilled with hot water until all the flavor is gone. The powder is then replaced. It is a stimulating drink.

Many Paraguayans have the custom of rising before dawn to sip *maté* together as a family and to talk for an hour or so before having breakfast. The families of Jehovah's witnesses here use this opportunity to consider the day's Bible text in their *Yearbook of Jehovah's Witnesses*. They reflect on the Bible truths associated with the text and on activities that have to do with their Christian way of life.

When one visits a home in this country, he stands at the gate and claps his hands. To walk into the yard without clapping would be like walking into a home in London without first knocking or ringing the doorbell. If the householder is home when the visitor claps, he is invited in. After a brief introduction and a handshake, he is given a chair in the patio, where he states the purpose of the visit. Upon concluding a visit, there is another round of handshaking and a friendly good-bye.

The sun shines most of the time in Asunción, and it can get quite warm at times, with the temperature reaching 100° F. during the summer months of December, January and February. Here in the Southern Hemisphere the seasons come at a different time of the year than in the Northern Hemisphere. Some visitors to Paraguay have said that the weather closely resembles that of Florida.

As you look at Paraguay on a map of South America see in your mind's eye its flowering trees and bushes, its fruit-filled marketplaces and its colorful people. Paraguay will then mean more to you than just an area on a map.

Infrared Detectors for Moths?

◆ Night-flying moths have long been known for their ability to send out a mating call for a mile or two and thus find a mate in the dark. Researchers have usually held to the theory that the attractant is a remarkably fine spray of scent molecules. But Dr. Philip S. Callahan, an entomologist, recently unfolded a new electromagnetic theory of insect communication at the twelfth International Entomological Congress in London. On the basis of many studies and microscopic examinations, Dr. Callahan repudiates much of the conventional theory and believes that moths can pick up minute temperature changes and by homing on these infrared heat sources they find both mates and food plants in the dark. He reported that certain species of moths have a built-in supersensitive infrared detector that any war department would give a fortune to possess.—New York *Times*, July 11, 1964.

To a Mourning Youth

A DEATH in the family often brings a period of sorrow and loneliness. Even mature Christians who have full confidence in God's ability and purpose to resurrect his faithful servants into a restored paradise on earth have found the death of a beloved family member and fellow Christian to be very trying. Words of comfort and encouragement are especially appreciated at such times.

Recently the wife of a presiding minister of Jehovah's witnesses in Florida died. When a thirteen-year-old girl in the congregation learned of it, she was moved to write to the minister's young son. The girl, though young herself, knew what it meant to lose a loved one, for her father had died five years earlier. Drawing comfort from God's promise of a resurrection, she wrote:

"My dear Brother G——:

"I wish I knew just how to put into words the hurt and grief I feel for you now.

"Mother was crying so hard when she came home that I dared not ask her too much, and even though it is almost 2 a.m. she has gone to the Kingdom Hall where it is quiet to pray for all of you. She goes there a lot to be alone and pray, but she does not know I am aware of it. You see, G——, I've learned that lots of times our folks aren't as brave and strong as they want us to think.

"I have cried and cried for you and your Daddy since Mother told me. But I figure my crying for you will not help you, so I'm writing you this in hopes I can express my heartfelt sympathy and maybe help you better this way.

"I know just how you feel, as I too have suffered a loss like yours. And your poor Daddy, whom I respect and care for a great deal, must be suffering like my mother did. I hurt inside then too—just like you do now, and I wish I could somehow lessen your grief.

"I know its awfully hard, but you will have to do as I did and be brave and help bear your Daddy's grief.

"Older folks hurt inside in a way you and I don't quite understand yet, because we have not experienced it. And sometimes, no matter how mature they are, it's hard for them to think on Jehovah's wonderful promise of a resurrection, because it's hard to remember when you are hurting so bad inside. But that's where you can help by helping your Daddy and your other folks to remember.

"You and I both know your mother is only sleeping for a short while, and is very much alive in Jehovah's eyes, and is now *assured* of a resurrection to life in God's new order of things. And, too, she may have escaped many of the sufferings that the rest of us may still have to face.

"My mother often pointed to your mother as a fine example for me to follow as I strive for the goal of the full-time ministry.

"Your poor Daddy is the one for whom you must be strong now, just as I had to be strong for my mother.

"And, G——, in their grief and inner confusion older folks sometimes don't know just what to do—they can't scream and cry like we can. So sometimes they keep it all locked up inside their hearts, and when it gets to hurting them real bad they may speak out in anger at us. But they don't really mean it. So if in his grief your poor Daddy says something that hurts you—don't be hurt, because he won't really mean it.

"It's our duty before Jehovah as theocratic children to help bear our parents up and be strong in our grief, because our other cares are not as weighty as are theirs.

"They not only must carry their grief, but they have to keep right on with all of their other responsibilities too. And, of course, your Daddy is already weighted down with such as this.

"I know Jehovah's spirit will help you through this, and you can be sure I shall remember you in my thoughts and prayers as you go through this hard trial.

"I will be glad to do anything I can to help. And I know my poor, sick Mommy feels the same even if she may not be able to express the way she feels right now, as no doubt this all brings back to her a great deal of pain, both present and past.

"Please accept this with all my *agape* love.

Your sister, A——"

Motivated by Christian love, even youths who have been taught God's Word, can be a blessing to others as they direct attention to the hope held out by "the Father of tender mercies and the God of all comfort."—2 Cor. 1:3.

They Like a *Fresco*

By "Awake!" correspondent in Nicaragua

ON A hot, oppressive day in Nicaragua, it is a refreshing treat when someone gives a thirsty person a pink *fresco*. No, it is not a pink lemonade but a barley drink. Perhaps you are surprised that a drink should contain barley. This nutritious drink is made by grinding barley, cooking it and then adding cinnamon as well as vanilla or strawberry flavoring. It is then mixed with water and finely chopped bananas or crushed pineapple and served in a chilled glass with plenty of cracked ice. The people in Nicaragua regard it as a fine drink on a hot day.

A pink *fresco* is only one of a fascinating variety of *frescos* that bear such names as *pinol, pinolillo, pozol, tamarindo, semilla de jicaro, tiste, chicha, pitahaya, granadilla, chinque* and the well-known lemonade, limeade and orangeade. Because of the popularity of *pinol* and *pinolillo frescos* with Nicaraguans, people in other Central American countries often call a person from Nicaragua by the name *Pinolero*. In fact, songs have been written about him and his favorite cold drinks.

The *fresco* break is Nicaragua's counterpart of America's famous coffee break. It is so traditional here that people of all walks of life engage in it. "Have a refreshing drink!" is an expression that is heard morning and afternoon, every day of the week, whether it is raining or a hot sun is shining. It is heard in homes, schools, offices and various places of work. A *fresco* is a drink that is enjoyed by everyone, rich or poor.

Pinol, tiste, chicha, pozol, pinolillo and *cebada* are *frescos* made from grains such as corn, rice, barley and oatmeal that are prepared in a variety of ways. Some grains are first toasted to a golden brown, mixed with such spices as cinnamon, ginger, cloves or nutmeg and then sent to a small local mill to be ground. In some cases the grain is ground to a fine powder and in others it is coarse. The ground grain is then cooked. Flavoring such as vanilla, strawberry or cherry is added as well as white or brown sugar. With some cracked ice and water, the drink is ready for a thirsty person. Some of the drinks, such as *pozol,* use milk and are served warm but most are served cold.

The fruit drinks, like those made from grains, might be cooked or uncooked. Some are made from whole fruits, others from only the juice and still others from the pulp. In some instances only the seeds are used, in which case they are mashed and put through a colander.

Readily Available

At almost every corner store in Nicaragua there is a blackboard hanging outside with a list of the *frescos* sold inside. Prices are sufficiently low to make them available to everyone. If a person is not near a store, he can get a *fresco* almost anywhere from a vendor. Women with gaily-painted carts can be seen selling them throughout almost any Nicaraguan city. Their voices, calling out the names of their *frescos* can be heard above the noise of traffic and marketplaces.

If a person happens to be sitting in a bus, it is not surprising for him to see a rack of eight to ten glasses filled with *frescos* pass by at window height. They are on a rack that is balanced precariously on the head of a *fresco*-vending girl. If he wants a drink, all he has to do is to reach out, select one and pay four to eight cents, depending upon the size of the glass.

Saleswomen also circulate about with little patties or round balls of the basic ingredients for preparing *frescos*. These small quantities sell for one or two cents per drink. Because the drinks are so popular here, a saleswoman may begin a morning of business with a huge pan filled with *fresco* patties, but by midmorning she will have sold them all. More than likely she has an established route of regular customers, but there are some saleswomen who wander about in many neighborhoods, following no set route. Some even visit office buildings and sell their wares to the desk workers.

The common laborer on his job, of course, usually feels that he must have his *fresco*. In his view, a day is not complete without it. So he may take the dry ingredients to work with him and add cold water when he takes his *fresco* break. One of these ready-to-mix drinks that he is likely to have is called *semilla de jicaro*, which is made from the seeds of a gourd-like fruit that are ground up with cinnamon. To the mixture vanilla and sugar have been added. The addition of water transforms it into a tasty drink. Perhaps his wife will put his *fresco*, already mixed, into a thermos bottle when she prepares his lunch for him in the morning, or she might send it to him during the morning by means of one of his children.

Schoolchildren also have their *fresco*, which many of them carry to school in a plastic bottle. Older students usually purchase theirs from the ever-present street vendor's cart.

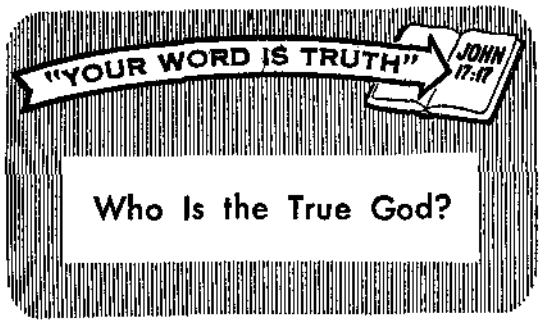
Trying a New Treat

How might a housewife prepare *pinol*, that especially popular drink, for her family? She simply toasts four cups of corn to a golden-brown color and grinds it with cinnamon until it is a coarse powder. To this powder base, she adds cold water, sugar and cracked ice. If a warm drink is desired on a cool evening, hot water can be added to some *pinol* base that has been mixed with a little cold water. She adds sugar and spices to suit the taste of the family.

For those who relish a chocolate drink, *pinolillo* might be tried. It can be made by first toasting four cups of corn. Then they add a cup of cocoa and enough cinnamon to suit their taste. After that is well mixed, they grind the ingredients to a powder. The result is the base for a *pinolillo fresco*. When they are ready to use it, they merely add water and some ice.

Travelers through Central America must necessarily be careful where they purchase *frescos*. The water in some places is not safe for them to drink because of the danger of getting amoebas, which are troublesome parasites. Bottled water is the safest for them to drink in such lands. The dry ingredients for *frescos* could be purchased and mixed with that kind of water.

Now you know how the people of Nicaragua refresh themselves on hot days. The *fresco* that is so much a part of Nicaraguan life is easy to prepare and adds delightful variety to the cool drinks they serve on hot summer days.



Who Is the True God?

IT IS commonly believed by people belonging to most of the religious organizations of Christendom that there is only one God. This is what is generally taught in most churches. And so when persons are asked, "Who is the true God?" they often answer somewhat hesitatingly, "Why, God, of course." Others are more specific and say, "Jesus is the true God." Is this correct? Or is the true God someone even greater than Jesus? How is he identified or differentiated from others?

You may be surprised to learn that, according to the Bible, there are actually many gods. Why not locate your own copy of the Bible and turn in it to First Corinthians chapter eight, verses five and six. If yours is the *Authorized* or *King James Version* you will notice that it reads: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, . . . and one Lord Jesus Christ." Catholic translations read essentially the same.

There we noticed that the scripture said there are *"gods many, and lords many."* What does this mean? Why, it obviously means that there are many gods worshiped by people. This was especially true in the first century. The names of two of such gods are mentioned in connection with the ministry of the apostle Paul and his companion Barnabas. While they were in the Asia Minor city of Lystra, Paul, through the power of the true God, healed a lame man. This so astounded the crowd that they cried out: " 'The gods have become like humans and have come down to us!' And they went calling Barnabas Zeus [Jupiter], but Paul Hermes [Mercury], since he was the one taking the lead in speaking." (Acts 14:8-13) It is appreciated by most persons today that gods such as Hermes and Zeus were powerless gods, being mere idols. Although worshiped by many people, they were of no benefit. They could do nothing of value for their worshipers. Yet, we are not to assume that all gods are powerless.

The apostle Paul wrote the Corinthian congregation about a powerful god that was interfering with the Christian ministry by blinding the minds of people. Turn in your Bible to Second Corinthians chapter four, verses three and four, and you will read: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (*AV*) Who is the god of this world? As a clue to his identification, note that the scripture says he is in opposition to "the glorious gospel of Christ." He is, therefore, a false god, a wicked one. The Bible identifies him as the one called Satan, a powerful spirit creature who 'deceives the whole world.' He is the god or ruler of this wicked world or system of things. But although being a mighty one, he is not the Almighty God.—Rev. 12:9, *AV*.

Well, then, is Jesus the Almighty God? Many persons of Christendom say that he is. But did he himself ever make that claim? No, he never did. Rather, he is identified in the Bible as God's Son. (Matt. 16:16, 17) While on earth he prayed to his heavenly Father, on one occasion saying: "Nevertheless, let, not *my* will, but *yours*

take place." (Luke 22:42) If Jesus were the Almighty God, he would not have prayed to himself, would he? In fact, following Jesus' death, the scripture says: "This Jesus God resurrected." (Acts 2:32) Thus the Almighty God and Jesus are obviously two separate persons. The man Jesus was the Son and worshiper of the true God. And although now resurrected in heaven as a powerful spirit creature, he is still less than and subject to God his Father.—John 14:28; 1 Cor. 11:3.

The true God is distinguished from all other gods by his marvelous works of creation. When Paul was speaking to those worshipers of Zeus and Hermes in Lystra, he urged them: "Turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them." (Acts 14:15) One appreciative Bible writer sang relative to God's works: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind?" —Ps. 8:3, 4.

But does the true God have a name? The Son of God has a name. While on earth he was called Jesus. This name identified him and set him apart from others. As we have seen, the god of this system of things also has a name. He is identified in the Bible as Satan. The Bible also tells us that the true God has a name to distinguish him from other gods. In his famous Sermon on the Mount Jesus taught people to pray concerning it: "Our Father which art in heaven, *Hallowed be thy name.*" (Matt. 6:9, *AV*) Not only did Jesus instruct others to hallow or sanctify God's name, but he himself did this very thing. Reporting to his heavenly Father in prayer, he said: "I have *made your name manifest* to the men you gave me out of the world."—John 17:6.

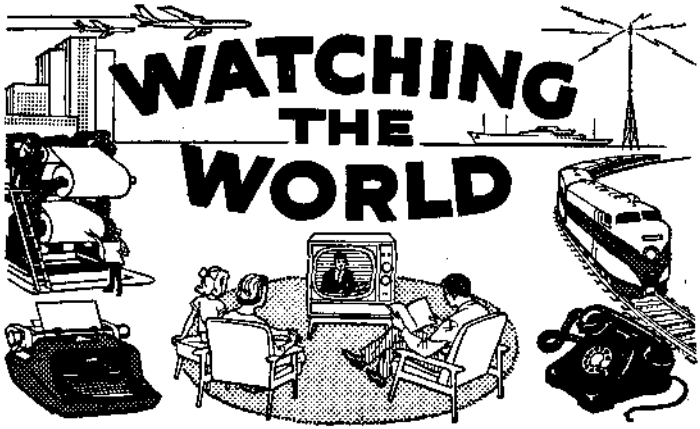
Well, then, what is God's name, the one that Jesus made manifest and the one that Christians are to hallow or sanctify? It is in the Bible. Turn to Psalm 83:18. If you have the *Authorized Version,* you will note that it reads: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." This is God's name—*Jehovah. The Catholic Encyclopedia,* too, under the heading "Jehovah," says that this is "the proper name of God."

In Hebrew, the original language of the so-called "Old Testament," God's name is clearly spelled out in four Hebrew letters. These four Hebrew letters are the equivalent of our four English letters YHWH (or JHVH). This Hebrew proper name is commonly translated in English as Jehovah, or, at times, Yahweh. He alone is the true God. He says: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images."—Isa. 42:8.

The true God, Jehovah, is a God whose qualities and deeds move righteous-hearted persons to love and worship him. The Bible enables us to come to know him and to avail ourselves of his loving provisions for the everlasting blessing of obedient mankind.—John 17:3; Rev. 21:3, 4.

Can you answer these questions? For answers, read the article above.

(1) How do some persons answer the question, Who is the true God? (2) Are there other gods besides the true God? (3) What are the names of two gods worshiped in the first century? (4) Who is "the god of this world"? (5) Is Jesus the Almighty God? (6) What things has the true God created? (7) How do we know that God has a name? (8) What is God's name? (9) How does that name appear in the original Hebrew language? (10) How do righteous-hearted persons react when they get to know God by means of the Bible?



A New Generation

◈ A full 63 percent of the population of the United States today was either not born or under 21 when World War II ended in 1945, and a full 53 percent of the population was either not born or was under 21 when the Korean conflict ended in 1953. Almost half the population of the United States is under 25 right now and the proportion of the under-25 is rising steadily. The 20-24 group are slated to soar 26.3 percent, from 13.7 million in 1965 to 17.3 million, in 1970.

3,000 Abortions Daily

◈ Japan has reduced its annual increase in population to about one percent. The estimated 98,600,000 people living in Japan in mid-1966 are just 21,000,000 more than lived here at the end of World War II. The population is cut down to a considerable extent by legalized abortion. About a million mothers a year cut short unwanted pregnancies, though Japanese officials have noted that "abortion exerts undesirable effects on maternal health." Nevertheless, registered abortions average about 3,000 a day. For this legalized murder the charge, on an average, is less than $20 for each operation and several days of postoperative hospital care. Abortion outside the law can bring five years' imprisonment.

"An Exhausted Stock"

◈ A noted British editor and author, Malcolm Muggeridge, when asked in an interview, whether he believed that the youth of Britain were in a state of revolt against the old values, replied: "Not in the least." Young men wearing long hair, and women wearing short skirts and long pants, were not in revolt, he felt. "I don't think those kids are rebelling at anything. They're just degenerate," he said. "One characteristic of degeneracy is a society which has given a lot to the world and become exhausted and then seeks to be different and seeks for sensations, effortlessly procured. That's how I see the drug-taking, the mania about sex, the dressing up. It's just degeneracy—the antics of an exhausted stock."

Catholic Schools

◈ How effective are Catholic schools? A study financed by the Carnegie Corporation and Federal Office of Education has found that education in Roman Catholic schools has been "virtually wasted" on three-quarters of the students, so far as influencing their adult religious behavior is concerned. The directors of the study reported that family influence is far more effective than formal education in influencing religious attitudes. Unless families are very devout, there is little chance that Catholic school education would influence the pupils' adult religious life, the study revealed.

The Underdeveloped

◈ In the last decade the rich nations of the world have poured some $51,500,000,000 of foreign aid into the poorer parts of the world, not counting $30,000,000,000 of private capital. The results, it was universally agreed at a meeting in Washington, D.C., of the 15 countries that disburse nearly all the aid, have been disappointing, to say the least. Figures show that the economic growth of the poor nations over the last decade has been less than in the previous years. It was pointed out that the gap between the rich and poor nations has steadily widened. Serious food shortages exist and famine threatens as population growth outraces food production in the poor countries.

Search for Food

◈ Food production per person in the less-developed countries of the world has fallen in the 1960's, and according to the New York *Times* for July 24, it "is now below prewar levels." Scientists are studying leaves, insects and petroleum as protein-rich sources of food for the undernourished people of the world. They have come up with a flour that concentrates fish protein. Leaf protein is spoken of as being "better nutritionally than most seed proteins and as good as many animal proteins." The problem remains in devising methods of presenting leaf protein so that it will be appealing as food. Dr. Ronald L. Taylor of the University of California pointed out that "insects in general are high in protein. Living termites and

silkworm pupae (the stage between larva and adult) are 23 per cent protein, while sun-dried locusts are 50 to 61 per cent protein. For comparison, beef is about 17 per cent protein." Dr. Taylor maintains that insect protein could be extracted and incorporated into other foodstuffs, such as flours and meals. One thing remains certain, namely, that a good many people in this world are undernourished, and that number is growing.

"Exceptional Cases"

◈ The pope of Rome has lowered the age limit at which Roman Catholic teen-agers are allowed to marry in "exceptional cases." *Parade*, for July 24, stated that "exceptional cases" usually means where the girl is expecting a baby. "Over the past few years," the report says, "the number of exceptional case appeals to Rome has increased steadily and now His Holiness feels they can be decided upon at the lower level. He is also permitting the bishops to grant permission for marriages between second cousins without referring each specific case to him. It is all part of the new papal liberalization program."

Sunday Schools Ailing

◈ American Protestant churchmen reportedly are finding that "Sunday Schools are inefficient and irrelevant in relating religion to modern life." While Protestant Sunday School attendance is at a new high—41,635,130 in 1964, according to the National Council of Churches—church leaders are disturbed because there are no signs of new growth. In a four-year period one religious denomination showed an adult membership increase of 100,000, while church school enrollment dropped by 120,000 in the same period. One reason given to de-emphasize and even abandon Sunday School is the view of most educators that effective religious education must be considered in the totality of a child's experience, of which Sunday morning is only a small part.

Astrologers' Bitter Dispute

◈ Until recently, virtually all of India's astrologers relied on "Surya Sidhanta," the ancient Hindu scriptures, which describe the positions of the stars and planets in relation to the sun. In recent times, some of the more modern-minded astrologers have turned to the telescope and other astronomical instruments for more accurate information on the positions of the celestial bodies and, therefore, they hope, more accurate predictions. However, during the recent All-India Astrologers Conference a bitter dispute broke out between the old school and the new. The leader of the old school denounced the members of the new school as "fools," and accused them of perverting their "sacred scriptures with foreign ideas." Those of the old school were called a "bunch of old fogies" by a leading member of the new school.

Gemini 10's Success

◈ The three-day mission of Gemini 10 was completed according to plan. From lift-off to splashdown, the Gemini 10 astronauts succeeded in nearly everything scheduled for them. Flight controllers reported that 13 of the 14 planned scientific and technical experiments were partially or completely carried out. The Gemini 10 astronauts flew deeper into space—475 miles—than man has ever penetrated before. They spent some 39 hours linked with another satellite, fired the rocket engine of the captured satellite for the first manned launching at orbital altitudes, reached another satellite for the first dual rendezvous and opened their hatch the most times, namely, three, to the space environment. In addition, Major Michael Collins became the first man to make physical contact with another orbiting object. For Gemini 11, scheduled for launching in mid-September, the plan is to go to about 800 miles in space. Astronauts are hopefully looking ahead to 1968, when they anticipate standing on the moon, that is, if all goes according to plan.

A "New Savior"

◈ The World Conference on Church and Society, which met in Geneva, Switzerland, in mid-July, heard some revolutionary remarks made during the conference. They heard lavish praise of atheist Communist China and open support for "Christian violence to achieve social change." Nigerian barrister Bola Ige, one of the 400 delegates from 80 nations at the conference, told the conference that Communist China is the new savior of the poor nations. "As long as the United States and Russia arrogate to themselves the monopoly of directing the future of the world and of other nations, there can be no peace," he said. A young American theologian created a stir by advocating violence for revolutionary groups such as the American civil rights movement. The World Council of Churches, which comprises more than 200 Protestant, Anglican, Orthodox and Old Catholic churches, was the organizer of the conference.

Crime in 1965

◈ Crime in the United States took a giant step forward in 1965. The crime rate jumped 46 percent over the past five years and reached a 1965 total of 2,750,000 serious crimes, or an average of five a minute. In terms of money, goods stolen in robberies, burglaries, larcenies and car thefts exceeded $1,000,000,000. The 46-percent rise in the crime rate

is shocking when we realize that the population rise in that same period was only 8 percent. According to the figures presented, the volume of crime is outpacing America's population growth by almost six to one. Leniency in handling criminals was stressed as playing a significant role in the crime rate. A study of 6,900 offenders released in a six-month period in 1963 showed that 48 percent were arrested for new crimes within two years. Another study showed that 25 percent of persons convicted of murdering policemen during a six-year period were either on parole or probation at the time of the murder. Statistics released showed: a murder every hour of the day in 1965; a rape every 23 minutes; a burglary every 27 seconds; a car stolen every minute—this in a nation that boasts of its high church membership.

Killed by Gunfire

◈ A rifle or a revolver is not a toy. They are deadly weapons not to be played with. Fatal shootings in the United States take place at the rate of 50 a day, about 17,000 a year. Nearly 600 children under 14 die every year through firearms accidents in America. A published report stated that, "since 1900, some 750,000 Americans have been killed as the result of gunfire. In all American wars, from the Revolution to Viet Nam, 590,000 were killed in combat." So be careful how you handle firearms!

Rescue the Pound

◈ On July 20, Prime Minister Wilson of Britain acted firmly to strengthen the pound. He cut deeply into Britain's private and public spending. His Labor government raised taxes, stiffened the terms of installment buying and limited spending of British travelers abroad. He froze wages for six months and called for a hold on prices and dividends. George Brown, the Deputy Prime Minister, was inclined to believe that the emergency steps were too negative—that they reduced inflationary pressure but did nothing positive to encourage efficiency in Britain's lagging industry and trade unions.

War Cost

◈ The war in Vietnam currently is costing the American taxpayer close to $6,000,000,000 a year. The exact figure is $5,800,000,000 in the fiscal year that ended June 30. This was $1,100,000,000 more than had been estimated in the January budget. Total defense outlays, including military assistance, were $55,300,000,000 out of total administrative budget expenditure of $106,900,000,000.

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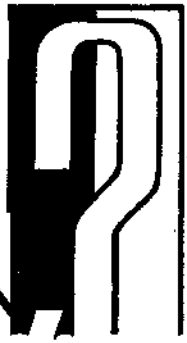
What is required to SURVIVE ARMAGEDDON?



Is it vital to you to know?

"Armageddon" is a word seen often in the news—whenever possibility of an all-out, conclusive war is considered. But survival is not usually one of the aspects discussed. That is because most news writers do not really know what the word "Armageddon" stands for or what it will mean to us.

The Bible calls it "the war of the great day of God the Almighty." It will be an expression of God's wrath but also of his righteousness, because it is an execution of God's judgments and God's judgments are always righteous. That means that there will be a way of escape, a way for those called the "meek ones of the earth." who "seek righteousness."

Would you like to be numbered among those who will receive these blessings? There is no escape to be found through any nation or arrangement that is a part of this present system of things. How, then, can you seek God? By taking in knowledge of Him and his purposes; by learning why the expression of God's wrath against the nations is right and just and what you must do to be acceptable to God.

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Awake!

Finding Peace and Happiness

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The Sea as a Way of Life

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Japan's Religion of "Gain"

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Have You Taught Your Daughter to Cook?

PAGE 17

SEPTEMBER 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Religion in the News

Clergymen Recommend Violence

The world has become filled with violence, and news reports show that religious leaders contribute to it. For example, the World Council of Churches conference that met for fifteen days in Switzerland this summer "put in a plug for violence in certain circumstances," reported *Time* magazine of August 5, 1966.

At that conference a professor of ecumenics from Princeton Theological Seminary stated: "There may in fact be some situations in which only the threat or use of violence can set the process of change in motion." Then, as reported in *U.S. News & World Report* of August 1, the Council sent a letter to clergyman Dr. Martin Luther King in which it urged professing Christians "to cast their lot with any form of suffering and need, flinching no longer from antagonism and violence that comes." Other clergymen had already taken a similar stand against the philosophy of "nonviolence."

It should come as no surprise that many clergymen now openly recommend violence. Did they not bless both sides in World Wars I and II, even though men of the same religion frequently butchered one another? All too often clergymen have condoned or excused violence instead of telling their followers that it was contrary to God's law. In this they reject the counsel of Jesus, who said: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens."—Matt. 5:44, 45.

Part of the World

Another conclusion drawn by the World Council of Churches at its conference was the following, as noted in *Time:* "In the perennial debate on whether the stress of religion should be laid on the individual and his spiritual needs or on the church working actively through society's institutions for the worldly betterment of man's condition, the World Council has now firmly chosen the course of involvement. 'Participation in political life is a valid form of ministry,' said one of the conclusions."

The same magazine states: "The growing involvement of the churches in the secular world is the basic cause of this shift of theological sights. . . . In this view, many groups and individuals not associated with the churches, some of them even openly atheistic, are nevertheless struggling for the coming of the kingdom of God on earth."

But what does God's own Word the Bible say of such theology? Open it to the letter of James, chapter 4, verse 4, and you will read: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Why is this so? Because "the whole world is lying in the power of the wicked one."—1 John 5:19.

Is your church a member of the World Council of Churches? Do you think that God is pleased with those who belong to religious organizations that He declares to be His enemies? It is a matter for sober consideration, is it not?

Clergy Views on God

In the August 6, 1966, issue of *Maclean's*, Canada's national magazine, an article entitled "Is God Obsolete?" said: "On any given morning, including Sundays, clergymen may be heard advocating abortion reform, cold beer at picnics, respect for homosexual marriages, mass picketing

of strikers and an exodus of United States soldiers from Vietnam. They may also add the Bible contains a certain proportion of bilge and that God does not keep an eye on the sparrow, mainly because God does not have eyes. Or ears."

The article shows that more and more clergymen are abandoning the Bible as a basis for belief, as well as abandoning belief in a God of purpose. It noted various examples of this: "The highest-ranking clergyman in his denomination calmly tells reporters that he doesn't believe in the Holy Ghost." Of another group of clergymen it stated: "They were united by a common difficulty in finding prayer useful . . . or that God, as an interested, punishing presence, could be true at all."

Maclean's quoted another "devout clergyman," "Rev." E. W. Harrison of the Anglican Church, as saying in connection with the word "God": "I find the word has no meaning in terms of where or who. It's a label I would like to see left on the shelf." And of the birth of Jesus from the virgin Mary he said: "It's completely unimportant. I don't know whether it's a historical fact and I don't care. . . . I can't waste my time with it." Concerning the Bible's teaching of inherited sin, he stated: "Man is essentially good. The doctrine of original sin as reported to me by the theologians is offensive."

When leaders of Christendom teach such things, is it any wonder that growing multitudes reject God and the Bible? But those who love what is right will note what the Bible states at Romans 3:3, 4: "If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! But let God be found true, though every man be found a liar."

Low Church Attendance

The Catholic Standard and Times of Philadelphia, on July 29, reported the results of a recent Gallup Public Opinion Survey made for and published by *The Catholic Digest*. It stated: "It is a rather shocking experience to learn that only 67 per cent of our fellow Catholics regularly attend Sunday Mass [in the United States]. . . . The Jesuit weekly *America* recently noted that there is growing evidence that the crisis of adolescence among American Catholic youth has taken on a new dimension: significant numbers of them are entertaining, and even exposing, serious doubts of faith, and that young people are not waiting until college age to admit reservations about doctrines and religious practices passed on to them by their elders. The magazine cites a Jesuit high school for boys, where a survey showed that almost a quarter of the graduating class no longer considered themselves Catholics."

According to the survey, churchgoing among Protestant denominations is even lower. The Catholic publication says that only "30 per cent of Baptists go to church every Sunday . . . Methodists have 24 per cent . . . Lutherans have 33 per cent . . . Presbyterians have 32 per cent . . . 35 per cent of Episcopalians . . . Congregationalists have 28 per cent."

In lands outside the United States the percentage of churchgoers is often much lower. But what else could be expected when clergymen belittle God and the Bible, when they recommend violence and meddle in worldly politics? Without a doubt, support for the traditional religions is declining.

Shortage of Ministers

The San Diego *Evening Tribune* of July 30 relates: "Clergymen across the nation are beginning to worry. Many vacant pulpits seem to be more difficult to fill this year. Many seminaries and theological schools have fewer enrollees this year. And San Diego clergymen are beginning to worry, too. The Very Rev. John Baer, rector of the San Diego Roman Catholic Diocese minor seminary, St. Francis College, said a decline in young men desiring to enter the priesthood has been noticeable in the last four to five years."

The decline is not being arrested either. In fact, it is accelerating. This follows a pattern evident for some years throughout the entire world.

However, it was to be expected. When religious leaders run down the Bible, say that "God is dead," that prayer is a waste of time, that there is no Holy Spirit, and in many other ways belittle the right worship of God, it can hardly serve to stimulate young people to want a religious life. But all of this confirms Bible prophecy, which foretold that in these "last days" "the love [for God] of the greater number will cool off."—Matt. 24:12.

Finding Peace and Happiness

"Happy are the peaceable," said Jesus Christ. How can you share their happiness?

THERE are many persons who are interested in peace. Thus in the preamble to the United Nations charter appear the words: "We the peoples of the United Nations [are] determined to save succeeding generations from the scourge of war . . . and for these ends to practice tolerance and live together in peace with one another."

Currently there is much agitation in the United States and in other lands for the ending of the war in Vietnam. For example, there is the Japanese fisherman who, over the objections of his wife, spent $11,000 of his hard-earned money to put a two-page advertisement of some 12,000 words in the New York *Times*, May 23, 1966, entitling it, "Plea for Peace in Vietnam." In fact, for months in this same newspaper there have been other large advertisements, many full-page in size, on the same subject, one being entitled, "Your Taxes Pay for War, Will You Pay for Peace?" And another, "On Vietnam," which called on the United States government to stop at once military action in Vietnam.

Some appear to be interested in peace because of economic reasons; others are concerned with the question of survival of the human race; still others are concerned because of the principles they believe are being violated by the Vietnam war.

"Happy Are the Peaceable"

All these efforts may cause some to call to mind the words of Jesus Christ's seventh felicity or beatitude: "Happy are the peaceable, since they will be called 'sons of God.' "—Matt. 5:9.

It was most fitting that Jesus should direct one of his felicities toward the peaceable, for did not the angels sing at his birth, "Upon earth peace among men of good will"? (Luke 2:14) And is not Jesus Christ in prophecy termed the "Prince of Peace"? Besides, we read that "to the abundance of the princely rule and to peace there will be no end," and that his rule of peace will last as long as the moon.—Isa. 9:6, 7; Ps. 72:7.

More than that, God himself is spoken of as the "God of peace," as the "God who gives peace." In fact, he is the one that really will make peace, for we read that "he is making wars to cease to the extremity of the earth. The [battle] bow he breaks apart and does cut the spear in pieces; the wagons [war chariots] he burns in the fire."—Phil. 4:9; Rom. 15:33; Ps. 46:9.

To be peaceable is indeed a fine quality and, let it be noted, being peaceable means more than being peaceful, being free from war or strife. To be peaceable means to have a positive mental attitude toward peace. It means being disposed toward, inclined toward peace, preferring peace, not disposed or inclined to fight or to war; avoiding things that might lead to war. That is also the meaning of the Greek word used by Matthew in his Gospel at chapter five, verse nine, for which reason

many translations read "peacemakers" rather than "peaceable."

Not by Agitating for Political Peace

In saying, "Happy are the peaceable," did Jesus mean for his followers to agitate actively for peace between the political nations, as so many professedly Christian ministers have done and are doing regarding Vietnam, and as so many others have done for secular reasons as can be seen from their advertisements? No, Jesus was not pronouncing happy or expressing his benediction and approval upon all efforts at peace. To agitate for peace between the political nations is not the work Jesus gave his followers. Why not?

How could Jesus have meant for his followers to try to establish peace between the nations of the world when by both his words and his example he taught his followers that they were not to mix in the affairs of the world? When on trial before the Roman governor Pontius Pilate he said, among other things: "My kingdom is no part of this world." And shortly before that he had told his apostles: "You are no part of the world, but I have chosen you out of the world."—John 18:36; 15:19.

Did Jesus' early followers involve themselves in the affairs of the world? No, they neither agitated for social reforms nor did they interest themselves in a peaceable settlement of the hot political issue of Rome versus Judaism. During their day the Jews became ever more impatient with the Roman yoke, and finally, in religious fanaticism, broke out in armed rebellion, as a result of which Rome took measures that all but wiped out the Jews as a people. But the true followers of Jesus Christ did not get involved.

Why not? Because they knew that their citizenship was in the heavens and that all wars and injustices could be done away with only by means of the kingdom of God. At the same time, however, they believed in obeying the rulers of the land, "the superior authorities," except when obedience to them went contrary to God's expressed will.—Rom. 13:1; Acts 5:29.

Yes, as true followers of Jesus Christ the early Christians appreciated that, as the Bible says, "the form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." That point is further emphasized in the scripture that says: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 1:27; 4:4.

Christians clearly cannot be "peacemakers" in the sense of always being for peace in every situation. Jehovah God never makes peace with the enemies of righteousness, even as Captain Jehu of old refused to consider peace with Jezebel and her apostate son who were worshipers of Baal. (2 Ki. 9:22) Thus Jehovah caused his prophet to write: "There is no peace . . . for the wicked ones."—Isa. 57:21.

Peace does not come first, but righteousness, and therefore we read, "The wisdom from above is *first of all chaste, then* peaceable."—Jas. 3:17.

Christian Peaceableness

Then what kind of peaceableness does meet with God's approval? First of all, it is the peaceableness that endeavors to make peace with God himself. Jesus Christ was the chief peaceable one in this sense, for by means of his sacrifice he made it possible for all mankind, who had become God's enemies because of sin and wickedness, to come into peaceful relations with Jehovah God, even as we read: "Indeed, you who were once alienated and enemies

because your minds were on the works that were wicked, he now has again reconciled by means of that one's fleshly body through his death." "For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life."—Col. 1:21, 22; Rom. 5:10.

This is the kind of 'peacemaking' or peaceableness that Jesus recommended to his followers, even as the apostle Paul further shows: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' " In other words, 'come to be at peace with God.'—2 Cor. 5:20.

Secondly, Christians are under obligation to be peaceable toward all their Christian brothers, to live at peace with them. There should never be any strife or friction because of misunderstanding or because of selfishness among dedicated Christian ministers. If a Christian knows that he has offended a fellow Christian or that a fellow Christian has offended him, in harmony with Bible principles he should go to such a one and get matters straightened out.—Matt. 5:23, 24; 18:15-17.

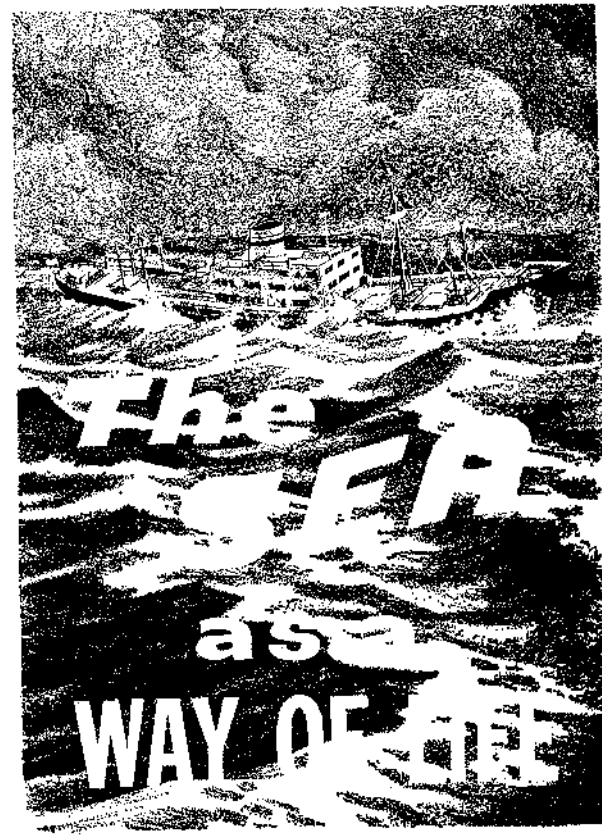
Thirdly, Christians are to be peaceable in their relations with those on the outside, as far as possible, as far as they are able to do something about it. Others may make it difficult, but, "if possible, as far as it depends upon you, be peaceable with all men."—Rom. 12:18.

All who show themselves peaceable in these respects are truly happy, for they are saved much trouble, grief and irritation. And while not all such are now called "sons of God" in its special sense, which blessing, the Bible shows, is for those who will be joint heirs with Christ in his heavenly kingdom, yet the other peaceable ones can hope for endless life in the paradisaic new order when wars will be no more, and in time attain to "the glorious freedom of the children of God."—Rom. 8:14-17, 19-21.

Edison's Belief in God

Thomas A. Edison, the "incandescent genius," was reported many times to be an atheist. Charles Edison, former governor of New Jersey and son of the great inventor, has this to say of his father's religious convictions: "From my own knowledge I know that he believed in a Supreme Intelligence, as he told me this many times." Melvin J. Weig, superintendent of the Edison National Historic Site, after going over the material in the archives at the Site in search of information pertaining to the religious beliefs of Edison, writes: "We have a signed statement which says, 'The Almighty knew His business when he apportioned milk. He is the best chemist we have.' A long quote from Mr. Edison's diary includes this, 'What a wonderfully small idea mankind has of the Almighty. My impression is that he has made unchangeable laws to govern this and billions of other worlds.' " In the book *Thomas A. Edison, Benefactor of Mankind,* it is reported that, in a discussion with George Parsons Lathrop, the inventor said: "To me it seems that every atom is possessed by a certain amount of primitive intelligence." Lathrop asked, "Where does this intelligence come from?" and Edison answered: "From some Power greater than ourselves." "Then do you believe in an Intelligent Creator . . . a personal God?" asked Lathrop. "Certainly!" answered Edison. "The existence of such a God can, to my mind, almost be proved from chemistry!" Edison, however, did not believe that religion should be taught in public schools. He believed strongly that Church and State should be separate and took a "somewhat dim view of organized and orthodox religions." This is probably why some have viewed him as an atheist.

WHY would anyone want to be a seaman? No doubt, not only landlovers but also many a seaman has asked himself that very same question. On the other hand, seamen often ask, Why would any man want to work in a factory or an office entombed away from the refreshing beauties of the great outdoors? Why would anyone want to be a subway train conductor or work in a mine where he must forego the fresh air and sunlight of the great outdoors? Questions such as these serve to highlight the difference of ideas that men have on the subject of employment.



On the surface of things the seaman's lot may appear infinitely better than that of the man who is forced to sweat life out in a foundry or mine or who is obliged from day to day to face an insatiable public in a store or shop. But every experienced seaman knows that appearances are extremely deceiving, that life itself, whether on land or at sea, is not to be judged by appearances. The reasoning man's search should be for truth.

Behind the thinking of the young man who is contemplating a life at sea there may very well be visions of exotic lands, a life of ease with good pay, free of weighty responsibilities and loaded with adventure. Any sailor worth his salt will tell you that those are dreams, and dreams, while they may contain some truth, usually differ drastically from the stark realities.

This is not to say that life at sea does not have its good points, for it does. Sea life can have its adventurous interludes. The sea itself fills men with awe and wonder, and some of the port cities are among the most fascinating in the world. Nevertheless, what we want to do is equate sea life with the facts. The man behind a desk in some office in a large city may be prone to envision sea life in glowing romantic terms, perhaps as an escape from tight schedules, traffic jams, carbon monoxide gases or a nagging wife. The young man in the factory may regard life at sea as a haven from the dreaded monotony of the production line, and the farmer boy may see this life as a flight from boring chores. While all of those outlooks might lead men to the sea, none of them reflect an honest appraisal of sea life. For at sea there are schedules to be met and boring chores just as there are on land.

Rewards and Fears

But life at sea does have its rewards. The religiously inclined seaman may in the

very vastness of the seas see the mighty handiwork of God. The very thought of the frightening power of the sea may deepen his appreciation of the Creator, Jehovah. In fact, God himself urged the prophet Job to contemplate the sea, saying: "Have you come to the sources of the sea, or in search of the watery deep have you walked about?" (Job 38:16) However, even though many seamen are superstitious and some are religiously inclined, very few of them are moved to praise God by what they see and hear while on the high seas. The uncertainty of the elements with which the seaman is forced to contend may move him just as easily to curse God as to praise him. Such is the truth of sea life. For seamen are not especially known for their piety.

It is true there are breathless seascapes that eclipse imagination. For example, the flashes of the sun at its rising and setting make the ocean astonishingly beautiful. The sounds of the waves are most awesome and varied. There are the hollow boomings and heavy roarings, great watery tumblings, hissings and seethings, sharp, rifle-shot reports, splashes and whispers. Every mood of the wind, every change in the weather, every phase of the tide has its own peculiar attraction. Yet with the various tinges of the sea, the polar lights in the north and in the south, the myriads of stars and meteors, still these natural wonders are no more influential toward making a sailor a good man than the sight of a rising sun or beaming stars is to a factory worker on vacation. On land as well as at sea, it is our own attitude that really counts.

There are tranquil and spellbinding moments at sea. But this is only one side of the story. What about the other side? There are also frightening and terrifying realities that are not so widely publicized, and these are as much a part of sea life as a boatswain's whistle. There is no denying that sunsets and sunrises are beautiful to behold, but what about the endless days that are buried in bleak wintry gloom, when the raging sea resembles stampeding mountains and the ship struggles to keep from being torn to pieces or from being buried beneath the waves? Icebergs do reflect a breathtaking brightness against a black sea. But have you ever been near them in a North Atlantic gale when your ship was tossed and pitched like a feather in a hurricane and your very life and the life of everyone on the ship depended on evading those treacherous masses of ice? Have you been aboard when the ship's deck was caked with tons of ice, when waves like angry mountains made each groan sound like the ship's very last as it plunged in and out of the sea? During moments like these there is very little that is romantic about sea life. The office worker would welcome the sight of an office, and the boy, his father's farm.

The Demands and Dangers

Have you ever considered how demanding and dangerous sea life can be? At times the seaman must face unbearable humidity, violent winds, solar radiation, frequent changes of climate, insufficient sleep, poisoning effects of the cargoes by development of gases and the so-called "metalplate disease" (a harmful effect on man caused by fields of terrestrial magnetism acting on iron pieces of the ship). Add to this the fact that by long tradition the captain has the final say on matters. Woe betide the seaman who runs afoul of the ship's master.

Consider further: Every year fifteen large cargo vessels disappear at sea. These fifteen mysterious losses involve some 600 crew members also. For example, between January 31 and February 1, 1953, that is, in a single day, in the waters around the

British Isles, nine ships and their crews disappeared from the face of the sea. Every one of these vessels had electronic communication equipment. They were also equipped with rockets, flares and other distress signals. All had boats, life jackets and buoyant apparatus, and most of them were within sight of well-populated land, where there were Coast Guard stations, lifeboats and rescue teams for the special purpose of assisting ships and seamen in distress. There were plenty of other ships in the vicinity of all of them. Yet only two sent any sort of message even indicating that they were in trouble. All nine ships appeared to be swallowed up suddenly by the sea. Of course, there are disasters on land, too, mine disasters, explosions and other industrial accidents. But at least land disasters can be analyzed and steps taken to avoid repetition. What can be done about ships that are mysteriously swallowed up by the sea?

Why, Then, the Sea?

A seaman's life, perhaps, can best be described as an isolating experience. It is a life confined in a vessel of cold steel, which rocks and rolls, pitches and tosses, sways and vibrates. It is often a life of deep loneliness, agonizing solitude and frequent hours of absolute boredom. Wrote one ship commander after years at sea: "I remember only one man who walked his deck with a springy step, and gave the first course of the passage in an elated voice. But he, as I learned afterwards, was leaving nothing behind him, except a welter of debts and threats of legal proceedings."

This is not to say that there are no exceptions to the rule, for there are, but not many. There are seamen who say that the water is their element. These men boast that for them really to feel at home is for them to live on the ocean waves. Some old-timers were born at sea, and at sea is where they would prefer to end their days.

Veteran sailors tell us that there are moments at sea when life can be unforgettably beautiful. It can be a great doctor, say they, for sore hearts and sore heads. Cares, they feel, seem to be left astern as easily as the light air bubbles in the swirls of the ship's wake. Nothing, it appears, but a gale can disturb the orderly serenity of life when all is well at sea. But these moments must be weighed in the light of all the other factors when considering a life at sea.

Sober Reflections

There are serious considerations to bear in mind. For example, ask yourself, Is a seaman's life a life for a family man? The man might reason that he provides well for his wife and children. But are material considerations the only ones to be met by him? How much affection can a husband shower on his wife and children while he is at sea? The wife and children do need his affection regularly. How much instruction and direction can he offer them? What about his spiritual obligations toward his wife and children? The man operating a subway train or working in a mine may be away from his family all day, but he does have an opportunity to come home at night, and his weekends can be spent with the family.

Studies from Norway (where many fathers are away at sea), Britain and the West Indies, all tend to show that children growing up in split-up families are seriously handicapped in their chances of growing up normally. When the father is away, one parent has to do the work of two; consequently, children suffer.

Consider, too, the moral aspect of such a life and the strain that it places on both the husband and the wife. Many foreign ports swarm with prostitutes who are only

too willing to sell themselves. And seamen are singled out as prime targets. The lack of moral integrity aboard ships, too, is not a hidden secret; also group influence and loneliness—all these factors tend to weaken, corrode and destroy the virtues of even one of high principle. Marital fidelity and moral integrity do suffer, without question. The wife may be tempted while the husband is away, and the husband certainly is exposed to temptation. An upright man would indeed be placing himself and his high ideals in frightful jeopardy by ignoring these facts of sea life. Do you want to take such chances with your life? Think carefully before obligating yourself to a life at sea.

Suppose you are a religious man. True, on land you may have unpleasant associations at work, but when the working day is through you can enjoy home life. If you wish, you can even go to your place of worship and associate with persons who believe the way you do. But when aboard ship this is not so easily done, in fact, it is impossible at times. Your exposure to bad associations frequently can be continuous over long periods of time. Even to those who are strong in faith the warning applies: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) These are points that should have some serious thought before you launch into a career as a seaman.

The Lures

Throughout the world merchant fleets are expanding, and enticing offers are made to lure young men into that way of life. Some vessels today are breathlessly beautiful to behold. Many of them have comfortable quarters. A number are controlled by automatic instruments, remote control, radar and other complicated electronic devices. Prospective seamen may be induced to think that they can learn the technical aspects of this equipment at sea or acquire a trade aboard ship that someday can be used on land. But how many seamen do you know who have made advancements this way? The chance of this happening is slight indeed.

It may be true that nuclear-powered vessels are becoming more in number, but what assurance do you have that you will be chosen to sail one? It also may be true that seamen have much leisure time to study. According to the Bureau of Naval Personnel, "men at sea service read a lot more books than the average adult American." But what is the quality of their reading? It would be naïve to think that men aboard ships are all industriously engaged in constructive pursuits in their spare time. Such is simply not the case. Some seamen have applied themselves, but the vast majority will frankly admit that sea life does not lend itself to serious, constructive thinking. To learn a different trade or skill aboard ship takes more than ordinary concentration and dedication of effort.

A seaman's life is a hard life, particularly difficult for a man with a family. So, for a person of integrity who is considering the sea as a way of life, he must face the fact that it will be difficult to maintain those high principles.

CAROB PODS AS WEIGHTS

● In ancient times the beans of the carob tree were used as standards of weight for precious stones, which were described as being of so many "beans' weight" or "carats." Hence the word "carat," a name used by jewelers in weighing precious stones, is derived from the beans of the carob tree, the Arabic word for "bean" or "seed" being *carat*.

JAPAN'S RELIGION OF "GAIN"

By "Awake!" correspondent in Japan

REELING under the blows of atomic bombs and of military defeat, Japan emerged from the second world war with new and urgent problems. The feudal basis of family life had been weakened, old communal standards had been shaken and old-time religion had suffered a big setback. There was a moral and spiritual vacuum that needed to be filled. What would fill this vacuum?

In any other country, communism might have capitalized on the situation. However, communism failed to take hold among the nationally-minded Japanese. Rather, the post–World War II era has witnessed the growth of a multitude of "new religions," often called "crisis religions," designed to meet the people's immediate wants. Almost one hundred "new religions" have mushroomed during the past twenty years. Their number includes Shinto sects that had been forced previously to conform to state Shinto, as well as offshoots from established Buddhist sects.

For the most part, these "crisis religions" have offered their adherents things that they lost during World War II, such as health, material prosperity, peace of mind and community fellowship.

Riding on this tide of religious revival, one sect has raced ahead of all the others. It is the so-called *Sōka Gakkai* ("Value Creation Academic Society"), a development of the 700-year-old *Nichiren Shōshū* sect. Its postwar organizer, Josei Toda, explained that the Nichiren Shoshu sect had declined prior to the war, and, therefore, "as the Great Saint Nichiren predicted, Japan has experienced a crisis which resulted in national ruin." And what was his solution? The militant Soka Gakkai, which has proclaimed itself the savior of Japan, and ultimately of the entire world.

Growth of Soka Gakkai

The Nichiren Shoshu sect was founded in the thirteenth century by Nikko, a disciple of the fanatical Buddhist monk Nichiren Daishonin. Its headquarters, which the sect expects to become the center of religion world wide, is a temple called Daisekiji, at the foot of Mount Fuji. Here are preserved the *Dai-Gohonzon*, said to be the original scroll containing Nichiren's sacred formula, and also Nichiren's miraculous tooth, the *onikuge*. It is reported that Nichiren pulled a loose tooth from his mouth and handed it to Nikko, to be used as a testimony in propagating their religion among all mankind. It is also claimed that a piece of flesh still adheres to the tooth, and that this continues to grow. The sect is to reach its zenith when the flesh covers the tooth in its entirety. The tooth is closely guarded, and no scientific authority is permitted to examine it.

Soka Gakkai was founded in 1937 by Tsunesaburo Makiguchi, an ex-schoolteacher and student of pedagogy, who converted to Nichiren Shoshu. Nichiren's re-

ligious fanaticism and Makiguchi's theory of "value creation" have been combined into one of the most amazing religious crusades in history. Soka Gakkai itself describes the Theory of Value, as taught by Makiguchi and his successor, Josei Toda, in these words:

> The goal of human life is happiness, the ideal state for each individual. . . . A happy life is the condition in which whatever is regarded as having value is realized. . . . Truth and value are two very different concepts. . . . Historically, philosophers have regarded the principal elements of the ideal life to be truth, goodness and beauty. This is incorrect. . . . The Principle of Value makes the basic ingredients of happiness: gain, goodness and beauty. . . . The criterion of value is gain or loss, not good or evil. —Quoted from *Contemporary Religions in Japan,* Vol. I, No. 3, September 1960.

This sounds contradictory to Nichiren's own oft-repeated emphasis on the "Lotus of Truth." Gain is substituted for truth. Devotion to the sacred scroll at Daisekiji and the repetitious chanting of the Lotus Sutra are the "gain-producing values." Financial gain or faith healing often provide the incentive for joining Soka Gakkai. The standard for judging everything is: Do we gain or lose by it?

The fanatical Nichiren denounced all other schools of Buddhism as heresy, and established his own new formula for the salvation of all mankind: *Namu Myōhō-Renge-Kyō* ("Adoration Be to the Lotus of Wonderful Truth!") Followers of Nichiren, and now of Soka Gakkai, are said to reach Buddhahood through the daily frenzied chanting of this formula, the *Daimoku*. Their mentality in this connection may be gauged by the following English-language article appearing in their *Seikyō Shimbun* ("Holy Teaching Newspaper"), No. 592, reporting a speech by the present leader, Daisaku Ikeda, on April 24, 1961:

> We pray to the Dai Gohonzon ("Holy Scroll") every morning and evening. Look intently at the Gohonzon, and you will find some Chinese characters on the upper left which read: "Those who worship the Gohonzon or those who practice the sutra of the True Buddha can accumulate even greater merits than the ten virtues of Buddha." On the opposite side it is clearly written that "A person who viciously maligns the Gohonzon will surely have his head broken in seven." A person who has pure faith in the Gohonzon will be bestowed with even greater benefit than the ten good fortunes of Buddha. On the contrary, those who slander either the Gohonzon or true believers (Gakkai members) must undergo such dreadful punishment of having their heads broken in seven, i.e., falling into the pit of hell.

One may well ask, How could a religion with these medieval concepts make such strides, as Soka Gakkai has done, in a modern society? For the most part, Soka Gakkai adherents are to be found among the poorer, uneducated classes. The movement has made its appeal, emotionally, to the desire for material betterment. It has used a devastating instrument known as *shakubuku,* which has been variously interpreted as meaning, "destroy and conquer," "bend and flatten" or "crush and throw down." This refers to the practice of Soka Gakkai members in ganging up on households or individuals afflicted with sickness or economic problems, blaming it on their religion or lack of religion, and relentlessly 'brainwashing' them until conversion is achieved. The new convert must then destroy the "abominations" or appendages of his former religion. He is provided with his scroll, rosary and badge, and is threatened with terrible reprisals should he ever think of leaving the organization.

Shakubuku was organized by president Josei Toda following World War II. It draws strength from Soka Gakkai's militaristic structure, which has been com-

pared to that of the Hitler Youth. Its Youth Division today numbers one and a half million young people, including a fife-and-drum band of the Young Women's Division described as "second to none in its skilled and beautiful performance." Soka Gakkai describes its Youth Division as "the driving force of the organization." Soon after instituting *shakubuku,* Toda proclaimed: "The great march for forced conversions, begun on May 3, 1951, has brought a great many comrades into our camp." By 1953, he claimed a membership of 53,000 households. By 1959, the number was 1,096,920 households, and by 1964, the claim was for 4,600,965 households.

Into the Political Arena

Soka Gakkai's main goals are political. This is in line with Nichiren's ancient claim: "I will be the pillar of Japan; I will be the eyes of Japan; I will be the great vessel of Japan." As explained in *Seikyō Shimbun* in April 1955, the sect's purpose is that "when, as the result of our great 'shakubuku,' our country is rid of all evil religions, the Diet ought to decide to create a national center of worship. For that end, it is necessary to send our members to the national legislature so that we could command a majority. Of course, it might be 10 or 20 years before this may be realized. Until then, we must train our members in the local legislatures."

After making sensational gains in local municipal and Upper House elections, Soka Gakkai set up the *Kōmeitō* ("Clean Government Party") on November 17, 1964. The party immediately called for the abolition of the Japan–U.S. Security Treaty and for Japan to recognize communist China. However, Komeito acts independently of both "right" and "left." According to Soka Gakkai leaders, the party has been organized as a practical means of carrying out *ōbutsu myōgō,* a merger of government and religion. In elections for the Upper House of the Diet in 1965, Komeito increased its representation to twenty in this body of 250 members. They are planning next to put thirty-two members into the Lower House. Other political parties are voicing concern at this religious invasion of the political arena.

Since 1960, Soka Gakkai has carried its campaign into Southeast Asia, and even into the United States. It has been outlawed in South Korea because of its political activity there.

Ultimate Goals

Seven centuries ago, Nichiren himself announced his sect's objective of building a national temple at the foot of Mount Fuji. Soka Gakkai has espoused this goal, declaring its purpose to establish a *kokuritsu kaidan* ("national instruction hall") for "basic religious training in defense of the nation." In July 1961 a four-day drive among members netted over three billion yen ($9,000,000), and this was used in building the projected temple's Grand Reception Hall, which was completed April 1, 1964. According to Soka Gakkai's *Seikyō Shimbun,* of October 19, 1965, another four-day drive recently raised 35 billion yen (nearly $100 million), which is to be used for building the *shōhondō,* or main temple hall. This is now under construction.

Soka Gakkai used to make bold the claim that it would convert, first the entire nation of Japan, and then the world. However, in July 1965 the sect's 34-year-old president, Daisaku Ikeda, appeared to make the goal more realistic, when he drew an illustration from the Indian state of Shravasti, mentioned in the "Lotus of Wonderful Truth." According to the Lotus Sutra, one-third of the people of Shravasti saw Buddha and believed him, one-

third saw him but did not believe his message, and one-third neither saw nor heard him. The implication is that the conversion of Japan will be accomplished when *shakubuku* has claimed one-third of the people for Soka Gakkai, another third is sympathetic, and the remaining third is either indifferent or hostile. A recent Soka Gakkai tabulation asserted that membership was already 5,400,000 out of 25,000,000 households in Japan.

What is the ultimate goal of the movement? To quote Soka Gakkai itself: "The purpose of Sokagakkai is not world conquest, but absolute world happiness and peace. President Ikeda has always stated that 'the purpose of Sokagakkai is to save the masses from misfortune and misery and to establish happiness and peace throughout the world.'" —*Sokagakkai and Nichiren Shoshu,* by the *Seikyo Press,* October 25, 1964.

WHY DOES GOD PERMIT WICKEDNESS?

Have you asked that question? Then do not miss the October 8 issue of "Awake!" Special issue! Completely devoted to this vital subject.

It is with this goal that Soka Gakkai carries forward its militant campaign of *shakubuku.* Imbued with the idea that people on this earth receive everything from the idol Buddha, they are aiming at centering all worship in Japan around the huge temple that is to be completed at Mount Fuji in 1970. A Gakkai spokesman told the Sunday *Mainichi* (November 14, 1965) that it is "not a 'coincidence" that the temple is scheduled to be completed around 1970. This seems to be a target date for a campaign to "help save" the soul of everyone in the world. It is also in 1970 that the Japan–U.S. Security Treaty is scheduled to come up for revision—an explosive issue from which radical groups such as Soka Gakkai doubtless hope to make gain.

Fear, Mistrust and Apprehension

Observers have noted a rather unusual quiet in the Soka Gakkai camp in recent months. Whether they have mellowed their aggressiveness, or whether this is a calm before further storms, remains to be seen. There are even reports that many have broken away from the movement in disillusion. The director of *Shinshūren* ("Alliance of New Religions"), which has mobilized its followers against Soka Gakkai, claims that at least a million members of Soka Gakkai want to leave the organization but are fearful of reprisals.

Soka Gakkai is mistrusted, and even feared, by the majority of the Japanese people. Its claims for the superiority of "gain" over "truth," coupled with fanatical *shakubuku* and equally questionable high-pressure political campaigning, have not endeared it to rational persons. The generation that remembers the crimes committed by the Nazis in Germany and by Shinto nationalism in Japan is entitled to regard the politico-religious Soka Gakkai with apprehension.

Where may people turn in their search for true religion? Not to a theory of "gain," or to a lifeless idol of Buddha, but to the living God, Jehovah, whose Son, Christ Jesus, said: "There is more happiness in giving than there is in receiving." (Acts 20:35) Ah, there is the true secret of happiness! It is to be found in the practical application of the law of love, even as Jesus explained: "These things I have spoken to you, that my joy may be in you and your joy may be made full. This is my commandment, that you love one another just as I have loved you."—John 15: 11, 12.

By "Awake!" correspondent in Guatemala

A VERSATILE HERB with a History

IT IS not often that a substance used for dyeing cloth can also be used for seasoning food, for coloring medicine and for perfuming a room as well as bath water. But that is precisely what is possible with versatile saffron. What is saffron? It is the orange-red substance obtained from the dried stigma and style of the saffron crocus flower. Its usefulness has given it a long history.

More than 3,000 years ago the Chinese were using it as medicine and for seasoning food. Later, when the Greek civilization was enjoying prominence, saffron that was mixed with wine and water was sprinkled in public places. When Nero made his entry into Rome, the Romans perfumed the streets with it. It was also their custom to put it into their bath water and to use it on their hair. Pliny the Elder, a naturalist who lived in the first century of our Common Era, wrote that the "ancients frequently made use of this flower in perfumes. Not only salons, theatres, and places which were to be filled with a pleasant fragrance were strewn with this substance, but all sorts of vinous tinctures retaining the scent were made of it, and this costly perfume was poured into small fountains, which diffused the odor which was so highly esteemed. Even fruit and confitures [confections] placed before guests, and the ornaments of the rooms, were spread over with it."

Saffron is still used in some countries for seasoning food and for coloring candy as well as medicine. A common use of it has been in the dyeing of cloth, but now cheaper dyes are becoming more popular. In ancient Greece saffron yellow was the royal color and was used in the court robes of some of the royal ladies. In old Ireland and the Hebrides it was the color worn by persons of rank. It is still a popular color in the Far East, where Buddhist monks wear saffron-colored robes, because, as one monk stated, "we believe it is the most peaceful color."

Saffron is obtained with much labor from the saffron crocus flower, which is related to the iris family. Unlike the crocus that blooms in the spring, this related flower blooms in the fall. In the latter part of October workers gather the blooms by hand early in the morning. The stigma and part of the style are carefully removed and dried in a kiln, either loosely or under pressure. When dried under pressure the product is called "cake" saffron, which is the form preferred by the people of India. But when it is dried loosely, it is called "hay" saffron. This is the type that has the widest use.

With more than 4,000 flowers needed to make one ounce, this versatile herb is about the most expensive spice in the world. The best grade in Spain sells for approximately $180 per kilo (2.2 pounds). Cheaper grades are inferior and are likely to be adulterated with such things as safflower or the petals of marigold. In times past severe penalties were imposed on persons guilty of selling adulterated saffron. In the year 1444 a man in Germany was burned to death along with his adulterated saffron. So adulteration of saffron was regarded as a serious offense.

The deep orange color of this herb makes it very distinctive, and very little of it is needed to impart its color to other substances. Just a single grain of it that is rubbed to fine powder along with a little sugar will give ten gallons of water a decidedly yellow hue. As a spice it has a somewhat bitterish flavor, and as a perfume it has a sweet, penetrating odor.

The pretty blooms of the saffron crocus decorated the coastal plain of the Near East in Solomon's day, nearly 3,000 years ago. This flower was listed by him along with plants that were used for spices, incense and perfume. In The Song of Solomon, a Bible book by Solomon, the beautiful Shulammite maiden likens herself to the lowly but pretty saffron flower, saying: "A mere saffron of the coastal plain I am." (Song of Sol. 2:1) So the pretty blooms of the saffron crocus have held an honorable position in human affairs for thousands of years.

Saffron has brought pleasure to man's eyes by providing him with a colorful dye, pleasure to his sense of smell by providing him with pleasant perfume and pleasure to his sense of taste by providing him with a tangy spice for his food. It is indeed a versatile herb with a history.

HAVE YOU TAUGHT YOUR DAUGHTER TO COOK?

ARE you teaching your daughter to be a loving wife and mother? Many mothers see that their daughters are neat, provide them with pleasant surroundings, instill in them right principles, yet, surprisingly few prepare their daughters adequately for the career most women choose over any other—being a wife and mother.

Many varied skills are required to fill this time-honored position, and one of those talents that endear Mom may well be a favorite recipe for chocolate cake or her prized plum preserves. How content and happy it makes a youngster to come home from school on a cold day to be met by Mom in a fresh-starched apron accompanied by hot goodies from the oven!

Well-known nutritionist Adelle Davis, in her book *Let's Cook It Right,* says: "Since we spend approximately a thousand hours each year eating our meals, they should be pleasant hours, times of family unity and companionship and, if a blessing is said, family worship. Good food is a symbol of love, having psychological value which may even exceed its sensory and physiological contributions." Good food is as much a symbol of love now as it was in the days when Jesus spoke the illustration of the prodigal son who was honored by a feast in his father's house when he returned home in his humbled state. So it is well to express love toward your daughter by teaching her how to prepare and serve food.

When and How to Begin

Is your daughter only three or four? Then you have the advantage of beginning at the age when everything is an exciting adventure, when every request is welcomed as an important assignment and when you certainly have as much "help" as you can stand—and sometimes more!

This tender age is the time cooking begins to be fun! What is more delightful than to satisfy the curiosity of feeling the different textures of vegetables, as small fingers splash water to remove the soil? And the enjoyment of forming soft mud cakes in no way compares with squeezing real dough into a hundred different shapes before baking it in your child's own little pan! No make-believe cake ever gave the

pleasure that giving Daddy a taste of a real one does. Her own cooking step stool, an apron, grown-up talk with Mommy, and making surprises for Daddy are not only memories for Mother to treasure, but valuable lessons in life for daughter.

Garnishing is an important job to a beginner because the results are quickly seen. Anyone can cook cereal, but only a true artist can garnish it with a beautiful raisin face. Draining the red juice off maraschino cherries is a necessary job for a colorful dessert top, and the fresh green parsley, perhaps applied by a little hand, makes meat look so pretty.

As a child grows older, more things can be taught her. Even a five- or six-year-old may be able to learn how to prepare a light meal. For example, one mother patiently taught her five-year-old daughter both the dangers and the many uses of the electric mixer. Equipped, now, with safety rules and knowledge, she expertly mashes potatoes, whips cream and combines ingredients for baking what her mother measures. This little girl has also mastered the can opener and the job of safely turning on the stove. Recently, when her mother was ill, she competently opened two cans of condensed soup, added the proper amount of water and served it to the family piping hot, with crackers and dishes of fruit for dessert. This whole family is beginning to reap the rewards of patient teaching.

The young child can be taught safely to place potatoes in the oven for baking, and many a child will jump at the chance to "paint" shortening in baking pans or smear butter on her own toast. When more butter goes on the bread than on her, she may be ready to try sandwich making, perhaps, in time, relieving mother of lunch packing. Many a five-year-old can learn to crack and separate eggs, if allowed the opportunity to practice on eggs intended for scrambling. Instant milk drinks, lemonade and colorful presweetened iced beverages can be made with little cooks in mind.

It is not difficult to find easy but important jobs for the preschool child if you watch for the opportunity. It is important that an interest not be allowed to die and that each new success be rewarded with praise and more kitchen freedom.

A Word to the Wise

The importance of praise cannot be overstressed, not only by words, but also by the added confidence you can show in reference to her mastered skills. For instance, if she has just learned to open cans of fruit, you might say, "My, you did that so well. How would you like to make the fruit salad tonight?" This offer will usually be overwhelmingly accepted, with an "Oh, good, can I put a cherry on it too?"

It is wise to reserve teaching new things for a time when you are not too hurried. This prevents many shattered nerves and loss of enthusiasm in little girls' hearts. Plastic or metal measuring cups and bowls often prevent accidental blows to a little cook's confidence, as well as broken glass to cut little fingers.

In order to keep her interest and enjoyment in cooking alive, it is best not to use it as a punishment for any reason. We grow up to enjoy things most generally associated with pleasant memories. If punishment *must* be by means of the kitchen, then, at least, let it be privileges withheld, so she genuinely feels she is missing a pleasure.

Cooking should never be allowed to become a monotonous task, so grant her a measure of freedom, as she grows older and as her skills permit, in trying new recipes and new methods. If the interest in cooking seems to lag, often it can be revived by having a foreign meal or two,

perhaps also learning something about the customs of the country.

If it annoys you to have imprints of greasy little fingers on the pages of your cookbooks, it might prove beneficial for you to invest in a beginner's picture cookbook or encourage her to have a file box with her own copied recipes.

What to Teach Her

In teaching your daughter to cook, you are setting the foundation in cultivating her ability to cope with life as it really is. Since this is true, it is necessary that she associate meal planning with the amount of income allowed for food. To round out her education it is good to instruct her how wholesome budget meals can be with proper planning. She should also learn to shop for the best buys and to store foods with the least spoilage and so that they retain the most nourishment.

As she begins life in her own kitchen, she will need to have all items ready to serve at the same time, by knowing approximate cooking times and when to start preparing each. Any shortcuts, such as starting potatoes for baking by boiling till heated through, will be valuable when time is at a minimum.

Most young cooks dread the mess after the joy of creating wears off, so learning to clean up as she goes will prevent this problem.

There will be many times that the "art of substitution" may save extra trips to the market and wasted ingredients. There are good tricks in substituting that may be learned with time, but the following basic ones could be included in her education: When a recipe calls for one cup of butter, then one cup of vegetable shortening and a half teaspoonful of salt may be substituted. If one cup of sour milk is needed, then one cup of fresh milk with one tablespoonful of vinegar or lemon juice may be used. In gravies or sauces, one tablespoonful of cornstarch equals two tablespoonsful of flour. One ounce of unsweetened chocolate or a quarter cup of cocoa and two tablespoonsful of shortening will give the same results. If there is not enough baking powder, it would be well to use one quarter teaspoonful of soda plus a half teaspoonful of cream of tartar. It is useful for her to know that one cup of sugar equals one cup of honey if the liquid called for in the recipe is decreased by one quarter of a cup.

Learning to use spices and herbs, condiments, can often make a plain dish become delightfully tasty. Any good cook knows it is not so difficult to put a meal together out of plenty, but the test of her skill at the art comes when there is little, using seasonings and substitution to make up the lack. This is a challenge to any young cooking student.

Advantages in Teaching Her

Perhaps you feel that your daughter will learn all she needs to know about foods in school. Of course, if your school system offers Home Economics, it would be well to encourage her to take it. However, such courses are usually limited and often are not given until a girl reaches her teens.

Consider, moreover, the following advantages of teaching your daughter how to cook at a younger age and at home: (1) Her scale of values can be trained only at home in true-to-life situations. (2) By watching and learning from you she comes to appreciate her appropriate role as a feminine member of the human family. (3) As you patiently teach her, she learns to trust you and will bring to you her other questions and problems, being confident in your answers. (4) The many hours spent in the kitchen take her off the streets and keep her time occupied constructively. (5) You will find that many

kitchen chores can be shared when she learns to cook, allowing you more time to spend with the family.

Learning to enjoy cooking is to take any drudgery out of it. We generally enjoy things at which we are proficient.

Some mothers unwisely put off teaching their daughters to cook, perhaps because they feel they are too busy or that it is faster to do it themselves; or they may want their child to be free to enjoy herself. However, we do well to think of the future: It is every bit as important for your girl to know how to cook as for a young man to have a job to support a family before he marries.

In these days of the instant potato, the aerosol whipped cream and the powdered egg, we must avoid the pitfalls of expecting our daughters to become "instant cooks" the day they marry. Yes, in teaching your daughter the worthy art of cooking, you will indeed be showing her an expression of love.

Notes of Appreciation

"Awake!" Lifts Spirits

The following expression of appreciation for *Awake!* was received by the British Honduras branch of Jehovah's witnesses: "I am a subscriber to your semimonthly magazine *Awake!* for quite some time now. Recently, right after receiving my copy of the June 22 issue, I began looking it over somewhat hurriedly. On the first page I noticed a very thought-provoking and challenging question —'WHY WORRY?' as the subject. I thought 'this is for me,' and then started reading it right away. How happy I am that I did! I am just amazed that in that short article of *Awake!* so much real consolation was there for me. So far as my worries are concerned I know now how to handle them, especially those difficult ones of the past that cannot be changed. Thanks to *Awake!* for its fine service rendered to someone in distress."

Enjoyed by Dentist

This is an excerpt from a letter received from a doctor on the faculty of Dentistry at the University of Manitoba in Canada. He writes: "I would like to say how much I enjoyed your excellent article on tooth care in the March 22 *Awake!* The article was very clear, factual . . . Keep up the fine articles."

Appreciated by Schoolteacher

When the time for a school Christmas celebration arrived, a mother in Pennsylvania spoke to her young son's schoolteacher, and supplied her with a copy of the December 22, 1964, *Awake!*, which had the article "The Holiday Season," and the March 22, 1962, issue, containing the subject "Freedom of Worship in the Schoolroom." This was the teacher's reply:

"I am sorry to be so tardy in returning your library copy of *Awake!* I thank you for the December 22nd issue which I have kept. I have read both the articles you suggested as well as others that attracted me. Primarily I was impressed by the sincerity of the writers. I regret that many who use the name Christian—no matter what the sect—use it only as a cloak, without giving concern to its meaning. It appears that you Witnesses enjoy a sincerity and depth of feeling which many others lack. For this I envy you. Thank you so much for sharing with me. With appreciation."

Article Stimulates Response

After calling from house to house with the latest copies of *Awake!* and *The Watchtower* one of Jehovah's witnesses reported the following: "We met a woman who remarked, after my introduction, 'I am really not interested in your work, but I am interested in the June 8th *Awake!* In fact, I have written to your Society for two copies. A friend of mine had obtained the magazine and she and I read the article, "A Father Talks to His Sons." We thought it was so wonderful that I want copies for other friends. Can I get two from you now?' She went to get the contribution and then called out and asked whether she could get four instead of two since she had relatives whom she would like to have read the article."

Jehovah's Witnesses in Sweden Exempted from Conscription

By "Awake!" correspondent in Sweden

FOR some time now Jehovah's witnesses in Sweden who have been sentenced to prison terms for refusal to undertake military service have been treated differently than other prisoners. They have been placed in a separate institution, with no guards, walls or fences.*

The reason for this unusual treatment was that the Prisons Administration recognized over a period of years that these witnesses of Jehovah were no criminals in the ordinary sense of the word. As a result they were placed in an institution very different from the standard type of prison. Their exemplary conduct attracted much attention and received a good deal of favorable publicity.

Again this year Jehovah's witnesses in Sweden have come into the public eye, and very much so. Why? Because headlines in the press have been crying out: "JEHOVAH'S WITNESSES FREE FROM CONSCRIPTION!" How did this come about?

In order that the reader may properly understand the situation, it might be mentioned that there is general conscription in Sweden. Every male citizen between the ages of eighteen and forty-seven who is not handicapped is liable to undergo military training and serve for a specified period of time. If one has serious conscientious objection against the use of weapons, he may apply for noncombatant service, now called "weapons-free" service. Since 1943 this has consisted mostly of working in the forest or some other job for various governmental purposes, though the person would still be under martial law. But because of their religious beliefs Jehovah's witnesses in Sweden refused, not only military service, but also any noncombatant work offered as a substitute. However, many judges and prosecutors saw the injustice of sending otherwise irreproachable men to prison just because of their religious convictions.

Committee Appointed to Study Matter

As a result, a committee was appointed to look into the matter and make suggestions for a new law. A number of suggestions were then submitted to this committee, among them a proposal that Jehovah's witnesses be allowed whatever kind of work would be acceptable to them, and if there were no such, then for the government to leave the Witnesses alone.

So in time the committee suggested to Jehovah's witnesses various kinds of work. One was to work for some private institution or employer for the same length of time as the required term of military service, but part of their wages would go to some charitable institution. However, these offers presented to Jehovah's witnesses subject to conscription were refused. Their individual decision based on their own understanding of the Bible was that they could not conscientiously participate in

* See the article "Where Prisoners Guard Themselves," in *Awake!* of March 22, 1966.

any work that would be a substitute for military service. As ministers representing God's heavenly kingdom, they stated that they must remain neutral regarding this world's political and military affairs, just as an ambassador from one nation must refrain from participating in the political and military affairs of another country in which he may live. (2 Cor. 5:20; Eph. 6:20) And anyone who has talked to Jehovah's witnesses in Sweden realizes that they take their obligations to God seriously.

Therefore, in their comments concerning a new law the committee stated that Jehovah's witnesses had not accepted any proposal for substitute work. The committee then said that the Witnesses ought not to be called upon for any part in the national defense. In order to find some authority for this they referred to a paragraph in the conscription law that provided that notorious asocial persons and alcoholics should not be inducted into the army or used for any purpose. Also it was noted that the continued use of prison sentences against Jehovah's witnesses would be unnecessarily costly and would avail nothing, since experience had shown that these punishments were having no effect in deterring them from their stand against military service.

The committee's proposal was sent to various authorities for their observations. More than half of these recommended that Jehovah's witnesses be exempted, although most repudiated the reference to asocial persons and alcoholics. There was much publicity in connection with these observations concerning asocial persons and alcoholics. When the committee chairman was asked over television if they really thought that the Witnesses were such persons, he answered: "Of course not." Several newspapers wrote editorially that it was very bad to use such expressions in connection with a group of men who refuse military service because of religious convictions, particularly when it was generally acknowledged that they were very good men.

The Minister of Defense agreed with the proposal to leave the Witnesses alone, but said it should not contain reference to asocial persons and alcoholics. When the government introduced its proposal for a new law, the bill did not include the treatment of Jehovah's witnesses in the law itself but submitted that the government be allowed simply to refrain from calling them up for any service. When this bill was dealt with by a joint committee from both houses of Parliament, it recommended by a 12-to-4 vote that the two houses pass the bill. This created an eager expectation as to the final outcome.

Debated in Parliament

Then came "D" day, the day for *debate* and *decision* in the two chambers of the *Riksdag,* or Parliament. That was on May 25. These debates were highly interesting. The matter of Jehovah's witnesses came to be the principal subject for debating. As the Minister of Defense stated: "It seems to have become the main issue." The printed minutes confirm this, as practically half of the space is directly dealing with Jehovah's witnesses.

A main objection to the proposed right of the government to refrain from calling Jehovah's witnesses for service of any kind was that it would mean a deviation from the age-old principle of equality, from an equal sharing of burdens. It was argued that to leave the Witnesses alone would mean an injustice toward those who for other reasons refuse to serve with weapons or do substitute work. Another objection held that it was the duty of a Swedish citizen to compensate for the

privilege of living in a well-arranged welfare society.

Some warned that if Jehovah's witnesses were given this freedom there would be such an influx into their ranks that society might suffer a serious loss of valuable manpower. Others said that since the Witnesses are known for paying their taxes, they should be made to pay an extra tax instead of being called up for service. This last proposal, however, was turned down as unworthy, since it was felt it bordered on a man's being able to buy exemption with money.

The Question of Identification

The Minister of Defense was required to answer many questions in both houses of Parliament. How could he make sure that a man was really one of Jehovah's witnesses and not a fake trying to avoid military service? How about Witnesses that leave the organization after they have received exemption?

Mr. Sven Andersson, the Minister of Defense, made long speeches and answered the many questions, warmly recommending the new bill. He stated that he had come to the firm conviction that there were only two alternatives: Either keep putting good men in prison, or let them off altogether. He declared that, not only was this a problem in Sweden, but that it was an international one, for nowhere had authorities been able to get any active member of Jehovah's witnesses to perform military service or a substitute of any kind.

As to fake members, the Minister assured the houses that there would be little, if any, risk, seeing that Jehovah's witnesses have very high standards that must be met before they recognize a person as a member. He said: "It is no ordinary people's movement where one can go in and out, but an organization that really keeps track of its members." "Of course," he said further, "if anyone can find another way that is possible to go, I am interested to know about it. We who have dealt with the question do not think that there is one. . . . No, my friends, there is no alternative."

The Minister also pointed out that the government would make an investigation every year through a special board that was to be created. This investigation would determine whether a man had continued to be one of Jehovah's witnesses or not. If not, he would be liable for military service. And if there were serious abuses, or too many turned out to become Witnesses to be relieved of service, the government could easily retract their permission to let the Witnesses be exempted.

Bill Passed

After several hours of debate the bill passed in the first chamber by a vote of 81 to 53, and in the second by 109 to 105. Of this decision one Swedish publication stated: "Thus Jehovah's witnesses will in the future, after an individual investigation, be relieved of compulsory service by the simple method of not being called up at all. Sweden's Riksdag is to be congratulated on this decision which solves a problem that has hitherto been looked upon as unsolvable. Sweden can in this respect serve as an example to other countries."

Jehovah's witnesses in Sweden are grateful for this consideration by the government. And the government and country as a whole will benefit too, for nowhere will they find a more law-abiding and peaceful group of citizens. By not having to spend years in prison, ministers of Jehovah's witnesses will be able to make a positive contribution to the spiritual welfare, peace and happiness of many others in Sweden.

Hong Kong's "Rain of Terror"

By "Awake!" correspondent in Hong Kong

A SUMMER night's rain had whispered us to sleep. But when we awoke our street was full of shouting, the shouting of startled, half-awake storekeepers who got out of bed to find that their floors had become almost a river bottom. What had happened? That welcome visitor of the last few days in water-thrifty Hong Kong, rain, had turned into a "rain of terror."

The people whose only shock was to plant their feet in water and mud were comparatively well off. More than fifty others did not wake up at all. They lay awash in the seething floods or were buried in the angry avalanches that engulfed the hilly terrain. Thirty more were missing and over sixty were injured. More than 5,000 were homeless or had to be evacuated from homes that were in peril of avalanche or collapse.

Motorists who had parked their cars on one hillside street faced the sad picture of an automotive junk heap at the foot of the hill where a torrent of water from an overflowing reservoir had swept them all, a scene repeated many times. Farmers, livestock growers and fishpond operators in the nearby rural areas of the "New Territories" lost heavily, though the staple crop of rice was largely spared.

Many a scene of terror was enacted on that disastrous night. Two journalists who had worked a late shift tried to cross a flooded section of road on their way home. An onlooker in a nearby apartment saw them become engulfed in water while clinging to a line. Then one of them slipped. The other made a grab for him. But both were carried away to their deaths. A mother in a hillside "squatter hut" got her four children out of the hut, but then saw a mountain of sand and rocks bury it before her husband could get his mother out. A noted government schools officer left his home with his two sons to go bowling, but a landslide buried them before they could get their car away from the garage.

But why should a mere rainstorm be so disastrous to a colony that had weathered many a typhoon with less damage? For one thing, it was not a "mere" rainstorm. From June 1 until June 12 Hong Kong's Royal Observatory recorded 31.48 inches of rain, compared with 0.83 inches for the same period last year. When the deluge started in earnest, the observatory recorded 4.36 inches of rain during the one hour between 7 and 8 a.m. on June 12, the heaviest hour of rainfall ever recorded here since observations began in 1884.

The unusually heavy rainfall the first few days of June had saturated the ground and weakened the holding power of the hillsides. Then the unprecedented downpour on June 12 was added on top of that and the slopes could no longer hold their weight.

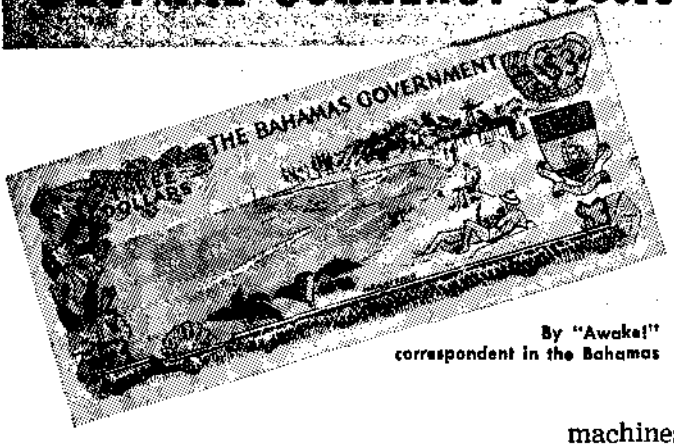
Road traffic was stopped or greatly disrupted. At least three residential areas were completely cut off from the rest of the community. One of the worst hit was the fashionable "Peak" area of Hong Kong. The "Peak Tram" line was put out of service and bus roads were blocked by landslides. The only way the colony's most affluent residents could get to the outside world was by picking their way down the tortuous course of the broken "Peak Tram" line.

Many areas of the colony were without electricity, water and gas. The telephone company's central exchange was underwater and three-fourths of its lines out of action because of flooded equipment. Would-be air travelers could not get transportation to the airport. The Kowloon-Canton Railway was forced to suspend all services due to the landslides.

More than 1,000 troops and Royal Navy men, plus large numbers of police and Civil Aid workers, toiled through the week following the "rain of terror," rescuing victims, clearing out mud and rock slides, sandbagging flooded areas and cleaning up debris. However, a number of earth slippages remain well-nigh irreparable.

Jehovah's witnesses in Hong Kong feel a keen sense of regret at the loss of life and property. They know, however, that Almighty God did not bring the storm; it was no "act of God," as some claim, for when God acts he does not cause distress to good and bad alike. (Gen. 19:12, 13, 25) Such disasters are part of the "unforeseen occurrence" that befalls men in this present system of things. (Eccl. 9:11) But soon, in God's new system of things, such disasters brought on by the weather will be things of the past, for all the natural creation will be brought under control for man's benefit. God himself will guarantee the everlasting life in security of his obedient people.

DECIMAL CURRENCY with a Difference



By "Awake!" correspondent in the Bahamas

A THREE-DOLLAR bill with a picture of holiday bathers on a beautiful beach may not appear to be genuine currency to some, but in the Bahamas such a bill is but one of a colorful new set of decimal currency with a difference. Along with the new currency, the Bahamas now has five-dollar coins, scalloped 10-cent pieces and square 15-cent pieces. Here is the story.

Theoretically, the smaller the country the easier the task of changing the currency. So, keeping in step with many other countries, the Bahamas, officially on May 25 this year, changed from pounds, shillings and pence to dollars and cents. In other words, in place of dividing money by twelves and twenties, in three categories, a consistent unit of ten is now used.

The obvious reason why most governments prefer decimal currency, in spite of the cost of changeover, is that it is easier to calculate in units of ten. In time, the changeover more than pays for itself, from the child in school to the banker, because of the simplification of everything related to currency.

Whenever a currency change occurs, there are those who are skeptical or complain. However, most Bahamians are used to the decimal currency from the United States and Canada due to their main industry, tourism. Many business machines in use here now are designed for dollars and cents. Because of the rapid growth of the colony it was considered wise to change now, as the longer the wait the more machines there would be to change.

The familiar name "dollar" was chosen because it inspires confidence in the public, and because the people can quickly become familiar with it. Bahamians have actually used dollars for over one hundred years, and the Colony is rapidly building a reputation as a banking center. Therefore an unknown name was considered unwise.

Use of the name dollar, however, does not make it identical in value to the dollar of any other country. For example, both the United States and Canada use the term "dollar," but their values are not equal. The new Bahamian dollar is worth approximately 98 cents in United States currency. Incidentally, when there is a possibility of confusion the Bahamian dollar is written "B$" instead of just the $ sign.

Naturally, every businessman wanted to know who was going to pay for all this. After all, it meant either having his present machines converted at a cost of from $80 to several hundred dollars, or going to the expense of purchasing new equipment. Gasoline pump meters, taxi meters, vending machines, as well as stationery, had to be changed. The government announced

that each company or individual would have to be responsible for the cost of converting, as no income tax is levied upon the people. As disappointing as it was, businessmen quickly went about doing what they considered best in their individual cases.

The Main Difference

While there is no doubt about the wisdom of the changeover for the local population, the visiting tourist was very much in mind. Over a half million persons have visited the Bahamas already this year. It makes it much easier for the tourist to handle the money, and the new coins have become one of the most sought after numismatic items in the world. An avalanche of orders for the 70,000 special coin sets has already taken place. Tourists are expected to return to their homes with souvenir money from the Bahamas, leaving their money in exchange.

Well, then, what is the difference? A huge $5 coin tops the nine coins. A large $2 coin shows two flamingoes; the $1 coin bears a conch shell; the 50-cent piece, a blue marlin jumping; the 25-cent coin, a native sloop scene; the square 15-cent piece, a hibiscus blossom; and the 10-cent piece, two bonefish. The pure nickel 25-cent pieces are obnoxious to vending machine operators, however, as they attract the magnet in coin-operated equipment; and the magnet, being the classifier of genuine or counterfeit coins, rejects them. When it comes to vending machines, it takes no stretch of the imagination to visualize the difficulty there will be with the challenging square 15-cent specimens!

This paper money does not look staid and formal. It may not even look like cold, hard cash. The unusually colorful bills include the blue $100 bill with a picture of deep-sea fishing, a marlin jumping out of the ocean and a sports fishing boat in the background. The $50 bill presents a market scene with a man carrying bananas, while a native sloop rides restfully at anchor. Then there is the surrey with the fringe on top, a popular mode of tourist travel, on the $20 bill. Another bill, the $10 one, has a picture of the beautiful flamingoes. The $5 bill, the most formal of all, has Government House on it. And the aforementioned $3 bill depicts holiday bathers on Paradise Beach. The $1 bill shows the Sea Gardens and colorful fish around the coral at the sea bottom, and last and of least value is the 50-cent bill in wine red, illustrating the straw market. Thus nine coins and eight bills make up the collection. All the bills have a beautiful conch shell as a watermark.

Now the change has taken place. Cashiers and clerks are puzzling over the three monies now in use, the old Bahamian sterling, the new Bahamian dollars and United States dollars. They are good-natured about it and hope that their accounts will balance.

How Useful the Camel!

The Bedouins who roam the Arabian deserts look to the camel as a source of transportation, food and shelter. During their long trips across the inhospitable desert a camel can travel thirty miles a day with a load of 350 to 550 pounds. In addition to using camel milk for food, the Bedouins use the animal's dung in building shelters and as fuel for cooking. As far as upkeep is concerned, camels can thrive on vegetation that other grazing animals reject. This useful animal can drink fifteen gallons of water at one time. Apparently the camel suffers no ill effects if the only water that the Bedouins can find is brackish. Understandably, the camel is considered an extremely useful animal.

LET'S HAVE A LOOK AT INFANT BAPTISM

By "Awake!" correspondent in Greece

IT WAS a big day for Petros. For one thing, this was the very first time he went to church. My, what an imposing and ornate place it was! And there stood the Orthodox priest in full array. But the statements he made and those strange hand movements meant little to Petros, for he was a mere infant. Besides all the other happenings, which included that dipping into a font of water that seemed to disturb him, the child was named then and there. What took place has been repeated thousands upon thousands of times throughout the centuries. Petros had just been baptized.

If we are to take the word of Professor Andrutsos of Athens University, something special happened in this baby's life at that time, in addition to his being formally named Petros. In the professor's work *Dogmatics of the Eastern Orthodox Church,* he wrote: "Infants, though necessarily destitute of faith and any other preparation, have been found . . . receptive of the grace of baptism, being unable to raise any impediment to the grace. . . . Just as without their will they naturally share in the forefather's sin, with stronger reason can they become sharers of the Lord's redemptive grace."—Page 335, Chap. III.

Many thus view infant baptism as a sacrament imparting spiritual benefit. And it has indeed been practiced for centuries. But, when did it begin?

Searching for Its Beginning

There is little question that infant baptism had an early origin. Some think there is allusion to it in the writings of Irenaeus, who lived during the second century of our Common Era. He declared: "He [Christ] came to save all through means of Himself—all, I say, who through Him are born again to God—infants, and children, and boys, and youths, and old men." (*Irenaeus Against Heresies,* Book II, Chap. XXII, Par. 4) However, neither these words nor the context specifically indicate that there was a general practice of infant baptism among professed Christians in the days of Irenaeus. Therefore, they cannot be cited as positive proof that infant baptism was in vogue among true Christians of that time.

Justin Martyr wrote his *Apology* about 138 C.E. In it he indicated that within the congregation there were then "many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy." That, however, is not conclusive evidence that such individuals had been baptized as infants. In chapters 61 and 65 of his *Apology,* Justin Martyr dealt with dedication and baptism, but did not say that infants underwent baptism. In fact, his comments would tend to rule out babies. For example, he stated: "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated." (Chap. 61) The terms employed obviously would not apply to an infant.

Infant baptism was discussed to some extent in the days of Tertullian, who was converted to Christianity about 190 C.E. This is indicated by remarks he made in his treatise entitled *De Baptismo.* Therein,

in Chapter 18, he wrote: "According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. . . . The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come,' then, while they are growing up; let them 'come' while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. . . . Let them know how to 'ask' for salvation, that you may seem (at least) to have given 'to him that asketh.' " So, infant baptism evidently was a topic of discussion in the Christian congregation of Tertullian's day. However, the extent to which it was practiced cannot be definitely ascertained.

Origen (185-254 C.E.) made reference to baptism of infants. He wrote: "According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous." (*Homil. VIII in Levit.* ch. xii) Again he stated: "Infants are baptized for the forgiveness of sins." (*Homil. in Luc.* xiv) Further, Origen declared in his commentary on Romans: "For this cause it was that the church received a tradition from the apostles to give baptism even to infants." (Lib. v, cap. 9) So, by the third century C.E. infant baptism was apparently not unusual and at least Origen assumed that it was practiced in keeping with apostolic tradition. Of course, that does not mean that his conclusion was correct.

Bishops of the Third Council of Carthage (253 C.E.) maintained that children should be baptized as soon as possible after birth. According to Augustine, who lived from 354 to 430 C.E., infants that died unbaptized were excluded from the kingdom of heaven due to original sin.

Not a First-Century Christian Practice

Interesting, however, is what is said under "Baptism" in the *Eleftherudakis Cyclopedic Lexicon*, 1927, page 918: "During the early years of the Church, the one to be baptized was previously catechized in the Christian doctrine, and then was baptized after showing tangible evidence that he became strong in faith." It is not reasonable to think that such evidence could be provided by mere infants. Another reference work observes: "At a very early period in the history of the church, baptism seems to have been administered to infants, but it was not until the 5th century that it became fully established as the universal practice of the Christian church."—*The New Funk & Wagnalls Encyclopedia*, 1952, Volume 3, page 1002.

In considering first-century Christianity, religious historian Augustus Neander wrote: "Faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in the instances where both could meet together, and that the practice of infant baptism was unknown at this period. . . . That not till so late a period as (at least *certainly* not earlier than) Irenaeus, a trace of infant baptism appears, and that it first became recognised as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin."—*History of the Planting and Training of the Christian Church*, 1864, page 162.

What Does the Bible Show?

Jesus set the example for his followers in the matter of baptism. Luke relates: "Now when all the people were baptized,

Jesus also was baptized . . . Furthermore, Jesus himself, when he commenced his work, was about thirty years old." (Luke 3:21, 23) Jesus was then certainly old enough to know what he was doing; he was no mere infant. When Jesus was baptized, he was mature and gave public evidence of a complete presentation of himself to Jehovah to do the will of his heavenly Father. (Heb. 10:5-7) The purpose of Christian baptism today is not to wash away sins. How could it be, when Jesus set the example and "he committed no sin, nor was deception found in his mouth"? (1 Pet. 2:22) Forgiveness comes, not by the act of baptism, but from Jehovah through Christ to those who exercise faith in "the Lamb of God that takes away the sin of the world."—John 1:29; 3:16, 36.

When Jesus Christ commissioned his followers, he did not instruct them to baptize infants, but declared: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) Obviously, Christ had in mind persons old enough to think on information provided and then become disciples. In fact, on Pentecost of 33 C.E. the ones baptized were "those who embraced [Peter's] word heartily," not infants who could not understand. (Acts 2: 41) When the evangelist Philip taught in Samaria, those who believed and underwent baptism were "men and women," no mention being made of infants.—Acts 8: 4-13.

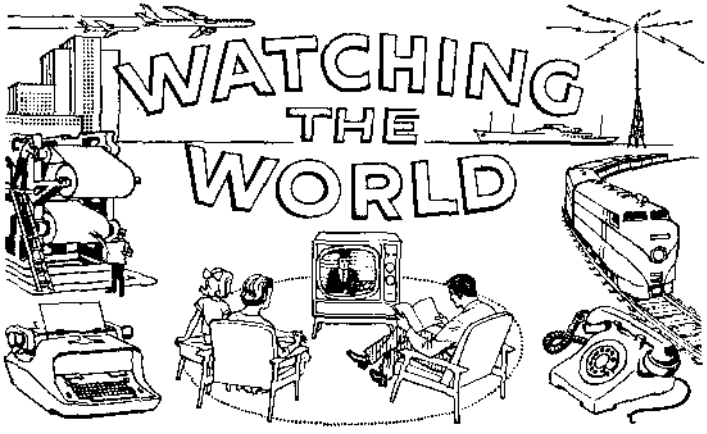
Nineteen centuries ago the apostle Paul visited the city of Athens and preached on the Areopagus, a site frequented by many travelers to this day. After his effective speech "some men joined themselves to him and became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them." (Acts 17:33, 34) They were undoubtedly baptized, but we have no record to the effect that Paul baptized infants here in Athens, in all of Greece, or, for that matter, at any time or place.

That misconceptions should arise respecting baptism among professing Christians should not surprise us. Even rank apostasy was foretold. (2 Thess. 2:2, 3; 1 Tim. 4:1, 2) In the first century C.E. some abandoned the Christian congregation, and the aged apostle John said of them: "They went out from us, but they were not of our sort." (1 John 2:18, 19) If outright apostasy was already rife at that time, we could well expect to note some departures from Biblical views thereafter, as in the matter of infant baptism.

Infant baptism is not practiced by the thousands of Christian witnesses of Jehovah in Greece today, nor by their fellow believers earth wide. Yet, as in the case of Timothy of old, their children are instructed in the holy writings. (2 Tim. 1: 5; 3:14, 15) This is done with a view toward their eventual dedication to God and baptism. However, a candid look at the situation reveals that infant baptism itself had no early Christian or Scriptural origin.

The Days of the Week and the Jews

Among the ancient Israelites, the days of the week were not given names but were simply designated by number, the exception being the seventh day called the sabbath. (Ex. 20:8) This was also true in the time of Jesus and his apostles, although the day before the sabbath came to be called the "Preparation."—Matt. 28:1; Acts 20:7; Mark 15:42; John 19:31.



Mass Murders

◈ Criminal violence reached a new peak of horror on August 1 in Austin, Texas, when 25-year-old student Charles J. Whitman climbed to the observation platform of the 27-story-high University of Texas tower and, with an arsenal of guns, shot at anyone who came into his sight. Before police bullets killed the sniper, he fatally shot 14 persons and wounded 30 others. Before climbing to the perch, Whitman had already murdered his mother and his wife. A note he left said: "I don't quite understand what is compelling me to type this note. I've been having fears and violent impulses."

The mass murders that turned the university campus into a battleground followed less than three weeks after another mass slaying. This was the systematic stabbing and strangling of eight student nurses in their Chicago residence. A 25-year-old man, Richard Speck, was charged with the murders. The eight girls made no strenuous efforts to scream or escape as they were being led away, one by one. One nurse survived by hiding under a bed when the killer left the room with a victim. None of the eight girls uttered more than "a little scream," said the survivor. Meanwhile, Los Angeles Clinical Psychiatrist Martin Grotjahn, commenting on psychotic murderers in general, said that many of them "have a feeling that there is a demon within themselves."—*Time*, August 12, 1966.

Europe's Longest Bridge Opens

◈ Opened to traffic August 7, Portugal's Salazar Bridge over the broad Tagus River, is Europe's longest bridge, with a main span of 3,323 feet. The new bridge is the world's fifth-longest, following the Verrazano-Narrows, Golden Gate, Mackinac and George Washington. The Salazar Bridge, however, is the world's longest bridge designed for both highway and railway traffic. A lower-deck railroad system will eventually be added.

Greatest Solar Activity

◈ *The Evening Sun* of Baltimore recently reported on the long-range theories of leading theoretical meteorologists on five of the world's continents. Their theory is that storms this spring were but a forerunner of much more violent weather to come during the remaining years of this decade. More and more "worst storms of the century" are expected. According to Russian, British, American and Australian solar scientists, there will be a steady intensification of sunspots and solar flares. "In fact," said *The Evening Sun*, "solar scientists now seem confident that the sun will reach its greatest activity in recorded history around 1970."

Priority for Supersonic Jet

◈ The highest possible manufacturing priority has been given by the U.S. government to a supersonic airliner. This action was taken by President Johnson last April but not made public till August. The super jet would hold 300 passengers, and fly at a speed of 1,800 miles per hour. Britain and France are building a smaller, slower model called the Concorde. Russia is also reported to be working on a supersonic airliner.

LSD Patients on Increase

◈ Despite recent stiff U.S. regulations on drug abuse, the usage of the drug LSD is spreading to lower age-groups, including junior high school students, according to a recent doctors' report published in the *Journal of the American Medical Association*. The doctors' report was based on patients at the University of California's Neuropsychiatric Institute. The report shows that cases arising from LSD usage now range from 5 to 15 a month, compared to a previous rate of one every two months. The long-lasting effect of the drug LSD caused some patients to be hospitalized up to five months, despite the fact that little or no LSD remained in their brains after the first day or so. The drug victims complained of hallucinations, depressions, confusion and anxiety. In some cases, symptoms disappeared after use of LSD was discontinued, only to return weeks later.

Swimmers Ignore Warning

◈ It was a hot day in Japan, 91 degrees, and a million and a half persons swarmed to the beaches. Officials, however, had issued warnings not to

swim in the ocean, since the water was unusually rough, having been disturbed by typhoons. But many insisted on swimming, and a report from Tokyo on that day (August 7) indicated that at least 72 swimmers drowned and 30 were reported missing.

Shocking Crime Rise

◈ The Federal Bureau of Investigation issued its annual report on July 28. It revealed shocking statistics: In the U.S. there is now a murder every hour, a rape every 23 minutes, a burglary every 27 seconds, a car stolen every minute. During the past five years, crime has gone up 46 percent, six times as fast as the population increase; and arrests for young persons under 18 have gone up 47 percent. Crime rose 6 percent in 1965, with more than $1,000,000,000 in property stolen, 5,600 persons murdered and 34,700 assaulted with guns. The biggest increase in any type of crime was in rape, up by 9 percent. Los Angeles and Miami were listed as having the highest crime rates for cities; with Milwaukee and Buffalo the lowest among major cities.

Sheep Meet Disaster

◈ One of the strangest happenings in the history of France's Alpine region near Bourg St. Maurice took place when a flock of 2,100 sheep were left unattended. During the shepherd's absence, the flock somehow divided in half. One group was later found in another pasture; the other went in a different direction and, like lemmings, had plunged off a high cliff to their deaths.

Foods with Blood

◈ Discussing unusual foods of the world, the Los Angeles *Herald-Examiner* "California Living" magazine recently mentioned some foods containing blood, of interest to Christians who desire to abstain from eating blood. (Acts 15:28, 29) Brazil has a stew called *sarapatel* that contains coagulated blood, organs and meat. Mexico has a regional specialty called *cabrito en su sangre* (kid in its blood). And "the French," it was pointed out, "use rabbit and chicken blood to thicken some dishes."

Juvenile Crime

◈ France's Ministry of Youth and Sports announced in August that the number of youthful criminals in French prisons had risen from 500 ten years ago to 4,500 now. The police handled 15,000 cases of juvenile delinquency annually ten years ago, but now they handle more than 45,000 a year. The report indicated that 85 percent of the delinquents in prison are there for stealing automobiles, a type of crime that hardly existed a decade ago.

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Awake!

SPECIAL ISSUE

WHY DOES GOD PERMIT Wickedness?

OCTOBER 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts.* It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Watching the World

Awake!
"It is already the hour for you to awake."
—Romans 13:11

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A Question That Needs Answering

THE history of the human family is not a particularly pleasant one. It is filled with the record of man's inhumanity to man. Over and over again individual or collective acts of wickedness have plunged large segments of humankind into brutality and bloodshed. As man's inventiveness has progressed, so has his capacity to cause grief.

In all this record of wickedness, the innocent, decent people all too often suffer. They are frequently victims of violence, perhaps losing homes, loved ones, or their own lives. You may or may not have experienced these things personally. Yet mental suffering due to injustices, unkindness and disloyalty may produce even greater misery, and you are not likely to have escaped such.

Thinking men and women throughout the ages have wondered why it is this way. Sooner or later they ask the all-important question: "If there is a God, why does he permit all this wickedness?" Because of not having found the answer to this critical question, many have abandoned belief in God. In fact, today some are even saying that "God is dead."

Philosophers and religious leaders throughout the ages have pondered the problem. Yet, their accumulated ideas are conflicting. As the book *Basic Teachings of the Great Philosophers* (1945 edition, page 296) describes it, "One philosopher will offer his solution and many will hail it as *the* answer. But it will not be long before another philosopher will discover and point to errors in his patterns, will reveal gaps and distortions, and will propose a somewhat different solution, one which seems to him more nearly perfect."

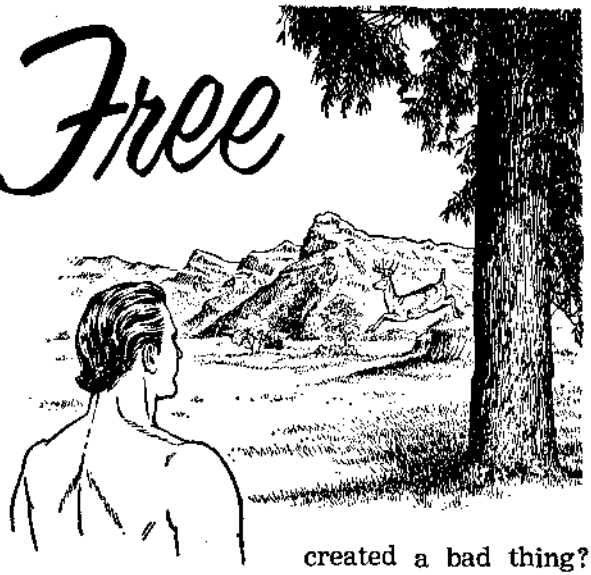
And why is this? Because, as the same book comments, even a great philosopher "does not fashion a perfect picture. Only a God who knows all experiences of all men and can detect the finest relations can weave a perfect pattern. No philosopher, however great, is such a God."

The fundamental truth of that cannot be denied. No man, of himself, however wise, can answer the question as to why God permits wickedness. But God *can*. And he does!

Consider this for a moment: If you wanted to know the views of someone, would it not be best to let him express himself instead of listening to hearsay about him? Then, since it is God who permits wickedness, it would only be fair and right to listen to his explanation as to why he has allowed wickedness to exist.

To begin with, let us examine the matter of how man was created. This will aid us in determining how wickedness could ever arise within the human family in the first place.

MAN CREATED *Free*



WOULD you like someone to dictate your every move in life? Would you appreciate it if someone scheduled your every living minute and then forced you never to deviate from that course by even a hair's breadth? Or do you prefer to have the freedom to choose what kind of work you will do, where you will live, what you will eat and what you will wear?

The answers to those questions are obvious. No balanced human wants to lose complete control of his life. This can be seen even on a national scale where people are dominated by harsh, dictatorial governments. These oppressive governments stifle happiness and initiative. They also cause such pressures of resentment to build up that often an outbreak is made for freedom.

Freedom a Marvelous Gift

The desire for freedom is no accident. The Bible tells us that, in addition to life, God gave Adam, his first human creation, a most precious gift. That marvelous gift was free moral agency. Man was not to be a human robot, an automaton. He was endowed with the ability to choose, and that is an ability that we all use each day. —Josh. 24:15; Gen. 1:1, 26-28.

If God had purposed that humans be merely automatons, machinelike, he would not have equipped them with intellectual powers, powers of perception, judgment, decision and reason. As a robot, man would no more have need for such mental faculties than would a piece of machinery or a vegetable.

Was the freedom with which man was created a bad thing? No, it was a good thing. The Bible is explicit in informing us that all the things God created were good. It states: "God saw everything that he had made and, look! it was *very* good." (Gen. 1:31) Centuries later the man Moses stated of the Creator: "Perfect is his activity."—Deut. 32:4.

What Human Perfection Means

God created the first man and woman perfect, that is, complete, without a defect in their physical organism. But did this perfection mean that they could do nothing but good? No, for while perfect, complete in their mental and physical faculties, they still had freedom of choice. If they were compelled to do what was good, then it could not be said that they were truly free to choose.

In addition, Adam was still a man, an earthling, made of flesh and blood. He was perfect, it is true, but perfect in his *limited sphere* as a human. For instance, man could not live in outer space without oxygen, for he was not a spirit creature. Nor could he stay underwater indefinitely without special equipment, for he was not

a sea creature. Also, he must always eat food and drink liquids to stay alive. But these and other human limitations did not mean he was less than perfect. He was still perfect, but within the limits of humankind.

Nor did his perfection mean he knew everything. He would have to learn many things. All learning did not come automatically with perfection. In fact, even of Jesus Christ, God's Son, who as a man was also perfect, we read: "Although he was a Son, he learned obedience." So under God's direction Adam could learn many things as time progressed. He could also come to appreciate more fully why God is the only one worthy of his worship, and that serving God is, without exception, the right and best thing to do. He could see how wonderful God is, what a marvelous gift his free moral agency was, and, of his own free will, could want to serve such a God.—Heb. 5:8.

But if Adam was perfect, how was it possible for him to go wrong, to sin? Remember, he was a free moral agent. He could choose to ignore vital facts of a question, or to arrive at a decision based on one-sided testimony. He could also meditate long enough on what was wrong to have this motivate him to wrong action, as the Bible says: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin." Adam's perfection would not immunize him from error if he deliberately refused to ponder well both sides of a matter, or if he continued to entertain desires that were in opposition to God's law. His perfection did not mean he was infallible. —Jas. 1:14, 15.

That the creature's individual will and choice, rather than perfection, are the determining factors readily becomes evident. If we were to insist that a perfect man could not take a wrong course where a moral issue was involved, should we not also logically argue that an *imperfect* creature could not take a *right* course where such moral issue was involved? Yet today some imperfect creatures *do* take a right course on moral issues involving obedience to God, even choosing to suffer persecution rather than change from such a course; while at the same time others deliberately engage in doing what they know is wrong. Thus not all *wrong* actions can be excused by human imperfection. The deciding factors are the individual's will and choice. In the same way, it was not human perfection alone that would guarantee *right* action by the first man, but, rather, his own will and choice motivated by love for his God and for what is right.

God's Guidance Vital

For his own protection, man needed God's guidance and direction. He was not to be free from God and His regulations. The reason why is so vital, so fundamental, that unless man appreciated its significance, he would come into grave difficulty. It is this: *Man was not made to govern independently of God.* In fact, he could not live without God.

God did not give man the right or the ability to govern without Him, because it was never purposed that man be independent from God, his Creator. Freedom was to be relative, maintained within proper limits, limits that would work for man's good and contribute to his happiness. That is why God inspired his prophet Jeremiah to write: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step. Correct me, O Jehovah." It also explains why the Bible counsels: "Trust in Jehovah with all your heart and do not lean

upon your own understanding."—Jer. 10: 23, 24; Prov. 3:5.

So while man was perfect as a physical organism, he must have the guidance of his God and Creator to live life successfully and manage his affairs properly. If he ever stopped accepting divine guidance and direction, his mind and intellect, though perfect, would no more resist deterioration than would his perfect body if he deprived it of organic food. Man's positive dependence on spiritual food was not in the least less vital than his dependence on material food, a fact declared both in the Mosaic law and by God's own Son. (Deut. 8:3; Matt. 4:4) If man were to refuse to accept the guidance of Almighty God over his life, then chaos would result in the human ranks, as has happened.

How was God's guidance expressed? By His regularly communicating with the human creation, as the first and second chapters of Genesis show. Their Maker would direct them by talking with them and by giving them his laws, laws that would work for their own welfare.

Hence, man's freedom was to be regulated by wise, just and loving laws, laws that would result in the happiness of the entire human family. These laws were to serve as a constant reminder that the welfare of men was ever dependent upon obedience to their Creator. Because free moral agents could deviate in their thinking and go in a way that would be hurtful to themselves, they would forever need their Creator to lead them in the paths of right knowledge and happiness.

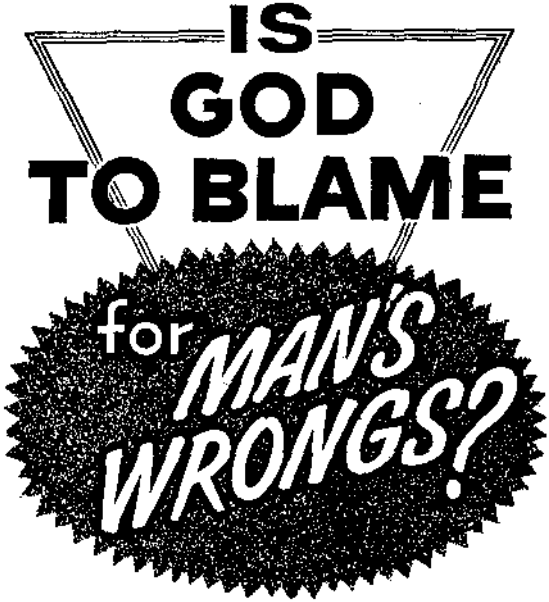
If man were to stop trusting in God and start trusting in his own wisdom alone, then he would lose his happiness. Has this occurred? Well, what do we see on earth? Do we see the entire human family of free moral agents united in a bond of love, happy and thrilled with each day of life? Or, instead, do we see earth filled with suffering, divided, perplexed, confused and unhappy people? The judgment of history and of our own time is that the latter is true. Man has lost genuine happiness, and the reason why is that he has abandoned the guidance of God.

The Wrong Choice

With the freedom to choose, our first parents, Adam and his wife Eve, chose to turn their backs on God. Why, Eve even believed that by departing from God's law she and her husband would become God-like! So they broke God's plainly stated regulation and turned aside from his direction. This was nothing less than outright rebellion against Almighty God. —Gen. 2:16, 17; 3:1-6.

However, choosing to rebel against God would mean that they would now have to get along without the blessing and guidance of God. That is what they chose, and that is what God granted them. But man's rejection of God as his governor meant that the Creator would no longer sustain him in perfection. Outside God's care, the human organism would begin to break down, until eventually death overtook it. God said: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." He having turned to sin, his body was bound to degenerate. The close relation between the emotional state and the physical state, as relates to human health, is, medically, scientifically, and Scripturally, undeniable. Compare Genesis 44:22, 29-34; Proverbs 3:7, 8; 4:20-22; 13:12; 14:30; 15:30; 16:24; 17:22.

It is evident, then, that the Bible's explanation of matters fits the facts. Man was created perfect, but this did not mean that, as a free moral agent, he could not choose to sin.



THE calamity that came upon Adam and Eve was their own fault. God had clearly warned them of the result if they failed to obey his righteous law; yet they chose a course of lawlessness toward God. But what about all the wickedness committed in the thousands of years since then? Whose fault is that? Is it God's?

The Bible shows that the blame for wickedness lies in two places; one is with man himself. Let us examine his responsibility first.

When a person commits a crime, who is apprehended? Would it be right to put the innocent victim on trial and convict him and let the criminal go free? No, it is the criminal who is responsible for the crime he committed. We cannot hold the innocent one responsible for a crime he did not commit. In like manner, we must not hold God responsible for crimes he did not commit. We must put the blame where it belongs, on the criminals.

Remember that, although Adam's offspring, born in sin, were not perfect, they were still free moral agents. They were free to choose to do right or wrong, just as you are to this day. Though by nature they would commit many errors, yet when they *chose* to do wrong, it would be their own fault. That is why the Bible, at Deuteronomy 32:5, says: "They have acted ruinously on their own part; they are not [God's] children, the defect is their own."

True, many innocent people who try to do good are victimized by the wicked deeds of others. But here again, the innocent must appreciate that it is the wicked criminal who is responsible for their hurt, not God. Furthermore, God is not oblivious to their plight, and we will later see how he has taken action to deliver them from their unfortunate circumstances, and to erase any hurt they have unjustly received.

Tendency to Shift Blame

So, then, much of the wickedness perpetrated for the past thousands of years can be traced to man's own doing. He cannot shift the responsibility for his own wrongdoing onto God, although this is what many try to do. Why, even Adam, when called to account for his transgression, tried to avoid responsibility by saying the cause for his dereliction was "the woman whom *you* [God] gave to be with me." Since God gave him the woman who later induced him to rebel, Adam selfishly reasoned that, not only the woman, but God himself must bear responsibility for his wrong action. However, it was not God who did the wrong. And the Bible assures us that "Adam was not deceived." He was competent to make a choice. His wrongdoing was his own fault.—Gen. 3: 12; 1 Tim. 2:14.

Throughout history humans have been plagued by a tendency similar to Adam's, to blame God for the evil that befalls them. In the case of some, they follow the dictates of their own will and violate

God's laws. When they are apprehended for their lawlessness, they may feel that God is at fault for not preventing the outcome. But why did they break God's law?

While there can be no doubt that some persons are genuinely perplexed and are seeking to know the reason for God's permission of wickedness, the sincerity of many others who strongly criticize God is open to question. Are they really honest in their insistence that God is at fault because he did not forcibly prevent man's deviation from righteousness at its very inception? Where, then, is the proof that they as individuals personally desire stricter control by God or where is the proof that even a sizable majority of mankind at any time has manifested a desire that God use his power to inhibit their wrong ways or block them in their wrong pursuits? If they do not want this for themselves, why should we believe they really would want it for our first parents? Are they not like the person who heartily cheers law enforcement but reacts resentfully when a traffic policeman approaches him?—Ezek. 18:29-32.

When entire nations behave criminally, can they blame God if disaster befalls them? If they cast out God's commandments, can they blame God for their suffering? When human governments fail because they are not doing God's will, they are to blame for the unhappiness they bring upon the people.

Sickness and Disease

But what about all the suffering that comes from sickness and disease? Even persons who try to do good get sick, through no fault of their own. And an infant can get some illness and be maimed for life, or even die. Certainly it was no fault of the infant.

In regard to all such sickness, disease and pain, we must put the blame where it belongs, on the rebellion of Adam and Eve. Note what Romans 5:12 says: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men." Also, Job 14:4 declares: "Who can produce someone clean out of someone unclean?"—Ps. 51:5; Luke 5:18-25.

If, as an example, certain human parents ignore the divine law and live immorally, and so contract venereal disease, whose fault is it if their children are born physically or mentally impaired? It is the fault of such "unclean" parents.

So, too, our first parents became "unclean," imperfect, prone to sickness, and finally death. They could only pass on to their offspring what they themselves had: imperfection, sickness and liability to death. That is why we all suffer from illness and disease today.

False Religion Shares Blame

The traditional religions have often attributed to God the calamities that man experiences. Many of earth's population are taught that poverty, filth and ignorance are God's will for them. Religious tradition tells hundreds of millions in some countries that a cow is more sacred than a man, and that, even though the man may be starving, the cow cannot be used for food. But God's Word says it can. (Gen. 9:3; 1 Cor. 10:25) Thus, religions that are not based on God's Word increase man's difficulties, while, at the same time, saying that such difficulties are the will of God.

Other millions learn from different systems of religious tradition that it is God's will for a few political and religious rulers to dominate, while the rest of the population must render them unquestioned obedience, even if it means sacrificing their lives in unrighteous warfare. The people attribute the resulting carnage to

God, since their religion teaches them it is God's will for them to kill. But God's Word does not so teach.—Acts 5:27-29; Jer. 2:34.

No, God is not to blame for the hurt and injustice resulting from man's own wrongdoing, even if it is religious, even if it is claimed that this is from God. Religious systems instituted fiendish inquisitions during the "dark ages," causing the torture of men and women. But where does God authorize such horrible crimes? Nowhere! For example, in regard to the pagan practice in ancient Israel of burning children to false gods, Jehovah stated: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, *a thing that I had not commanded and that had not come up into my heart.*" When God condemns what men do, he can hardly be charged with the blame for it.—Jer. 7:31.

Wrongs committed in the name of religion are especially disgusting to God. As Jesus said to the religious leaders in his day: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matt. 23:27, 28.

The lawless deeds of false religion cannot be blamed on God, for he does not sanction religious hypocrisy and cruelty. The mere fact that a religious movement claims a long history of hundreds of years should not be allowed to blind us to the truth. If it is operating contrary to the clearly expressed will of God in his Word, then the hurt they cause is strictly of their own making.

Proper Attitude

It is not the course of wisdom for innocent victims of wicked deeds to blame God instead of those guilty. There are thousands of men and women who desire to do good and who share the troubles produced by wicked men, but who patiently wait upon God for the realization of all the good promises he has made. They know that God has tolerated wickedness and wicked people for a reason, but that when his time limit is up the wicked ones will be called to account. The patient, righteously disposed ones will then benefit. The Bible counsels: "Do not show yourself heated up because of the evildoers . . . Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it."—Ps. 37:1, 34.

How refreshing it is to know that throughout the centuries, and especially today, there are men and women who, despite their endurance of trouble and oppression, do not blame God! Instead, they declare as did the apostle Paul: "What shall we say, then? Is there injustice with God? Never may that become so!"—Rom. 9:14.

This attitude is the right one. We must not accuse God of acts of which he is not guilty. It is not God who passed imperfection on to us, but our first human parents. So, too, when men today, of their own free will, do wrong, they are to blame, not God.

However, it was previously stated that the blame for wickedness lies in two places. We have discussed the responsibility of man for his own freewill acts of wrongdoing. But who else is responsible for the wickedness that has prevailed on earth for so long?

Who Is PRINCIPALLY RESPONSIBLE ?

WHEN criminals operate behind a well-planned organizational setup, with numerous fronts that appear to be quite law-abiding, it is difficult for the man in the street to penetrate the deception or believe that the unseen master schemers even exist.

The principal wicked ones whose criminal actions and policies have helped bring untold miseries upon the human family also work behind the scenes. But we do not have to be in ignorance of them, because God has exposed their workings so that all who desire can know of them for their own information and protection.

Origin of the Principal Wicked One

God helps us to identify the principal wicked one, the cunning, behind-the-scenes criminal responsible for Eve's violating God's clearly stated law. Who was this tempter of Adam's wife Eve? Who induced her to rebel against her righteous Creator? Who started wickedness in the universe?

The one mainly responsible for wickedness is an invisible wicked one. His invisibility should not make you doubt his existence. The very existence of germs as disease-causing factors was once doubted. Though beyond the range of the naked eye, time and research established their existence. Today the precise cause of cancer is still unknown, but scientists do not simply shrug their shoulders and say, "Cancer is caused by cancer." They are certain that a causative factor exists. So, too, wickedness is not just caused by wickedness. It had a start, and its spread and plaguelike proportions also indicate an active infecting source.

When did this invisible one first make himself evident? In the third chapter of Genesis we read of a serpent's speaking to the first woman Eve, and speaking in direct opposition to Jehovah God. God had said that disobedience to his laws would mean death. Now the serpent said the opposite: "You positively will not die." In fact, the serpent went on to tell Eve: "Your eyes are bound to be opened and you are bound to be like God." Eve believed this wicked, lying speech and disobeyed God. Then she induced her husband to join her in rebellion.—Gen. 3:4, 5.

But who actually instilled the idea of rebellion in the mind of Eve? Was it a mere reptile, a snake that has no speech organs? No, there must have been someone behind the serpent making it appear as if the snake were talking. We know that a skilled ventriloquist can make it appear as if an animal or even a dummy is talking, when this is not the case at all. How much more could a superhuman invisible intelligent creature do so! The Bible, at Revelation 12:9, identifies that powerful spirit creature, speaking of him as "the original serpent." He is clearly identified as being Satan the Devil!

Here, then, is man's hated enemy and the one mainly responsible for all wickedness throughout the earth today!

Succumbed to Wrong Desire

Obviously, the God 'whose activity is perfect' would not deliberately create a wicked one. (Deut. 32:4) He would not create intelligent creatures with whom he could not associate. Such would be contrary to reason.—Ps. 5:4-6; 15:1, 2.

When God created that invisible spirit, as he did many others, that creature was perfect. He was complete, without defect as a spirit creation, though, like Adam, not infallible. This particular creature apparently was interested in Adam and Eve and the Bible shows that he got in touch with them.—Job 38:7; Gen. 3:1-15.

But how could a perfect creature of high intelligence turn to wickedness, since that spirit creature had no tempter, as did the woman Eve? The Bible answers that it was by the entertaining of a wrong idea. There is nothing wrong in itself with seeing the possibilities in a certain situation. For example, a person in someone else's home may see a watch lying on a table. The possibility of his picking that watch up and putting it in his pocket is evident, but he may not even consider it; or, if the idea does suggest itself, he may immediately dismiss it. But if he retains the idea and allows it to develop and grow, then the process of wrongdoing has been initiated and he may well commit the act of wickedness it suggests.

So, too, with the perfect spirit creature. The possibility of using the human pair for his own purpose rather than that indicated by God was there, and he not only considered it but also failed to dismiss it from his mind, and it led to sin.—Jas. 1: 14, 15; 1 Tim. 3:6.

The fact that God granted a generous measure of intellectual freedom does not make him responsible for everything a creature does. Does any creature need to view freedom as a license to do wrong? Do you feel that it entitles you to rob or to kill your neighbor, or vice versa? Freedom is a wonderful thing, but it should not be perverted. The Bible says: "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God."—1 Pet. 2:16.

The Ones Principally Responsible

Responsibility for world wickedness, then, rests primarily with Satan the Devil. He is the one to blame, as the Bible explicitly shows at 1 John 5:19: "The whole world is lying in the power of the wicked one." But the Devil is not the only invisible wicked one. The Holy Scriptures also make clear that Christians "have a fight, not against blood and flesh, but against . . . the wicked spirit forces in the heavenly places." (Eph. 6:12) So other wicked spirits, demons, are also responsible for oppressive wickedness.—Rev. 12:9.

But why did angels of God turn themselves into demons? Again it was a matter of wrong desire. The Bible informs us that a minority of angels left their assigned duties due to improper desire and then came under the leadership of their fellow rebel, the Devil. (Gen. 6:2; 2 Pet. 2:4, 5; Jude 6) Together, they have caused all manner of woes for men, women and children. What oppression has come upon mankind because of the Devil and his demons! The Bible tells us, for instance, that Jesus Christ "went through the land doing good and healing all those oppressed by the Devil." (Acts 10:38) Yes, the Devil was the one mainly responsible for their unhappy plight. So, too, dishonesty, cheating, deception, lying and terrible crimes of violence have been perpetrated and wars instigated throughout the earth because of the Devil and demons! (John 8:44; Heb. 2:14) They are the ones principally responsible for wickedness on earth!

Responsibility for Present Woes

The Bible foretold that there would be a vast increase in every kind of crime in our day. And the reason for this is shown clearly by the Bible to be that Satan and his demons have been cast right down to the vicinity of the earth: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:12.

Other prophecies concerning the time in which we live, such as at Second Timothy chapter 3, and Matthew chapter 24, tell of the vast wickedness we now see on every hand. This has come about because demon-inspired men have permitted their minds to be led into the course of wrongdoing. Knowing that they have "a short period of time," the great criminal Satan and his demon hordes are viciously trying to drag down with them as many humans as they can overreach and coerce into rebelling against God.

A principal means of doing this on a mass scale is wicked governments that have the power to hurt millions at a time. In fact, the Holy Bible fittingly speaks of human governments under the symbol of injurious and destructive wild beasts. (Dan. 8:1-8, 20-25) As noted in the thirteenth chapter of Revelation, Satan himself has been the one who has empowered these ruling authorities. He is the "god of this system of things." (2 Cor. 4:4) He it is who has instigated their oppressive rule, their horrible wars, and their persecutions of God-fearing persons. He has caused these governments to take to themselves rights and powers that only God can safely exercise. He has promoted all the blasphemies against God that those national sovereignties have uttered. Thus, when we see nations at one another's throats today, it is not because God is their ruler. It is because they are part of Satan's organization.—Luke 4:5-8.

So the terrible woes of wickedness we see at the present time are not from Almighty God. They are mainly caused by mankind's great enemies, Satan the Devil and his hordes of demon angels.

Influence over Man Not Unlimited

While the self-made Satan the Devil induced Adam and Eve to join in his wicked rebellion against God's authority, we must remember that he could not compel them to do wrong. Adam and Eve were not so weak and incompetent that they were unable to resist. The Bible says: "Oppose the Devil, and he will flee from you." Our first parents were completely capable of telling this lying spirit creature that they would not go along with him. Centuries later the perfect man Jesus proved that this could be done, for he said to Satan: "Go away, Satan! For it is written, 'It is Jehovăh your God you must worship, and it is to him alone you must render sacred service.' "—Jas. 4:7; Matt. 4:10.

Had Adam and Eve said to Satan what Jesus did, the human family would not find itself plagued with such wickedness today. Hence, while Satan was the chief culprit, responsible for the eventual death of Adam and Eve, they were also responsible, for they could have turned aside his wrong suggestions. But they did not. What they did caused all their offspring, including us, to inherit imperfection, which brought with it sickness and death.—Heb. 2:14.

Yes, Satan and his demons are the ones principally responsible for past and present wickedness. But the fact that all this chaos has gone on for such a long time causes thinking persons to wonder why. Why has God permitted wickedness *for so long?* Why has it gone on for nearly 6,000 years now?

Why HAS WICKEDNESS BEEN PERMITTED FOR So Long?

ALMOST six thousand years of human history have produced a long record of suffering, tears and death. The sympathetic mind cannot but feel for the tormented generations of the past, as well as for our own.

Why has all this been permitted for so long? God's Word gives the definite and satisfying answers. It tells us of the various issues involved that needed settling. It shows us, too, that in God's unsurpassed wisdom he is following a course that will work out for the greatest good to all creation.

Are you sincerely interested in learning why God has permitted wickedness for so long? Then appreciate that there are a number of interrelated reasons, and that only a full explanation truly satisfies. If your own reputation were at stake, would you feel that others were fair if they demanded an explanation but then walked away almost as soon as you started to talk? Of course not! So, then, let's consider carefully what the Bible says about why God has permitted wickedness for so long.—Prov. 18:13.

Not an Issue of Superior Force

When rebellion broke out in Eden, God did not delay in taking action. The third chapter of Genesis shows that God promptly called to account all who were involved and passed sentence on them in harmony with his righteous law. (Gen. 3:8-19) However, God did not immediately carry out the death penalty against Adam and Eve, but, with a view to the future blessing of their then-unborn offspring, allowed them to produce children. (Gen. 22:18; Gal. 3:8) How grateful we should be that he did so!

In passing judgment on that rebel spirit creature who had made a Devil out of himself by lying against God, Jehovah stated in symbolic language his purpose for the future. (Gen. 3:15) The Devil would not be immediately destroyed but would be allowed to exist for a time period that God himself determined, in order to settle for all time the issues that had been raised there in Eden.

Had the issue been simply one of superior power, it could have been settled by a fight to the finish right then. But there is no evidence that Satan challenged God's strength. Rather, the account in Genesis shows that it was a moral issue. He disputed God's truthfulness, and, as revealed later in the Bible, he called into question the integrity of all God's creatures toward God's universal sovereignty. (Gen. 3:1-5; Job 1:7-12) The settling of such an issue in a satisfying way would require time.

A Set Time

As we look back on the history of God's dealings with mankind revealed in the Bible, it is clear that, though God did not

in Eden tell those who were in rebellion against him how long he would tolerate wickedness, he himself set a time limit. Centuries later he indicated that to his prophet Daniel in a message through one of His holy angels. At that time, long before the start of our Common Era, he said concerning the end of this wicked system: "The end is yet for the time appointed." —Dan. 11:27.

Nearly six thousand years from Adam's rebellion until our day may seem like an extremely long period of time when viewed from the standpoint of humans who live only about seventy years. But, remember, it is God who set the time, so it is his viewpoint that counts. Concerning his concept of time, the Bible tells us at Psalm 90:4: "A thousand years are in your eyes but as yesterday when it is past, and as a watch during the night." A year is a long time to a child who has lived only five years, but to a man who is sixty it is comparatively short. Likewise, to God, who lives for eternity, a thousand years is like a day! From his standpoint, his toleration of wickedness has not yet lasted six full days.

Certainly that has been no injustice to us. It is because of God's long-suffering that we have had opportunity to live at all, because all of us are descendants of Adam. And even under imperfect conditions life is cherished; yes, even in sickness we cling to it. But the fact that God did not cut short his long-suffering at some earlier time, but has allowed it to continue until our day, affords opportunity for more than a brief existence for us under imperfect conditions.

To help us appreciate this, the apostle Peter wrote: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance. Furthermore, consider the patience of our Lord as salvation." (2 Pet. 3:9, 15) So it becomes evident that God's long-suffering has worked for our blessing, not our harm. Something else has been accomplished, too, and it is likewise for our benefit.

Would the Way of Rebellion Produce Good Results?

During the past six thousand years the Devil and men alienated from God have had full opportunity to work out their wicked schemes. By his course of action Satan set himself up as a rival ruler, challenging God's rulership. By inducing men to serve him, he has become their ruler and their god. For that reason he is called in the Bible "the ruler of this world" and *"the god of this system of things."* (John 12:31; 2 Cor. 4:4) It is not just a few particularly wicked persons who come under his control; rather, the Bible says that "the whole world is lying in the power of the wicked one." (1 John 5:19) Also, by inducing other angels to follow his rebellious course he became "ruler of the demons."—Matt. 9:34.

Would this way of rebellion prove successful? Would rulership that endeavored to ignore God ever bring lasting benefits to anyone? True, God could have wiped out the rebellion at its start, but that would not have satisfactorily settled matters. Therefore, God has permitted a full measure of time for Satan to build up his organization, and for men to arrive at their peak of military might, material prosperity and scientific achievement. In this way God has enabled all intelligent creation to see the consequences of rebellion.

What is the result? What has nearly six thousand years of rule by the Devil and men alienated from God shown? Has the

course of rebellion against God brought lasting happiness?

When the honest person ponders past history and the present tragic state of affairs in the world, he must realize how devoid of genuine progress the record is. All kinds of government have been tried, but still man lacks security and enduring happiness. Can one speak of true progress when the arrow has been replaced by the atomic bomb, and when the world now staggers on the brink of another global war? What kind of progress is it when men send rockets to the moon but cannot live together in peace on earth? What good is it for man to build homes equipped with every convenience, only to have a family torn apart by divorce and delinquency? Are riots in the streets, destruction of property and life, and widespread lawlessness, something to be proud of? Not at all! But they are the fruitage of rule that endeavors to ignore God.

Surely God's long permission of rebellion and its resulting wickedness prove to all reasonable men that satisfactory rule of earth's affairs is impossible apart from God. The long time that has elapsed has proved rebellious men and angels a dismal failure, that Satan has no right to rule anywhere, and that men surely were not created with the ability to direct their affairs apart from God. Now, with the record of six thousand years of failure, never can it be said that the Creator did not allow sufficient time for rebels to experiment. Never can anyone rightfully claim: 'They did not get a chance.' Nor can anyone say: 'If only they had had more time.' The allotted time has been ample to prove their failure. The way of rebellion has proved to be an absolute disaster! But God will not allow them to wreck this earth. Instead, for the benefit of decent people, he will "bring to ruin those ruining the earth."—Rev. 11:18.

Legal Precedent Established

In thus allowing the Devil and rebellious men time to carry their schemes to their limit, God has taken a long-range view of matters. Should the situation ever arise at any future time that any free moral agent abuses his freedom of choice and calls into question God's way of doing things, would it be necessary for God to grant him time to make good his theories or charges? Would God allow wickedness to exist again for thousands of additional years? Absolutely not!

Having on this occasion allowed rebels to continue for their allotted time of six thousand years, God will have established a legal precedent that can be applied anywhere in the universe and throughout all eternity. It will already have been amply proved that nothing that is out of harmony with Jehovah God can prosper. God will then be fully justified before all intelligent creatures in swiftly crushing any rebel. "The wicked ones he will annihilate."—Ps. 145:20; Rom. 3:4.

Satan Proved a Liar

In the days of the Oriental patriarch Job, about the sixteenth century B.C.E., it was made unmistakably clear that man's integrity toward God was at issue, in addition to the matter of rulership. Jehovah said that there was no one like Job in the earth, yet the Devil sneered: "Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face." (Job 1:6-12) Yes, Satan challenged that he could turn all men away from God, even the one of whom

God would say "there is no one like him in the earth."

Already Satan had been trying to prove his boast since Eden. Adam failed God, but men of faith such as Abel, Enoch and Noah proved faithful to God. They served God out of love, not for material gain. Job too declared: "Until I expire I shall not take away my integrity." (Job 27:5) Yet Satan, his mind warped by proud ambition, refused to slow down in his insane course. When the perfect man Jesus was on earth, Satan endeavored to bribe him to commit just one act that would be a breach of integrity to God. (Matt. 4:9-11) Even when slapped around by soldier guards and then nailed to a stake to die, Jesus held fast. The Devil used his agents to put Jesus to death, but he could not induce him to break his integrity to God. (Phil. 2:8) His maintaining integrity as a perfect human proved that Adam could have done it too.

Satan has continued to bring pressure on those who are followers of Christ. (Luke 22:31) Clear on down to our day he has 'waged war' with those "who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:17) These have been joined by "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues," who, though living at a time of "great tribulation," give heartfelt thanks and praise to Jehovah God and to his Son. (Rev. 7:9, 10, 14) They appreciate the moral issue at stake and even under the most adverse circumstances are glad to have a part in contributing to the overwhelming evidence that God's way is right, that his creatures endowed with free moral agency are able to maintain integrity to him, and that they do so out of love.

God's Name and Power Proclaimed

Because of his great love for mankind, God will bring an end to wickedness. At his set time, he will end the rebellion of man and the Devil. The display of power he will unleash, and the good it will accomplish, will be the talk of ages to come!

On a universal scale it will happen as it did in ancient Egypt when God told a haughty ruler: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) When God smashed the proud Egyptians and all their military might, the news of it spread far and wide. Years later, a person living in distant Jericho said: "We have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt, . . . Jehovah your God is God in the heavens above and on the earth beneath." —Josh. 2:9-11.

Throughout the universe will that be said when God crushes wickedness. For all eternity men and angels will recount what God did to rid the universe of wickedness and how he brought blessings to all who love and serve him. His name will be proclaimed throughout heaven and earth when he settles accounts with Satan, his demons, and wicked people on earth. Then "they will have to know that [he is] Jehovah."—*Ezek. 38:23.*

Proved for all time will be the fact that the way of rebellion against God does not work for the good of anyone. Satan will be proved to be the most monstrous liar of all time, and no god to follow. A legal precedent will have been established once and for all time for the benefit of men and angels.

But when will God thus act to wipe out wickedness? How much longer will it be?

HOW MUCH LONGER will it be?

ALL honest-hearted men and women everywhere keenly desire to know when God will bring an end to wickedness. How much longer will it be?

The disciples of Jesus Christ were keenly interested in this too. They pointedly asked Jesus: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusión of the system of things?" Since his second presence was to be invisible, heavenly, Jesus gave them visible signs that would combine to mark the period of the "time of the end," known also as the "last days." Persons living when these events occurred could know that they were living in the "last days." —Matt. 24:3; Dan. 11:40; 2 Tim. 3:1.

However, what Jesus prophesied did not occur in his day on earth, or even for hundreds of years afterward, nor did the end come. But Jesus realized that many centuries would pass before he would come again, this time in Kingdom power, and bring an end to wickedness. During all this time he knew that men would fight many wars. That is why, before giving the visible evidences that would mark his second presence, he explained: "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet." Certainly such wars did occur during the nineteen hundred years down to our day. —Matt. 24:6.

"Time of the End" Begins

Next, Jesus began enumerating the world-shaking events that would mark his invisible second presence and the fact that mankind had entered the "time of the end." Have we in this generation seen what Jesus said to look for? Yes, we have!

First, Jesus said: "Nation will rise against nation and kingdom against kingdom." Has this prophecy seen fulfillment? By all means! In our generation the world has been involved in a war that saw the mobilizing of entire nations and kingdoms in such a way that it stood out as different from any preceding war. In recognition of the fact that the war of 1914-1918 was different from any previous one in human history, historians called it The Great War or The World War. It was the first war of its kind in history.—Matt. 24:7, 8.

Indicating the tremendous change that the first world war made in human history, the New York *Times Magazine* of August 1, 1954, said: "The first war . . . closed a long era of general peace and began a new age of violence in which the second war is simply an episode. Since 1914 the world has had a new character . . . Thus the first World War marks a turning point in modern history." This generation alone has experienced the fulfillment of this part of the sign Jesus gave.

Jesus included other features to look for, too, saying: "There will be great earthquakes, and in one place after another pestilences and food shortages." (Luke 21:11) How true has this description of events been since 1914! What an increase

we have experienced in these calamities!

Major earthquakes have become regular occurrences. On March 6, 1960, the New York *Times* reported: "Ten or more major earthquakes shake the earth every year. The smallest of them releases about a thousand times more energy than an atomic bomb of the type that destroyed Hiroshima and Nagasaki." Peru, Morocco, Algeria, Japan, Chile, Iran, Colombia, Libya, Yugoslavia, India, Alaska and numerous other places have suffered severely from earthquakes in just the past few years.

And what about pestilences? Following World War I the Spanish influenza alone took about 20,000,000 lives. And of food shortages a report in *Look* magazine of June 11, 1946, observed: "A fourth of the world is starving today. Tomorrow will even be worse. Famine over most of the world now is more terrible than most of us can imagine. . . . There are now more people hunting desperately for food than at any other time in history." And, because of the population explosion that has taken place since 1946, the Director General of the United Nations Food and Agriculture Organization reported in 1964 that half of the world's population was then suffering from hunger or malnutrition. Since then the situation has not improved.

All the other features of the sign Jesus gave have also found fulfillment since 1914. For a certainty then, 1914 marked the beginning of the last days! This beginning coincided with Satan's ouster from heaven by the enthroned King Jesus Christ. Speaking of this unparalleled time of distress, the Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:12.

We are in this "short period" of woe right now! Satan, knowing his time is limited, turns his fury upon all. In every field of endeavor he influences leaders and common man alike to acts of selfishness and violence, and all the world is in confusion. Anyone who reads a newspaper or listens to the news can see the fulfillment of Bible prophecy in our day. Of this time the Bible foretold: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; . . . wicked men and impostors will advance from bad to worse." —2 Tim. 3:1-13.

When? This Generation!

So it was to our generation that Jesus referred when he added the key thought: "This generation will by no means pass away until all these things occur." (Matt. 24:34) The generation that saw the beginning of woes in 1914 would also see the end of Satan and his entire wicked system of things. Some who were alive then would still be alive when "the end" comes.

It is to be carefully noted that the youngest of those who saw with understanding the developing sign of the end of this system of things from its start in 1914 are now well over sixty years of age! In fact, the greater part of the adult generation that experienced the start of the "last days" has already passed away in death. The generation to which they belonged is now well along toward its complete passing away.

The time left, then, is definitely limited, and it is very short. Note, too, that Jesus pointedly said "this generation *will by no means* pass away until all these things occur." So we should not look for the passing away of all members of that generation. The end of this wicked system of things will come before all members could pass away.

"Times of the Nations"

Bible chronology also verifies that the "last days" began in 1914. One prophecy based on chronology has to do with what Jesus mentioned when he stated that "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) What Jesus referred to was a definite period of time when God would have no representative government in the earth. The last such was ancient Israel, with its capital in Jerusalem.

In the year 607 B.C.E. Jerusalem was trampled on by the Babylonians. Daniel 4:16 notes that "seven times" would pass. At the end of those "times" God would set up his heavenly government, his Kingdom, under Christ "in the midst of [his] enemies."—Ps. 110:2.

Those "seven times," according to the Bible timetable, would be a period of 2,520 years, beginning its count from 607 B.C.E. This reckoning of time brings us to the year 1914.* And that is no accident! It harmonizes completely with the visible sign Jesus gave, which we have seen fulfilled since 1914.

6,000 Years Completed in 1975

There is another chronological indication that we are rapidly nearing the closing time for this wicked system of things. It is the fact that shortly, according to reliable Bible chronology, 6,000 years of human history will come to an end.

The Bible shows that when God began to shape the earth for human habitation, he worked for six "days," or time periods. From the indications in God's Word, each was apparently 7,000 years in length. Then, Genesis 2:2 states, Jehovah "proceeded to rest on the seventh day from all his work that he had made." This seventh day, God's rest day, has progressed nearly 6,000 years, and there is still the 1,000-year reign of Christ to go before its end. (Rev. 20:3, 7) This seventh 1,000-year period of human existence could well be likened to a great sabbath day, pictured by the sabbath day God commanded ancient Israel to keep after working for six days. (Ex. 20:8-10; 2 Pet. 3:8) After six thousand years of toil and bondage to sin, sickness, death and Satan, mankind is due to enjoy a rest and is in dire need of a rest. (Heb. 4:1-11) Hence, the fact that we are nearing the end of the first 6,000 years of man's existence is of great significance.

Does God's rest day parallel the time man has been on earth since his creation? Apparently so. From the most reliable investigations of Bible chronology, harmonizing with many accepted dates of secular history, we find that Adam was created in the autumn of the year 4026 B.C.E. Sometime in that same year Eve could well have been created, directly after which God's rest day commenced. In what year, then, would the first 6,000 years of man's existence and also the first 6,000 years of God's rest day come to an end? The year 1975.* This is worthy of notice, particularly in view of the fact that the "last days" began in 1914, and that the physical facts of our day in fulfillment of prophecy mark this as the last generation of this wicked world. So we can expect

* For details, see *"Your Will Be Done on Earth,"* Watch Tower Bible and Tract Society, pages 94-103.

* See the book *Life Everlasting—in Freedom of the Sons of God*, Watch Tower Bible and Tract Society, pages 29-35.

the immediate future to be filled with thrilling events for those who rest their faith in God and his promises. It means that within relatively few years we will witness the fulfillment of the remaining prophecies that have to do with the "time of the end."

Which prophecies are yet to be fulfilled? According to the Bible book of Daniel, the "king of the north" (the ruling factors of totalitarianism, particularly world communism) and the "king of the south" (the ruling factors of democracy, particularly the Anglo-American combine) are to climax their struggle for world domination, resulting in considerable agitation and substantial loss, particularly for the "king of the south." (Dan. 11:40-43) The Bible also foretells that God's servants will be the focus of a final all-out attack by Satan and his entire organization of demons and earthlings. (Ezek. 38:1-16) Additionally, that great empire of false religion, called in the Bible "Babylon the great," is to experience God's adverse judgment when it is ripped to pieces. (Rev. 18:2, 8) After that the other elements of Satan's system will go down in destruction, his commercial and political systems, both of which have contributed heavily toward the suffering of mankind. Finally, Satan and his demons will be abyssed.—Rev. 19:19-21; 16:16; 20:1-3.

COMING IN THE NEXT ISSUE

- What Remedy for a World Torn with Violence?
- The Battle Against Mind-twisting L&D.
- When Speech Becomes Pleasurable.
- Earth's Giant Seesaw—the Monsoon.

End Near

What cataclysmic times are fast approaching! A climax in man's history is at the door! How vital, then, for each one who loves life to take note of these evidences of history that point to the near end of this wicked system!

Of course, as to the precise day and hour of the end, Jesus noted that knowledge of this was in the province of his heavenly Father alone. (Matt. 24:36) But when a brief period of years at the most separates us from the great windup of this old system, the vital thing is to stay spiritually awake.—Luke 21:34-36.

So how much longer will it be? The answer is: 'Not long, for the end of wickedness is near.' Not much longer will Jehovah God tolerate the wicked system of things that has continually reproached his name and often blamed him for its failures. Not much longer will he permit false religious systems and godless politicians to deceive the people and run things to suit their selfish inclinations. Not much longer will the Almighty permit Satan and his demons to stay active at the earth.

To escape the threshing that God will inflict upon this wicked system of things it is vital that we quickly heed his word of warning given through the prophet Zephaniah: "Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3) And as we do so let us put our trust and confidence in our Great Creator, for he is not merely the Thrower Down of enemies. He is also the Builder Up of those who look to him for direction.

In fact, he has from ancient times been doing things on behalf of all those who would eventually receive the gift of life at his hands. He has been showing love for us long before we could ever begin to demonstrate love for him. Let us note what he has been doing in our behalf during the long period of wicked rule on earth.

What God Has Been Doing ON OUR BEHALF

THE rule of rebellious men and demons has been dragging the human family steadily downward these many centuries. On the other hand, Jehovah has been taking positive steps to uplift and save mankind!

Our Creator has not callously ignored the sufferings of honest-hearted persons. Rather, during all the centuries of wickedness, he has been making loving provisions to release humans from the grip of sin and death.

The Ransom

As a result of his rebellion, Adam lost the right to perfect life and eventually died. His descendants inherited sin and death. But God has provided a way to restore life to deserving ones of Adam's offspring, while at the same time upholding His own law.

How? By a ransom, by having a human creature with the right to perfect life surrender it so that his right could be applied on behalf of others. This would proceed in harmony with a legal principle that God himself later embodied in the Mosaic law—"life for life." This would provide relief, not for the willful sinner Adam, but for his offspring, who, through no choice of their own, suffered the effects of his wrong.—Deut. 19:21, *Reb. Stan. Ver.*

But is this not an awkward, roundabout way of going about it? Could not God merely have decreed to free Adam's offspring from the effects of Adam's sin? No, not without going contrary to his own laws. And nothing causes greater disrespect for law and contributes more to a breakdown of law observance than for high officials to sidestep the law. The higher the official, the greater the damage. So the highest official, Jehovah, set the example for all creation by upholding his law. By providing a ransom, God acknowledges the claims of his own justice in sentencing Adam to death, and the laws of inheritance by which we inherit sin as Adam's offspring. At the same time he makes provision for relieving deserving ones.

Since the life that Adam lost was a perfect one, only a perfect human could provide the ransom. But no natural offspring of Adam could do so, for all were born imperfect.—Ps. 49:7.

Shortly after man's rebellion, God began giving clues regarding the one he would use to free mankind from sin and death. Through the inspired prophets he revealed much information about this coming Ransomer. Then, nineteen centuries ago, God transferred the life of his only-begotten spirit Son to the womb of a Jewish virgin. God's Son was thus born without Adam's imperfection.

When he reached maturity, this Son of God, Jesus Christ, maintained integrity to his Father under the severest test that Satan could bring upon him, death upon a torture stake. He willingly laid down his right to the perfect human life he had as one who kept all of God's laws. Jesus could then offer the value of that life to God to redeem what Adam lost—life, perfect human life. Jesus thus "gave himself a corresponding ransom for all."—1 Tim. 2:6.

What a wonderful thing God has done for man! He offered his dearest creation so that humans could receive everlasting

life! As the Bible puts it: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16.

The Kingdom

In addition to providing a ransom, God has been making preparations for a heavenly government that will carry out his purpose to make earth a paradise home for righteous people. Knowing that man was not made to govern independently from him, God began developing this government to administer man's affairs in righteousness.

Jehovah inspired the recording of many prophecies about the ruler of that government, and what he would accomplish. When Jesus Christ came to earth he fulfilled all the many prophecies about that king-to-be. Hence, he proved to be, not only the Ransomer, but also the future ruler in the heavenly government over mankind. And what ruler ever accomplished in a lifetime as much good as Jesus did in his brief ministry? He even healed the sick and raised the dead. No wonder God-fearing persons could look forward to his heavenly rule over mankind!

A kingdom, or government, also has administrators. Will any others share with Jesus in ruling over earth? Yes. The evening before his death Jesus promised his close earthly associates: "I am coming again and will receive you home to myself." Those who join Jesus in heaven become with him "a kingdom and priests to our God, and they will rule as kings over the earth." Together with Jesus, this limited number make up the heavenly government that will bring eternal blessings to humankind.—John 14:2, 3; Rev. 5:10; 14:1-3; 20:6.

So down through the ages, Jehovah God has laid all the necessary groundwork for the everlasting happiness of the human family. And now, in our day, he has taken a direct hand in earth's affairs!

Kingdom Established in Heaven

All the evidence in fulfillment of Bible prophecy indicates that God's heavenly kingdom under Christ began to rule in 1914, coinciding with the beginning of the "time of the end." The first act of the Kingdom was to cast Satan and his demons out of heaven down to the vicinity of the earth.—Ps. 110:1, 2; Rev. 12:7-12.

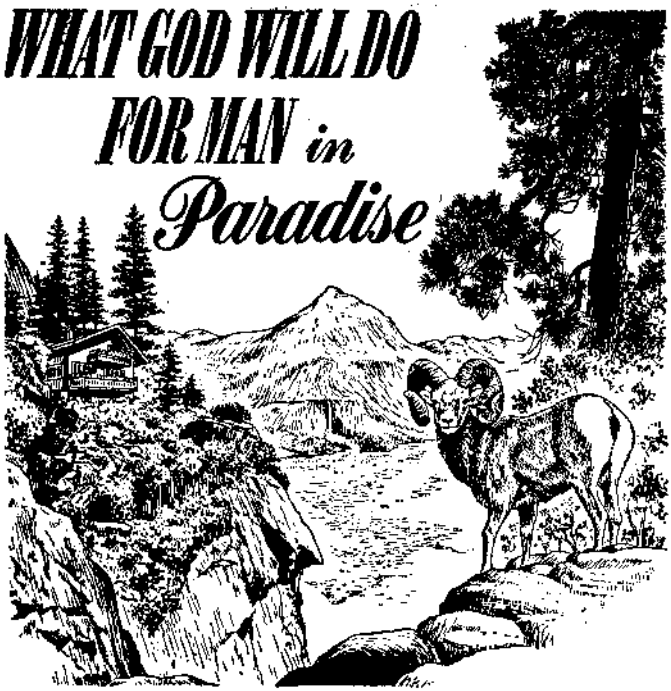
Since that time God has caused to be carried out a worldwide preaching work in fulfillment of the prophecy at Matthew 24:14. As a result, many thousands of persons from all nations are being liberated from bondage to Satan's organization, particularly the false religious part.

These persons acknowledge themselves loyal subjects of the heavenly kingdom and are demonstrating the effectiveness of that government. Under its direction they have learned to become law-abiding, moral and upright, persons of integrity. They no longer war against one another. The rioting, hatred, crime and hypocrisy that disrupt this world have ceased to be problems within the ranks of the more than one million witnesses of Jehovah, subjects of God's now-ruling heavenly government.—Isa. 2:4.

The United Nations, with its more than a hundred member nations, has not been able to accomplish what God's kingdom has accomplished among its subjects in nearly two hundred lands today! Why is this so? Because, "unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it."—Ps. 127:1.

Yes, God's government is the only right way, and it is working marvelously now! But what God has done so far is only the beginning. Much more will come shortly!

WHAT GOD WILL DO FOR MAN in Paradise



HOW different will be the future, when God brings an end to wickedness! Instead of sorrow, sickness and death, there will be happiness, vibrant health and everlasting life! The nightmare of the past will be gone forever. The joy at that time will far outweigh all the agony man has ever experienced. All this God will do for man in paradise. As Psalm 145:16 says: "You are opening your hand and satisfying the desire of every living thing."

Could anyone else make such a promise and then keep it? Be assured that when God promises such things he fulfills them for a certainty. Without fail, earth will be transformed into a paradise of pleasure for man's eternal delight!—Isa. 55:11.

The Wicked Removed

All this will be made possible by the removal of the wicked at the end of this system of things. No more will there be murder, rape and robbery, or any other crime. Think of it! No more wickedness! No more will righteously disposed persons have to suffer at the hands of wicked ones. As Proverbs 10:30 promises: "As for the righteous one, to time indefinite he will not be caused to stagger; but as for the wicked ones, they will not keep residing on the earth."

With wicked humans and wicked demons gone, righteousness will prevail earth-wide. Under the benevolent administration of God's kingdom, earth's inhabitants will no more learn what is bad. On the contrary, "righteousness is what the inhabitants of the productive land will certainly learn."—Isa. 26:9; Acts 17:31.

Not only will those promoting wickedness be removed but there will also be a rolling back of all the accompanying effects and the resultant evils of the original rebellion and its introduction of wickedness.

Health Restored

Yes, God will also eliminate the great unhappiness brought to humans by poor health. How many lives have been taken by cancer, heart trouble and other diseases! Thousands, yes, millions of others have suffered by being crippled, blind or deaf. Even if you enjoy a measure of health, the distressing reality in this system is that as you grow old, your eyes dim, your teeth decay, your hearing dulls, your skin wrinkles, your internal organs break down, until finally death claims another victim.

However, these distressing things that we inherited from our first parents will soon be a thing of the past! How can we

be sure? Do you remember what Jesus Christ demonstrated regarding health while he was on earth? The Bible relates: "Great crowds approached him, having *along with them people that were lame,* maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, *and he cured them;* so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing."—Matt. 15:30, 31.

Imagine the overwhelming happiness that will come in God's new order as all human ills are eliminated, not just in one small area, but earth-wide! The Creator's promise is: "No resident will say: 'I am sick.' " "At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time *the lame one will climb up* just as a stag does, and the tongue of the speechless one will cry out in gladness." —Isa. 33:24; 35:5, 6.

Will it not be thrilling to wake up each morning to a new day and realize that you are healthier than you were the day before? And will it not be gratifying for elderly persons to know that they will be more youthful as each twenty-four-hour period passes, until they gradually reach the perfection of body and mind that Adam and Eve originally enjoyed?

Persons who enjoy that kind of health and happiness will not want to die, for *life then will be a real blessing.* And they will not have to die! Why not? Because even death will be done away with, since mankind will no longer be in the grip of inherited sin. Jesus Christ "must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." We also read: "He *will actually swallow up death forever.*" Thus will God's promises concerning everlasting life be realized, for we are told: "The gift God gives is everlasting life by Christ Jesus our Lord."—1 Cor. 15:25, 26; Isa. 25:8; Rom. 6:23.

Summing up the benefits that will flow to the human family in paradise, the last *book of the Bible says: "And [God] will* wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

Bringing Back Dead Ones

But what of all those who are in the graves? What of your dear ones who have already died, such as a mother or father, perhaps even a young child?

Keep in mind that, while on earth, Jesus not only cured the sick and maimed, but also brought back dead persons from *the sleep of death to demonstrate* the wonderful power of resurrection God had given him. Perhaps you recall the occasion when Jesus came to the house of a man whose twelve-year-old daughter had died. Addressing himself to the dead girl, Jesus declared: "Maiden, I say to you, Get up!" What was the result? The Bible *tells us: "And immediately the maiden* rose and began walking." How did the people that saw this marvelous miracle react? "At once they were beside themselves with great ecstasy." They were overjoyed. Their happiness could hardly be contained!—Mark 5:41, 42.

In paradise Jesus will use this God-given power to raise the dead, because "there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) How great will be the joy earth-wide when group after group of dead persons comes back to join their loved ones! No longer will there be obituary *columns to bring sadness. Instead, there* may well be just the opposite: announcements of newly resurrected ones to bring joy to those who have loved them.

Perfect Peace

Peace in all areas of life will be realized. Wars will be a thing of the past, for divisive national interests will disappear. "They will not lift up sword, nation against nation, neither will they learn war any more." (Mic. 4:3) This may sound astonishing in view of the growing international crisis today, but note the Bible's promise: "Come, you people, behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire."—Ps. 46:8, 9.

Peace will also be restored between man and beast. In this regard God declares: "For them I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, and . . . I will make them lie down in security." —Hos. 2:18.

Just how great the restored peace between man and beast will be can be noted in this prophecy: "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; *and a mere little boy* will be leader over them." Never again will these animals be a threat to man, as "even the lion will eat straw just like the bull."—Isa. 11:6-9.

Earth Transformed

And what of the earth itself? It will be transformed into a luxuriant paradise. That is why Jesus could promise the evildoer that was executed with him: "You will be with me in Paradise."—Luke 23:43.

Under the direction of God's kingdom, earth will produce plenty of good things to eat, so that hunger will never again stalk millions. "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." "The earth itself will certainly give its produce; God, our God, will bless us." "The tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security."—Ps. 72:16; 67:6; Ezek. 34:27.

No more will there be slums or overcrowded dwellings. Never again will people live in fear because their neighborhood is overrun with crime and rioting. "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating." "They will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble."—Isa. 65:21, 22; Mic. 4:4.

All these things, and more, God will do for man in paradise. It is why the Bible can say: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace. . . . The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:11, 29.

That is how God will more than compensate for the wickedness people have suffered during their lifetime, particularly the innocent. Throughout eternity God will shower down blessings on mankind, so that any hurt they have received in the past will fade to a dim memory, if they remember it at all.—Isa. 65:17.

Surely you want to live in that marvelous earthly paradise. But to live at that time and enjoy all those benefits, what must you do now?

WHAT You should do NOW

ARE you appreciative when someone gives you something of great value? Do you not try in some way to express that appreciation? Undoubtedly you do, for it is a natural response.

Really, when you stop to consider it, has anyone given us more than our loving Creator? Think of it! "God sent forth his only-begotten Son into the world that we might gain life through him." And what glorious prospects that has provided —an eternity of happiness in an earth-wide paradise! Truly, we have every reason to show God our appreciation, both in words and in deeds.—1 John 4:9.

But how? What can we give God in return for his goodness to us? As the Creator of heaven and earth, he owns everything, so there is no material thing we can give him. However, there is something we have that he will accept: our devotion, our love, our obedience. As free moral agents we can choose to give these to whomever we wish.—Ps. 50:10-15.

Take God's Side

In these "last days" you have a grand opportunity to show love for the God who has made so many provisions for your benefit. You can make God's heart glad by upholding his side of the issue regarding man's integrity. How? By being firm in applying Bible principles in your home and everywhere else, and doing it even when confronted with wicked deeds. By proving yourself unwavering in your devotion to Jehovah God and to his kingdom, rather than to the schemes of men for running the world. God's invitation is: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." Satan, Jehovah's chief adversary, is the one taunting him. His endeavor is to break down the integrity of anyone who worships Jehovah. By your faithful course, share in proving that Satan is a liar and that God is true.—Prov. 27:11.

When Satan tried to turn that ancient man of faith Job away from God, deluging him with troubles, how did he react? We read: "In all this Job did not sin with his lips." What a delight to see a man like that! Such a resister of the Devil brings pleasure to God's heart.—Job 2:10.

You can be like him. And if you are, what can you expect from God? Note what happened in Job's case after the matter of his integrity was settled: "As for Jehovah, he blessed the end of Job afterward more than his beginning." That can be your happy lot, too, if you choose to serve God and uphold his righteousness. —Job 42:12.

Take In Knowledge

In order to uphold God's side of matters and make his heart glad, you must first learn what he wants you to do. You cannot obey God if you do not know his requirements. Where will you get the knowledge to obey God and resist Satan and his wicked crowd? The answer is: "By keeping on guard *according to* [*God's*] *word.*" (Ps. 119:9) Yes, it is God's Word, the Holy Bible, that provides the knowledge you need of his purposes and requirements.

However, having a Bible in your home, and taking in the knowledge it contains, are two different things. If you do not gain an accurate understanding of it and apply it, it will not affect your life for good. It is like having the most delicious and nutritious food in your refrigerator.

If you never eat it, it will do you no good whatsoever. In the same way, the Bible must be used, digested, to equip you to do the will of God.

True, study of the Bible requires time and effort. But so does anything worth while in life. And could there be anything more worth while than working toward everlasting life? Is there anything greater than doing the will of God and making his heart glad?

But do you find the Bible difficult to understand by yourself? Do not think it strange. God knows that assistance is required to understand the deeper things of his Word. The Bible itself tells us about a high court official who had difficulty understanding God's Word. A servant of God, Philip, noted him reading aloud from the Scriptures and asked him: "Do you actually know what you are reading?" The official answered: "Really, how could I ever do so, unless someone guided me?" He did not think it beneath his dignity to ask for help. You, too, will want to have his mental attitude.—Acts 8:30, 31.

Ask for assistance in learning the truths contained in the Bible. Ask Jehovah's witnesses to study the Bible with you free of charge. They will consider it a privilege.

Disassociate from Wicked System

Another thing you should do now to show your appreciation for God's loving provisions is to disassociate yourself from this wicked system of things. God's Word warns: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." One way to avoid being a friend of the world is to "abstain from every form of wickedness." When confronted with wrongdoing, say as did the man of God who wrote: "Get away from me, you evildoers, that I may observe the commandments of my God."—Jas. 4:4; 1 Thess. 5:22; Ps. 119:115.

Disassociating yourself from this wicked system also means abandoning the false religions that are part of this world. The Bible sharply warns: "Get out of her [the world empire of false religion], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." Hence, you must analyze your religion to see if what it teaches and practices is in harmony with God's requirements. "Make sure of all things," the Bible urges. Do not assume that your religion must be right, for the Word of God clearly shows that most religions are wrong.—Rev. 18:4; 1 Thess. 5:21; Matt. 7:13, 14, 21-23.

Not only should you abandon false religion, but you will want to associate with those who practice true religion, with those who put Jehovah God first in their lives and prove it by being his witnesses. This will work for your upbuilding and protection, particularly as the end draws near. It is "in the congregation of loyal ones" that you will be able to do as Psalm 111:1 declares: "I shall laud Jehovah with all my heart in the intimate group of upright ones and the assembly."—Ps. 149:1; Heb. 10:25.

Act Now!

This wicked system is fast approaching its end. That is why it is urgent for you to learn God's will and then do it, for Jehovah "is guarding the souls of his loyal ones; out of the hand of the wicked ones he delivers them."—Ps. 97:10.

Do not put off lining yourself up on God's side. Act now, for his day for executing the wicked is near. Do not let it catch you unprepared! Instead, let your attitude be like that of the psalmist when he said: "Make me understand, that I may keep living."—Ps. 119:144.

Why, Then, Does God Permit Wickedness?

IT CANNOT be avoided. No matter where you may look, wickedness exists, and people are suffering and dying. Throughout the ages thinking persons have wondered why this is so. How did wickedness get started? Why has God permitted it to continue for so long? Will he tolerate wickedness indefinitely? Or will he end it soon? It is likely that you have asked these very questions.

To understand how wickedness began, it is vital to know how man was created. He was not made a robot, without freedom of choice, but was given the grand gift of free moral agency.—Josh. 24:15.

But was not the first man made perfect? Yes, at Deuteronomy 32:4 the Bible states: "The works of God are perfect." (Catholic *Douay* Version) However, that did not mean man knew everything or could do everything, but he was perfect in that he was without a defect in his physical organism. For instance, man could not live in outer space without oxygen, or live underwater indefinitely without special equipment. He was perfect, but within the limits of mankind.—Gen. 1:31.

Just as man was created with the need of oxygen to breathe, so he was also made with the need of God's guidance. He was not made to govern independently of God. Why not locate your own copy of the Bible and turn in it to Jeremiah 10:23. If it is the *Authorized* or *King James Version*, you will notice there how a humble servant of God expresses the need of God's direction: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Though not created with the ability to govern successfully without God's guidance, man was a free moral agent and could choose to ignore what God said and meditate on wrong thoughts. That is what the first human pair did, and, as a result, sin, wickedness and death were introduced into the world.—Jas. 1:13-15; Gen. 2:17; 3:6.

Who was to blame for this? Certainly not God. When humans choose to ignore God's laws and do wrong, they are responsible for the consequences. That is why the Bible, at Deuteronomy 32:5 says: "They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." (*AV*) Adam and Eve by their own wrong choice brought sin and death upon themselves. And since all humankind were born from their degenerating bodies, the sickness and death we all experience were inherited from them.—Job 14:4; Rom. 5:12.

Man, however, is not alone in responsibility for wickedness. Someone else is even more to blame. He is the invisible spirit creature who, in contradiction of what God said would be the penalty for disobedience, enticed Eve to disobey, saying: "You positively will not die."—Gen. 3:1-4; Rev. 12:9.

But what caused this perfect spirit creature to rebel against God, and then induce the first human pair to join in the rebellion? As with man, it was due to entertaining, continually, improper desires. At James 1:14, 15 the Bible explains: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has

been accomplished, brings forth death." The improper desires of this perfect spirit were, in time, translated into improper actions. He came to be known as the Devil and Satan.—John 8:44.

Yet, why has God permitted Satan and wickedness to continue for so long? For several reasons. By his rebellion Satan the Devil challenged God's rulership and at the same time raised an issue as to whether any humans would remain true to their Creator-Ruler under test. Also, who spoke the truth there in Eden as to the result of disobedience? Was it God or Satan? Furthermore, could rebellious creatures attain to lasting blessings and happiness while ignoring God's rulership? Time would be required to settle these issues, and God allowed such time. So no intelligent creatures could ever rightly accuse God of not giving the rebels opportunity to work out their own purposes. And what has the record of nearly 6,000 years proved? It has proved God to be right when he said: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." —Prov. 16:25.

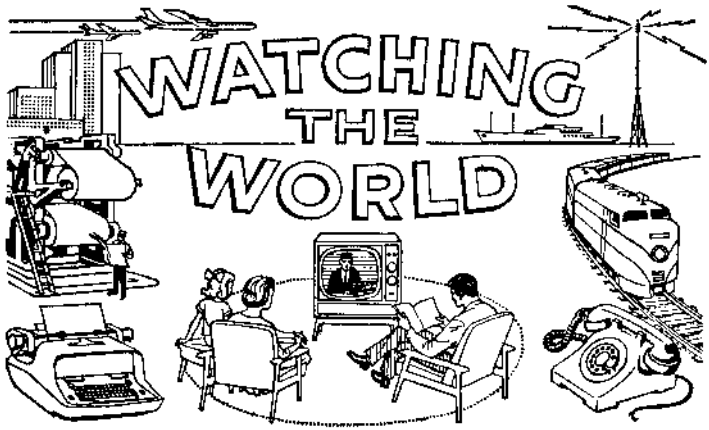
But how much longer will God tolerate wickedness? Jesus' disciples also wanted to know, and so they asked him about it. In answer Jesus gave many visible evidences that would mark the "time of the end" of this wicked system. These included worldwide war, famines, pestilences, widespread earthquakes and an increase of lawlessness. Are not these the things that are reported on almost daily in the news? Yes, indeed; and historians report that they are the characteristics of the generation that began with the first world war in 1914. But why such an increase of woe in our time? The Bible explains: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." —Matt. 24:7, 12, 34; Rev. 12:12, *AV*.

This means that very soon now all the wicked will be destroyed by God! (Ps. 145:20) After that, God's heavenly government will shower down upon its earthly subjects blessings beyond compare. Perfect health, boundless vigor and freedom from the onslaughts of old age and death will be realized. (Isa. 35:5, 6) Even dead ones will be resurrected to enjoy these blessings. (Acts 24:15) Perfect peace and happiness will be enjoyed by all who live in that restored paradise.—Ps. 37:11, 29.

What should you do in view of the wonderful things God will do in your behalf? Why, show appreciation! How? First, by learning about God and his requirements. This means regularly studying his Word. (John 17:3) Then separate yourself from this wicked system that is doomed to destruction. Find out whether the religion you practice is really in harmony with God's Word, for, to please God, you must abandon any false religion that is part of this wicked world. Do God's will, and in this way add your testimony to the fact that Satan is a liar and is incapable of turning all men from serving Jehovah.—Prov. 27:11.

Can you answer these questions? For answers, read the article above.

(1) What questions do people raise concerning the permission of wickedness? (2) Was the first man a robot or did God give him freedom of choice? (3) In what sense was he perfect? (4) How is man's need for God's guidance expressed in the Bible? (5) Why is God not to blame for the sin of our first parents, and for our present imperfections? (6) Who is even more to blame for wickedness than man? (7) How was it possible for a perfect spirit creature to become the Devil? (8) Why has God permitted wickedness to continue for so long? (9) Is the end of wickedness near? (10) What blessings will God's kingdom bring to mankind? (11) How can we show our appreciation for what God has done for us?



Era of Lawlessness

◈ David Lawrence, in *U.S. News & World Report* for August 29, said editorially: "Historians some day will write that the United States in the 1960s experienced an era of anarchy unparalleled in a free country governed originally by a written Constitution and once dedicated to the principle of law and order. We are today on the verge of a complete breakdown of our governmental structure." Federal and state governments, he said, face severe financial crises. He went on to say that city governments appear to be unable to protect human life; they are plagued by street demonstrations and criminal violence. "Even clergymen, who are supposed to preach doctrines of human love and conciliation, have joined the mob," he pointed out. What does it mean? Jesus Christ long ago foretold that this "increasing of lawlessness" would mark the last days of this wicked system of things. —Matt. 24:12.

Suicide Rise

◈ Saigonese know that these are critical times hard to deal with, as the Christian apostle Paul long ago foretold for our day, at 2 Timothy 3:1. In Saigon, South Vietnam, the rate of suicide and attempted suicide is almost 50 percent higher this year than last, it was reported on August 27. "Many of these are young people whose psychology has been deformed, somehow, by the war," said Lieut. Col. Nguyen Van Luan.

$130,000,000,000 for Arms

◈ A published United Press International report stated that "the cost of the global arms race has reached staggering dimensions—more than $130 billion a year. This is more than the $125 billion being spent annually in the world on public health and education." The arms' race amounts to $40 for every man, woman and child in the world. Readiness for war seems to have become the principal concern of humankind. Two world wars, the first of their kind in human history, have already marked this generation. Jesus foretold this for the "conclusion of the system of things."—Matt. 24:3, 7.

Earthquake Jolts Turkey

◈ Eastern Turkey was struck by a devastating earthquake on August 20. The unofficial death toll passed the 2,000 mark the next day. There were estimates that the final toll might top 5,000. Hundreds of villages were reduced to rubble. "Great earthquakes" were a sign foretold for our day. (Luke 21:11) In Turkey official statistics put the quake toll for the twentieth century so far at more than 40,000 dead. The world's most catastrophic earthquake of modern times was in China in 1920, when 180,000 people died. Three years later a quake razed Tokyo, killing 143,000.

Food Shortage

◈ At the 1966 annual meeting of the American Institute of Biological Sciences, a group of scientists agreed, on August 15, that man was multiplying faster than the food supply and that a catastrophe was in sight. Dr. Harrison Brown of California Institute of Technology stated that the world population would be at least 4,300,000,000 by 1980, if no major disaster strikes before that time; but food production is not keeping pace. The Bible writer Luke long ago recorded under divine inspiration that unprecedented "food shortages" would be part of the composite sign that, not only is the present selfish system on its way out, but also "the kingdom of God is near."—Luke 21:11, 31.

Dishonest Employees

◈ Former president of the Canadian Institute of Chartered Accountants, Derek Lukin, said that there has been an enormous increase in the last few years in thievery among trusted employees. He pointed out that apparently honest and trustworthy employees have embezzled or defrauded $150,000,000 from Canadian businesses. "Lovers of money," "disloyal"—that is what the Bible, at 2 Timothy 3:1, 2, said would characterize ungodly men in the "last days."

"Devil in Us"

◈ In a special report to the New York *Times*, August 24, a correspondent in southeast Asia stated that "from the terraced rice fields of Central

Java to the exquisite island of Bali, from the rubber plantations of Sumatra to the fishing villages of remote Timor, the Indonesian people are troubled by the heritage of violence bequeathed by the staggering mass slaughter of Communists," which followed the abortive Communist-supported bid for greater power in Jakarta last September 30. It has been estimated that 400,000 were killed. "There is a devil in us and when it gets loose, we can run amok en masse," one of Indonesia's most distinguished writers said. Yes, the Bible agrees that there is "a devil" in back of the world's violence. "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) And why? Because God's kingdom has been established in the heavens and will soon put out of action both the Devil and persons who choose to manifest his spirit.

'There Will Be Pestilences'

◈ The dreaded sleeping sickness called encephalitis has taken 384 lives so far this year in Japan and 399 in South Korea.

In South Vietnam a plague, known as the Black Death in the Middle Ages, is spreading throughout the country. The spread of the disease has been described as "very, very serious."

Heart disease and cancer remain foremost among the killers in spite of medical research, and venereal disease has reached epidemic proportions in many large cities. Yes, pestilences, too, were foretold as part of the "sign."—Luke 21:11.

Preaching Though Persecuted

◈ In nearly two hundred lands around the earth Jehovah's witnesses are preaching the good news that God's kingdom has been established. For this they are persecuted, as Jesus foretold. (Matt. 24:9) Recently Greece's Orthodox primate, Archbishop Chrysostomos, said: "The Greek Orthodox Church regards the members of [Jehovah's witnesses] as enemy No. 1." He went on to say: "We have repeatedly appealed to the authorities to intervene and prosecute or arrest those of them who engage in proselytism." But they continue to preach. In Greece today there are 10,668 of Jehovah's witnesses active in preaching about God's kingdom. World wide there are over a million, and they have been devoting over 14,000,000 hours each month to their preaching work. As Jesus foretold for these "last days," this good news of the Kingdom established in the heavens is being preached in all the world for a witness.—Matt. 24:14.

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Awake!

What Remedy for a World Torn with Violence?

The Battle Against Mind-twisting LSD

Earth's Giant Seesaw—the Monsoon

When Speech Becomes Pleasurable

OCTOBER 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Homesickness Can Be a Problem

IT IS not uncommon for a person to become homesick when he is living a long way from his hometown or homeland. The first few weeks and even months are especially difficult because the new surroundings are unfamiliar, the customs may be different and the people are strangers. Usually the sickness wears off, but for some persons it does just the opposite. It grows more intense and becomes a serious health problem.

Acute homesickness can cause loss of appetite, with a consequent loss in weight that can develop into an emaciated condition. It can cause loss of sleep and various forms of physical disturbances. In extreme instances people have even died from the illnesses brought on by it.

Children who are unaccustomed to being away from home are particularly subject to the ailment. A stay of only a week or two in a summer camp can affect some to an extent where they will not eat. Older children who find it necessary to attend a school in another town or to go away so as to pursue a chosen career usually feel temporary pangs of homesickness, but a few will suffer intensely. The same experience might be had by a young married woman who is taken to another town or country to live. She can make herself sick longing for home. Even grandparents have become homesick for their children and grandchildren while on an extended vacation trip. Homesickness, also called nostalgia, is an emotional problem common to persons of all ages.

With children and young adults, close family ties can be a contributing factor, but that is no reason for discouraging such ties. They are a fine thing. The family that has them is to be commended. Separated family members can feel close to the others by regularly corresponding with them and occasionally speaking with them on the telephone. With speedy jet planes flying almost everywhere they need feel only hours away, which thought helps to alleviate homesickness.

Since homesickness is a state of mind, it is neccessary for the person suffering from it to adjust his thinking. If he is in another country, he only aggravates his problem by constantly making comparisons of local living conditions with those back home. Constantly complaining about them intensifies his dissatisfaction. It would be better for him to stop fretting and try to adjust to the local conditions as best he can. Since other people have succeeded in doing it, he can too if he makes a sincere effort.

A good frame of mind is created when a person thinks about the good features

of the locality rather than those he finds unpleasant. If he is in a tropical land, he can rejoice over the beautiful flowers, enjoy the sight of gracefully swaying trees and delight in the multicolored birds. Something good can be found in every place on earth. Even deserts have good features that cause people reared there to long for them when they are away. By one's making it a point to focus the mind on good things, the unpleasant things will not seem unbearable. It is well to remember that even in one's hometown there are bad things that have to be overlooked. Striving to develop a good frame of mind can prevent homesickness from becoming a real problem.

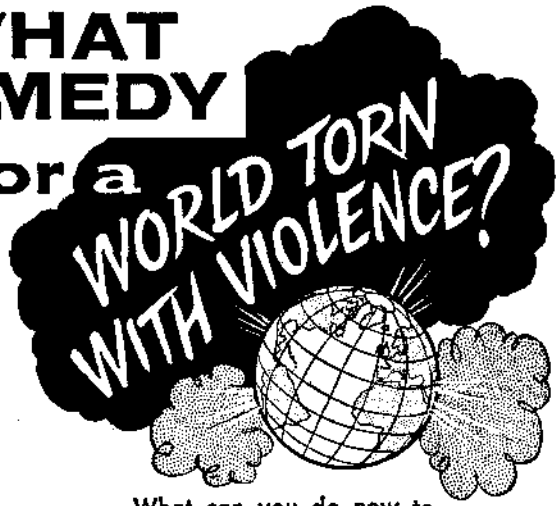
A full schedule of activities helps to keep the mind occupied, which is important in fighting homesickness. It only grows worse when a person is idle and broods over his situation. Doing wholesome work that benefits the local people is especially helpful. This opens the way for one to make new acquaintances and to form new friendships. It reduces the feeling of loneliness. Although the people may be very different from those in his homeland, he can find good qualities in them if he will look for them. But if he sees and magnifies only the displeasing features of the people, his longing for his hometown will only become more intense.

Unselfishly trying to help the local people can prove to be a very satisfying work that gives a person a strong reason for enjoying his new location. A young Philippine girl found this to be true when she moved away from her hometown in the Philippine Islands, so that she could do something for the local people in another town. She wanted to help them learn the hope-building truths of God's Word. As might be expected, she became homesick, and her parents made it worse by urging her to come home. She thought about her reason for moving to the town and the good she was doing for the people there. So she prayerfully determined to stay. By keeping busy in her ministerial activities, her homesickness ceased to be a problem. In a matter of six months seventeen persons were especially benefited by her good work and joined her in helping others to learn about God's purposes. They were glad she had stayed. If a homesick person keeps busy in good work that benefits the local people, as she did, he will be aided in getting his mind off himself, and his longing for home will lessen.—Acts 20:35.

Sooner or later a young person has to learn to stand on his own feet and to adjust to life around him. Giving in to homesickness will not help him do this but will hinder the maturing process. Parents can do much for their children who are away by writing to them regularly and giving them words of encouragement. Urging them to give up what they are doing and return home will not help them to mature, and it certainly will not help them to overcome homesickness.

Homesickness should be recognized as a normal experience for persons who are far from friends, relatives and familiar surroundings. Enduring it is a test of one's maturity. It will pass away if a person keeps busy and develops a tolerant viewpoint toward his local surroundings and the local people. The apostle Paul, who was away from his homeland for long periods, revealed the proper frame of mind when he wrote: "I have learned how to be contented with the condition I am in. . . . I can do anything through him who gives me strength." (Phil. 4:11, 13, *An American Translation*) That includes conquering the problem of homesickness.

WHAT REMEDY for a WORLD TORN WITH VIOLENCE?



What can you do now to protect yourself and your family? How will crime and violence finally end?

FROM around the world come reports of violence, so much so that violence is called "the mood of the times." So often and so dreadful are these reports of violence that, for many, they are sickening to read, heartrending. Faced as we are with the reality of this violence, what can be done to protect oneself and one's family? What hope is there for a permanent remedy for a world torn with violence?

Certainly if there were no hope for a permanent remedy, the situation would be bleak indeed, especially as one looks at the daily newspapers. For instance, police authorities in the United States are reported as being alarmed at the increase in the rate of violent crime. A chief assistant prosecuting attorney in Detroit, Michigan, declared: "We are seeing more and more crimes of a violent nature. There is also a growing tendency among people to fight the police. This seems to be the mood of the times—the rebellion by youth."—*U.S. News & World Report,* August 1, 1966.

In Britain there is concern about the increase of violent crimes, as more and more children less than fourteen years old have been found murdered, and the number of nonfatal assaults appears to be growing. Adults, too, have been the subject of violent attack, and recently three unarmed British policemen were gunned down and killed, touching off one of the most intensive manhunts in Britain's history.

Many Ugly Aspects of the Violence

One of the many ugly aspects of the world's violence is the beating and killing inflicted upon robbery victims who may not even resist. In Brooklyn, New York, a seventy-four-year-old businessman was shot last August in a holdup, the killer getting only $7 in cash. The businessman was clutching his chest and crying, "Murderers, murderers," when help arrived. In Rio de Janeiro, Brazil, police are disturbed by violent crime, climaxed, in one sector of Copacabana, by twenty armed robberies during a recent weekend this year. Some of the victims were stabbed or slashed with straight razors. Because one victim had only $2.50, the infuriated holdup men threw him from a viaduct the fall breaking his back.

The increase in numbers of psychotic killers has been a matter of deep concern to law-enforcement authorities. How tragic when, as newspapers report, a person goes berserk, takes a gun and shoots whoever comes into his sight! Not long ago a young boy took a rifle to the top of a hill overlooking a California freeway and killed three passersby and wounded ten before he killed himself. In August, the crazed sniper who climbed to the observation platform of the University of Texas tower in Austin, with an arsenal of rifles, killed sixteen persons and wounded thirty. Only eighteen days before that mass slay-

ing, a man systematically stabbed and strangled eight student nurses, one by one, in their Chicago residence. Little wonder that, even before these recent mass murders, Dr. C. A. Dwyer, psychiatrist for the Texas prison system, said: "Potential murderers are everywhere these days. . . . It is a sign of the times."—The Houston *Chronicle,* May 2, 1965.

Still another ugly face of the rampant violence is the rioting, some of it political, some racial, some for other reasons, in all parts of the world. In July this year India's largest residential university at Benares closed indefinitely because of riotous violence by sections of students. Why, in the United States in just a twenty-day period this past July, there were four killed, forty-six injured, and buildings burned in a Cleveland, Ohio, riot. But that was only a fraction of the troubles during those twenty days. In New York city, one was killed and twenty-two injured in Brooklyn street clashes. In Philadelphia, scores were injured as police fought riotous demonstrators. In Chicago, two were killed, sixty injured and heavy looting took place in Negro areas. In South Bend, seven were wounded in rioting. In Jacksonville, three were hurt in outbursts. In Des Moines, Negroes fought the police in sporadic violence, and in Omaha, one was injured in Negro-area violence. It was indeed a summer of violence!

Incredibly enough, a great number of the murders are committed by family members against one another! Often we read reports now of a crazed parent's taking his own life, but, before doing so, he kills his entire family. In Ramsey, New Jersey, in August, a thirty-four-year-old airline pilot shot his wife and two-year-old daughter through the front of the head, killing them; then he killed himself. A few days later, on August 7, a young father in Waterbury, Connecticut, went berserk, slashing to death his four children and then taking his own life. During the rampage, the father wounded his twenty-two-year-old wife, four months pregnant, and set fire to their apartment. Similar cases are reported from many places.

Though news reports indicate that children are frequently the victims of these suicide-killings, children themselves are often responsible for the murder of their parents. In a reaction to anger and to violent temper, many have killed one or both of their parents. Truly the high rate of murder by family members against one another is a sign of the times, just as foretold in the Bible for the "last days," when people would be "having no natural affection."—2 Tim. 3:3.

Nor is the increase in the many aspects of violence limited to large cities. Small towns also report increases. In the small town of Chili, New York, two teen-age girls were found murdered in thick underbrush about a mile from the creek where they went swimming. One girl was stabbed fourteen times; the younger one, thirteen times. Fear engulfed the town.

"We keep our doors locked all the time," said one mother of two girls. "We don't know but what the maniac lives right around here." Another worried mother said: "Just on the other side of those woods is a custard stand. My daughter used to walk through those woods often to get custard. Now we don't let her do it. We tell her to wait awhile and we'll drive her over. To tell you the truth, I'm scared to death to walk through these lovely woods myself now. And my neighbors feel just as I do." And a policeman, discussing the fright in that town of some 15,000 persons, said: "I've never seen the people so nervous. Particularly those with teen-age girls. They worry about any person they don't know well." As a result, any person who was a stranger in town became

subject to suspicion, police were informed and the stranger had to answer questions.

As danger from violent assault increases, more and more persons, especially women, are afraid to go out after dark. And they have good reason. Rape alone increased 9 percent in the United States last year. And as Los Angeles County District Attorney Younger said recently: "The crime situation will get worse before it gets better."

One suggested remedy for the increasing violence is to increase the number of policemen. But many realize that more policemen alone are not the solution. In fact, recently during a riot in the East New York section of Brooklyn, New York, when buildings were being burned, a woman said: "The police are out in front on the street and they [neighborhood troublemakers] break in the back and burn things."

What You Can Do for Protection

What are some things one can do to minimize the odds against being a victim when violence erupts? One important thing is to avoid trouble spots, when possible. When a riot threatens to break out or does break out, stay away! Many curiosity seekers have been injured in riots. If there is shooting going on, stay away. Why bring yourself into the area where a bullet can hit you? It may be a riot or it may be a berserk person, but stay away. During the ninety minutes of shooting by the sniper-killer in Austin, Texas, it was reported: "Incredibly persons rushed out for a look. A boy and a girl did on Guadalupe Street . . . three blocks away. She was fatally shot. Her boy friend leaned over to help. He was shot dead."—*The National Observer,* August 8, 1966.

Other useful measures to minimize the possibility of being a victim of criminal violence are: Do not go out late at night alone in dangerous places. Use well-lighted and well-traveled streets. Avoid suspicious persons lurking in doorways, and even cross streets to bypass dangerous-looking groups.

Try to avoid irritating people. Be kind and courteous. One car driver in New York city last year became incensed when another car forced him to brake his auto to a halt. "Roadhog," shouted the angry driver, following this with an obscenity. The roadhog answered the abusive speech with one blast from a shotgun, hitting the cursing man on the left side of the face and killing him instantly. Sometimes even a stare can set off a violent-minded person. A sixteen-year-old girl in New York city was shot dead by a man when the girl stopped to stare at him. So try not to antagonize people by the way you look at or speak to them. Even with regard to drunkards, or drunken loafers and thrill-seeking youths, it is wise to give a mild answer.—Prov. 15:2; 2 Tim. 2:24.

Also, when driving in dangerous areas, keep the doors of your auto locked. Even in summer it is often wise to keep the windows rolled up most of the way so someone cannot reach inside and open the door. And, of course, avoid being around people known to have violent tempers or who engage in violence.—Prov. 22:24.

Family Training and Study of the Bible

Something else that one can do to protect his family is to strike at the cause of violence by proper training of one's children. The mayor of Houston, Texas, speaking of the cause of violent crime, said that one big reason was "the decay in our family life." Many officials speak of "a breakdown in family life." Detroit's police commissioner said: "The family unit is just disintegrating. There is no one to teach values and common decency. This isn't a job to turn over to the school or the

church. The family has to do it."—*U.S. News & World Report,* August 1, 1966.

Recent studies have proved that the family must do the job of training children. Churches, Sunday schools and parochial schools have not taught youthful persons morality and the laws of God. In fact, it is evident to the police and other authorities that they have had little effect on the moral behavior of children. For instance, as reported in the New York *Times* of July 25, 1966: "Education in Roman Catholic schools has been 'virtually wasted' on three-quarters of the students, so far as influencing their adult religious behavior is concerned, a study financed by the Carnegie Corporation and the Federal Office of Education has found." The directors of the study report that what counts most is religious instruction given at home.

So the best way to protect your family is to show your love for righteousness as a family. Give guidance and training and, above all, teaching in the laws of Almighty God to your children. Study the Bible at home with your family. Be sure your children know the laws of God regarding morality so that they are not hazy in their minds. Do not leave it up to schools or Sunday schools. Make sure you know that your children know what God requires. —Eph. 6:4; Deut. 6:6, 7.

The Permanent Remedy

But what hope is there for a permanent remedy for a world torn with violence? The hope for a permanent remedy lies with Almighty God, not with men. From God's viewpoint an early remedy is assured! So it should bring great comfort to all lovers of righteousness to know that God's Word foretold, not only these critical, violent times (2 Tim. 3:1-5), but the elimination of violence as well! At this most troublesome time in world affairs the words of the Great Prophet, Jesus Christ, take on utmost significance; for he foretold a time of trouble and violence, with world wars, the "increasing of lawlessness" and other woes, and then he said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." Yes, deliverance from violence is guaranteed for the near future.—Matt. 24:7-12; Luke 21:10, 11, 28.

But how? By the annihilation of all wickedness and violent-minded persons at God's hands by means of his kingdom, the kingdom for which Jesus Christ taught Christians to pray. So look to God's kingdom as the final remedy for the violent trend of events. God's kingdom will wipe out not only violent men of crime but all power-hungry kingdoms of the earth, ending forever the wholesale violence of wars. (Dan. 2:44) Under God's kingdom violence will never again mar this globe. —Ps. 37:11; Isa. 26:9.

But until God's kingdom wipes out all men of violence and makes the earth a place of paradisaic delight, what will you do? Wait upon Jehovah. His promises never fail. These violent times are reminiscent of the time when God's people of ancient Israel turned to violence. Then God's prophet Micah, after surveying the violence, declared: "But as for me, it is for Jehovah that I shall keep on the lookout. I will show a waiting attitude for the God of my salvation."—Mic. 7:2-7.

So by showing this "waiting attitude," trusting in Jehovah God, doing his will, obeying his commandments, living righteous lives and waiting for God's kingdom to wipe out violence, we can get through these difficult times of violence. There is hope indeed for a permanent remedy in our generation for a world torn with violence: Make the hope of God's kingdom your own!

The Battle Against

THE witness was Captain Alfred Trembly, commander of the Los Angeles narcotics division. He was testifying before the United States Senate Subcommittee on Juvenile Delinquency. He was talking about youth and their never-ending quest for "kicks."

The California investigator charged that the news media are magnifying the attractiveness of hallucinatory drugs. "Articles picking up exorbitant claims by LSD researchers will encourage the youth of today with so-called 'instant ecstasy,' " he said. Captain Trembly mentioned case histories and said that delinquent behavior connected with LSD requires police attention daily.

What Is It?

Its medical description is lysergic acid diethylamide, but it is commonly known as LSD. It is derived from a fungus substance that grows on plants, especially rye. It is colorless, tasteless and odorless when dissolved in water. It is a stimulant and not a depressant; thus psychiatrists use a tranquilizer such as thorazine as an antidote for LSD. It is perhaps the most widely discussed drug of this decade.

Three states—New York, California and Michigan—have passed legislation aimed at controlling the sale, distribution and possession of hallucinogenic drugs, particularly LSD. Other states are expected to institute similar legislative measures. United States Federal laws that went into effect May 18 make the sale of LSD a felony punishable by up to two years' imprisonment.

Dr. H. Phillip Hampton, former president of the Florida Medical Association, said the greatest danger of LSD is its simple manufacture. "The ingredients are simple," he said. "I've read of cases where teen-agers were planning to produce the drug. It is a matter of serious concern to authorities, doctors and health officers."

Dr. Hampton said one firm had withdrawn their application to do research with the drug. "They considered it too dangerous," he explained. "Originally, the drug was seen as a possible aid in treatment of mental and emotional disorders. It was found accidentally by an experimenter. It was designed to be used in psychiatric pathology to determine if chemical imbalance causes certain mental disorders such as schizophrenia, dementia praecox and paranoia."

LSD was discovered by accident in 1938 by a Swiss scientist. Later, when he accidentally inhaled some of the drug's fumes, he reported on its visual effects, saying he had "fantastic visions of extraordinary vividness accompanied by a kaleidoscopic display of intense coloration."

Though doctors generally agree that LSD is not addictive in the manner of nar-

cotic drugs, still some persons use it repeatedly, claiming they enjoy the sensations it produces. This craving for LSD is causing trouble for law-enforcement agencies.

What It Does to the User

According to one authority, LSD causes "instant insanity." For up to eight hours after a dose, time and space are distorted; colors are said to explode brilliantly and moods range from ecstasy to deep depression and even panic. In some cases, LSD permanently alters the chemistry of the brain. Its effect is totally unpredictable, though it generally heightens perception and produces hallucinations. *Webster's New Collegiate Dictionary* defines hallucination as, "perception of objects with no reality, or experience of sensations with no external cause, usually arising from disorder of the nervous system, as in delirium tremens."

Captain Trembly, in his testimony, said that a series of disturbing incidents have been reported among LSD users. He listed cases such as two men on a front lawn eating grass and the bark of trees, a nude man and woman lying in an apartment house hallway screaming, a sixteen-year-old girl who planned to put LSD in her mother's coffee so they would "better understand each other," a twenty-two-year-old man kneeling in shallow water shouting, "I love you. I love you," and a twenty-year-old youth asking arresting officers, "Can't you see the bullets, don't you people see them shooting at us?"

United Press International reported, May 21, 1966, the case of a twenty-five-year-old man. He was arrested after police found him nude in a tree. He told police he had taken some of the hallucinatory drug LSD. The news report said: "Charles Baker was found on the limb of the tree about ten feet above the ground after the occupant of the home where the tree was located called police and said a man was looking in the window of his house. Baker's clothing was found in a pile near the tree and he was booked on suspicion of being a prowler. Police said that when they asked him why he was in the tree, he replied: 'I just wanted to climb that tree.' "

Sometimes there are violent reactions. In one case, an LSD user said he was responding to "voices" and, as a result, hurled himself in front of a subway train. Others have jumped out of windows or hurled themselves down stairs, thinking they could fly. Angry and violent reactions are said to result from the fact that the drug loosens the controls over impulsive behavior.

LSD does indeed cause one's control mechanism to fall apart. Users of the drug often lose any control over impulsive behavior. The drug has a most profound effect on the mind. Dr. Sidney Malitz of the New York State Psychiatric Institute is convinced that a number of persons who have taken hallucinogens habitually have undergone distinct personality changes. "They become very self-centered, very grandiose and feel their own standards are the new standards of the world," he stated.

The Battle for Controls

Dr. Timothy Leary, dismissed from Harvard University for his experiments with hallucination drugs, appeared before the Juvenile Delinquency subcommittee on May 13, 1966. Leary was free on bond while two convictions for possession of marijuana were appealed. He had been sentenced to thirty years in prison by a Texas judge on the marijuana charges. He admitted to the Senate hearing that the use of LSD had gotten out of hand, particularly among the nation's college students.

The forty-six-year-old psychologist said

it was his opinion that one out of every three college students is experimenting with LSD and that as many as 65 percent have used the drug on some campuses. "It will be larger next year," Leary told the investigators. "The growth has been staggering." However, other estimates of the use of LSD by students are lower. College students themselves usually estimate "probably a little less than 1 percent" of them use LSD. One college ran a survey and found that about 4 percent had used LSD.

Dr. Leary admitted that by taking LSD one definitely goes out of his mind. He said the drug has "an eerie power" to release from the brain ancient energies. He called them "sacred energies." He said he had taken the drug 311 times and had observed 3,000 experiments since he began study of hallucinatory drugs while at Harvard.

Dr. Leary further admitted that youths were particularly vulnerable to LSD. He contended that, while the drug was terrifying to older persons because of its vision-producing results, it appeals to young persons. "To young people it means many possible things," he said. "Beauty, opening the mind, sensual enhancement." In some cases LSD has led to sexual promiscuity.

Dr. James L. Goddard, director of the Food and Drug Administration, said his agency plans to intensify its efforts to curb use of the drug. Goddard said the FDA, acting under drug-abuse laws recently passed by Congress, is conducting a training program for personnel that will seek to track down all illegal sources of the dangerous drug.

Appearing on the TV program Face the Nation, Goddard said LSD is different from any other drug. "It is not like most addictive narcotics," he said. "One does not become addicted to LSD." However, "it does produce hallucination," Goddard continued. "There have been reports of suicides and insanity following use of the drug, which is extremely dangerous in the opinion of most qualified scientists. We know LSD is being manufactured in chemistry labs, made in small quantities."

Medical Position

Most doctors are opposed to the use of LSD in any form. They agree that "controlled experiments" by recognized scientists and research analysts are acceptable but any other use of LSD should be banned.

Some medical authorities believe that there is a legitimate use for LSD, since there have been some indications of the successful use of the drug to treat alcoholism and certain mental disorders. One test showed that it may be more effective than any other analgesic in reducing pain of terminally ill cancer patients.

Some users of LSD contend that it is a "consciousness-expanding" drug; however, Dr. Frank Barron, research psychologist of the University of California, Berkeley, said at an international conference on LSD that thus far there was no evidence that LSD was "consciousness-expanding." —New York *Times*, June 14, 1966.

Religion and LSD

A veteran narcotics agent from the Florida Board of Health, Raymond R. Bellinger, appeared before the Senate subcommittee seeking controls on LSD. He testified that a religion that used hallucinatory drugs as a sacrament developed in Florida in the cities of Tampa, Gainesville and Tallahassee. "These are young misfits," he said, "beatniks and so forth. They take LSD and other drugs, too."

Arthur Kleps, known as Chief Boo Hoo by followers and associates, is a religious leader of a cult that uses LSD and marijuana. He claims they are harmless and vital to his religion.

Bellinger said the group is called the Neo-American Church in upstate New York and have transferred to Florida. He said they charge $6.50 initiation fee, which covers the cost of peyote, another hallucinatory drug. He said that a raid in south Florida uncovered LSD, marijuana and paregoric—all used in religious rites. Some forty persons were involved, many of them students at the University of Miami.

Kleps told the Senate Juvenile Delinquency subcommittee that "Leary is generally accepted as the equivalent of Christ. I see no moral difference whatsoever between putting our religious leader in prison for 30 years and the incarceration of a rabbi in a concentration camp by the Gestapo of Nazi Germany." He concluded by saying that the religion would have 1,000,000 members in ten years.

Kleps replied to questions on earlier testimony that use of LSD and similar drugs has caused suicides, psychotic behavior and tragedy by saying, "This is possible if the user lacks proper information. These cases probably were panic reactions." Reminding one of Yoga devotees who seek illumination of superconsciousness, cultist Kleps said, "LSD puts you in the mind of God." LSD has become extremely popular with persons interested in Oriental meditation practices, such as Yoga and Zen Buddhism.

Other users of LSD link the drug with religion, though apparently with the God-is-dead type of religion. One said LSD "is a religious experience without a God; a new God."—New York *Post*, June 8, 1966.

Even among the more orthodox religions of Christendom, there are some who apparently see LSD as possibly having some value spiritually. Brooklyn cleric William Bell Glenesk, pastor of the Spencer Memorial Presbyterian Church in Brooklyn Heights, has said that LSD could provide a "valid spiritual breakthrough" that might take years to attain on the psychiatrist's couch. This minister claims that LSD has been known to produce deep religious experiences among nonchurchgoers. "Christianity with a kick in it might be good for us," said cleric Glenesk. "Religion can sometimes stand a shot in the arm."—New York *Times*, July 4, 1966.

However, can a Christian really imagine Jesus Christ and his apostles taking drugs to get "kicks" or to gain deeper religious appreciation? To help people become more conscious of their spiritual needs, Jesus Christ used the words of God. Jesus' life pattern was one of righteousness, uprightness and irreprehensible moral behavior. Christians imitate him. —1 Pet. 2:21; 1 Tim. 3:2-7.

True Christians want to cultivate the fruitage of God's spirit in their lives. (Gal. 5:22, 23) But LSD causes one to lose self-control, to give in to impulsive, even violent conduct that would bring reproach on Christianity. Christians want to cultivate love for God and neighbor, not become "very self-centered, very grandiose." Christians want to be obedient to God's standards, not set up one's own standards as "the new standards of the world." Christians want to be sound in mind, not out of their minds. Though members of religious cults may resort to LSD and similar drugs, those truly guided by the Word of God 'maintain their conduct fine among the nations' by producing the fruitage of God's holy spirit.—1 Pet. 2:12.

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EARTH'S GIANT SEESAW

THE MONSOON

EACH year great land areas of the earth wait for strange winds to bring rain that will mean life for another season. Between June and October moist sea winds surge over southeast Asia and China, drenching a parched earth with torrential downpours. This is a monsoon—a familiar word among peoples of the Far East, a word often taken to mean a violent storm, but, in fact, referring to a tumultuous season of recurring and regenerating rains.

India, North and South Vietnam, Burma, Arabia and other parts of the earth, including parts of Africa and South America, are dramatically dominated by the monsoons. They are very close to the hearts of the people they touch, permeating their lives and affecting about everything they do. Nowhere do the winds and rains have such tremendous effect on so many people. Nowhere else is the drama of the weather expressed in such human terms.

Monsoons and Their Cause

What are monsoons? They are winds that blow part of the year from one direction, alternating with a wind from the opposite direction. The term "monsoon" comes from the Arabic word for "season." The name was first applied to winds near Arabia that blow six months from the southwest and six months from the northeast. The rainy winds over Vietnam, Burma and India start to flow from the oceans toward the warm, low-pressure inland areas about May. They deposit their heaviest load of rain during the months of June and July, and end about October, when the weather pattern is changed and the winds shift to the opposite direction.

Monsoons are caused by large differences in temperature between land and sea air. This difference occurs because land heats and cools faster than water. Cooler air always rushes in over warmer regions. This causes a wind. In summer the monsoons travel from the cooler sea to the warmer land. In winter the monsoons go from land to sea. Summer monsoons are usually accompanied by rains and are called wet monsoons. But the distribution of rain is not the same everywhere. Where the configuration of the land is in long, straight ranges and valleys, the rain clouds are given an odd distribution so that, as during the 1965 monsoon in Burma, one area is flooded, while another, no great distance away, is severely drought stricken.

Winter monsoons have their origin in the faraway Arctic Ocean. At their conception they are wet, but by the time they travel across Siberia, Mongolia, the Gobi desert and all of China, there is no dampness left in them. They generally blow across Burma, India and Vietnam bone-dry from December to April. Therefore, winter monsoons are known as dry monsoons.

Earth's giant wind seesaw is operated by sunpower. As the sun travels northward and begins to warm the huge land areas of Asia, the air above the earth becomes heated. Warm air rises. Cool, moist air from the oceans moves in to take the place of the hot air that has risen. As the heated air reaches a certain height, it spreads out, cools, and comes down again. Thus a circulation is established, a wind cycle that can become a threatening cyclone. Since in the summer the land is warmer than the ocean, the wind direction is inland. The moist winds from the oceans bring on the wet monsoons.

In the wintertime the land cools quickly, chilling the air above it. The land becomes cooler than the ocean, and, therefore, the change in wind direction. The warmer air above the sea rises. The cool, dry inland air sweeps out to sea to fill the gap. Meteorologists believe that all of this is helped along by the topography of the earth. So, then, like a giant seesaw tipping back and forth, the monsoon winds blow six months one way and six months in the opposite direction.

Its Life-and-Death Cycle

By late April six months of brutal sun have scorched the paddy fields of South Vietnam's Mekong River delta to a frizzled gray brown. The mud has cracked and baked to the consistency of rough concrete, and the furnacelike heat has all but completely sapped the strength of men. The weariness of many who wait for the rains is written on the dry, wrinkled skin of sunburned faces. The heat is almost insufferable. Dusty dirt roads between villages are plodded on by slow-moving peasants and oxen. The rain is still more than a month away.

In India, three months before the monsoon rains arrive, the heat is intense, almost unbearable. The earth itself appears lifeless, dead, because of its barrenness. The fields are stone hard. A farmer stretches out on his charpoy or cot in the middle of a parched acre, hoping to catch the slightest cooling breeze. Grain will be planted on this very spot when the earth has been softened by monsoon rains. But now bare subsistence is difficult. Everywhere people wait for the rains to come. In some areas prayers are said to the Hindu rain-god Lord Varuna.

At last, the evening sky in the Punjab is a fiery orange, a sure sign that the rains are near. And, too, in Bombay a flame tree is flowering. Its red blossoms will be torn from the branches by the first downpour.

Look, clouds appear on the shimmering horizon! There is the sound of thunder and finally, yes, finally the rain! It falls gently at first, in short, sweet bursts. Sighs of relief are breathed from the relentless heat. When the first rain breaks, everybody and everything seem to enjoy that one glorious splashing downpour. West Bengal villagers huddle under overhanging eaves and let the rainwater pour off buildings down on them. Naked children and fully dressed adults, young men and women and old people stand in the open streets and fields with faces pointed upward, with the rain splashing in their faces, exulting in this most welcome drenching.

Suddenly everything changes. Whole villages and lands burst into life again. Then slowly the rains gather momentum until the land is fiercely drenched each day by torrents that last two or three hours at a time. There is an exciting beauty at the sight of water sluicing through a village street. The baked fields of Burma and India are softened. The paddy farmer loosens the soil with his tiny ox-drawn plow. The soupy mud soon becomes alive with rice plants. Fields that appeared

hopelessly barren in India turn green and grow wildly under the rain. The West Bengal farmer's paddy field flourishes nobly after weeks of regular rain.

Time for Rejoicing

The rich new season is one of beauty and life. There are festivals. Men, women and children dance in the open. The rain itself is sometimes described in Indian poetry as a dancer moving gracefully over the earth. Jhulan, the Festival of the Swings, is a jolly, romantic occasion, early in the monsoon season, when swings are put up and people of all ages take a ride in them. Country women during festivals dress up in their most gorgeous saris and enjoy a seasonal gathering away from their villages.

The peasant farmer rejoices, because to him the rains are an assurance that he and his family will have food for another year. The tall, green rice stalks thrust forth and there are the thrilling signs of grain and fruit. In Vietnam there are coconuts, tangerines, papayas, pineapples and mangoes galore and bananas that hang in huge clusters from trees. The fish loosed in the rice fields in May and June multiply in schools, and getting lunch is sometimes a simple matter of reaching down and flipping out a fish onto the dike.

The muddy waters of the Mekong delta are broken in crazy-quilt picturesque patterns of the lush green of the tree lines and the banana and coconut groves, the high ground of crisscrossing roads and canal banks, the narrow dikes separating villages. Sampans, which vary in size from small, canoelike craft to larger cargo sampans that house whole families, choke the waterways. The parched earth has come to life in all its splendor.

The Monsoon's Dreaded Side

But there is another side to the life-regenerating monsoon. It can be devastatingly destructive. As the rains continue to fall, the Mekong and its branches overwhelm their banks and swell into gentle-faced monsters, flowing silently into the China Sea, their smooth surfaces disguising the swift currents beneath. The Ganges, too, moves relentlessly across the earth on its way to the sea. Beneath its shining but deceptive calm lies the horror of fields and homes overcome by flood. This is the horror that always rides with the monsoon clouds when they come to redeem the land. For the peasant, the monsoon is a beauty shot through with intimations of possible disaster. Even as he rejoices with swings hung high in the new-leafed trees, he must remember the terrors of flood and cyclone. The monsoon brings these too.

In many parts of Burma and other countries of Asia, hillsides are cleared for planting by simply putting a torch to them. When the fire has left nothing but ashes, the land is plowed and sowed with corn, rice or tapioca. When the soil is exhausted, a new garden is started in the same way, without a thought of soil erosion. The result is that millions of acres of hard and scarred hillsides slide away into the gulleys, then into rivers during the monsoon rains, because there are no trees or shrubbery to hold the land together. Rivers flow brown with topsoil during monsoon rains.

The exact arrival time of the wet monsoon is not clearly defined and cannot be foretold, according to climatologists. Also, the intensity and duration may not be uniform from year to year. A heavy rainy season with floods may be followed by several seasons with little rainfall. For example, during the month of June, Saigon, South Vietnam, may get as much as twenty inches of rain or as little as four. During the month of July, Hanoi, in North

Vietnam, may get as much as twenty-six inches of rain or as little as three. Temperatures, too, vary from burning highs to shivering lows. At one moment the sun may blaze with blinding intensity, then, suddenly, sullen clouds may appear like charging elephants, enormous and full of rain, blacking out the light at noonday and dropping temperatures to what natives might consider a "freezing" 75 degrees Fahrenheit. Danger is ever present.

Tragedy Strikes

When the monsoon rains began to pour down in southeast India in the first part of October 1964, the 15,000 inhabitants of the farming town of Macherla believed that the Hindu rain-god Lord Varuna had at last answered their prayers. Bumper rice harvests were predicted. The sacred river Krishna, a mile away, would carry off all the excess water. Meteorologists, however, warned that the rains were unusually heavy, but the people of Macherla believed that neither Lord Varuna nor Lord Krishna would fail them.

On the evening of the third day of rain, the people of Macherla shut themselves, their dogs and their cattle inside their homes to keep dry, and went to bed. As they slept, the torrential rains continued. The swollen waters of nearby rivers overflowed their banks and the walls of an irrigation reservoir crumbled. By midnight Macherla was under fifteen feet of water. So swiftly did the floodwaters hit that watchdogs of Macherla did not even let out a yelp. In the wild confusion the young and able-bodied people managed to scramble to safety on trees or rooftops. But the old, the weak and the sick stood little chance. The next day the town counted its dead. By the weekend, the official count had reached a hundred dead and it was expected to rise to more than a thousand. Their gods had failed them.

A Reuters' report from Dacca, Pakistan, dated June 15, 1966, tells of more than 100 persons dead and 150 missing in floods covering 2,000 square miles in East Pakistan. Several villages were reportedly washed away and 10 percent of the cattle stock was lost in the stricken area. These are but few of countless tragedies caused by the monsoons.

The Cycle or the Seesaw

The rains may continue until November, then fine weather follows until the desperate heat returns. In a few short months the lowlands of the Irrawaddy, Salween and Sittang, the big rivers of Burma that were a steaming swamp during the wet monsoon, will all but dry up. Bullock-cart tracks will reappear. Once again the sandbanks that were immersed underwater will become huge visible islands, on which peasants will plant their crops. Streams will dry up. Land areas once swamped in humidity and wrapped in mold and mildew will become fire hazards, for most of the houses are built of inflammable split bamboo and thatch. People will once more look heavenward in hope for the monsoon.

The monsoon will come. It will bring joy and beauty to the earth; it will also bring tragedy. These lands so dependent on the monsoons must await the blessing of the kingdom of God before they experience seasons free of apprehension and terror. For Jehovah, the God spoken of in Scripture as speaking to the prophet Job "out of the windstorm," has promised to make all things new and to wipe out every tear from man's eyes. (Job 38:1; Rev. 21:4, 5) This He will do by means of his reigning King Jesus Christ, who, when on earth, caused the winds and the waters to obey him. (Luke 8:25) Then all the earth will become a flourishing paradise.—Luke 23:43.

When Speech BECOMES PLEASURABLE

YOUR speaking ability is a reflection of your personality. It tells a great deal about your mental and emotional makeup. By it you communicate your thoughts to others; by it, too, you either attract or repel people. Speech is what aids you to adjust to others, and this is a major consideration in a shrinking world in which we are continually brought into closer contact with one another. As we engage in conversation we are, in fact, throwing out feelers to which listeners may respond. The kind of response we get depends upon the quality of our speech. Is it distinct? Is it attractive? Surely it is to our advantage to give attention to this admirable instrument of communication!

It is a fine instrument that should be employed properly. A knife, as you know, quickly loses its keenness and usefulness if used on a job that properly calls for a saw. And it needs sharpening periodically. So, too, the speaking voice should not be unduly strained or forced to perform beyond what is reasonable, and it should be regularly checked. Perhaps it is losing some of its effectiveness. Your voice may even sound quite indistinct, without your realizing that such is the case. Keep in mind the close tie between speech and personality, so you do not give people the wrong impression.

One ingredient of pleasurable speech is clear enunciation. Even when you are offering some choice information to listeners, if your speech is indistinct, much of the information and much of the pleasure of listening may be lost. How, then, can you go about checking and correcting any weakness in this regard?

Steps for Improvement

It is important to become conscious of the syllables that form the words in your language. Each syllable should be sounded when you speak, though not all with the same degree of emphasis. Those who drop syllables and indiscriminately run words together offer a real test to the patience of their audience. For the sake of fluency it is allowable to run certain words together, but this should be avoided when there is some danger of impairing the sense of your words. So, if you want to improve the clarity of your speech, why not slow down and do your best to express each syllable? At first this may sound precise, but as you practice syllable-sounding you will gradually resume the smooth flow of speech, and your speech will be much more understandable to others.

It will help also to do some reading and speaking in front of a mirror, using normal conversational manners, and closely observing how you are employing the marvelous organs of speech. The tongue, you must remember, is not the only organ of speech, though it is one of the busiest. But there are, in addition, the jaw, the face muscles and the throat muscles. As you speak, do you seem to be doing so without facial movement? If so, then there is a strong probability that your speech is indistinct.

A rigid jaw and lips that scarcely move are characteristic of the indistinct speaker. The jaw needs to be

relaxed so that it can respond readily to direction by the flow of thought from the brain. The lips must also be relaxed, and cannot for long remain closed. They have to be ready to expand and contract rapidly so as to put the finishing touch to so many sounds that originate in the mouth and the throat. Open vowels and closed vowels have to be differentiated.

If a recording machine is available, you might arrange to record a conversation with a number of your acquaintances. This you can play back and analyze at leisure, so as to pinpoint any trouble you may have in clearly sounding certain words. It would also furnish a basis for contrast or comparison with the speech of others. Watch for instances of slurring, muffling or clipping of words, and seek to determine the cause. Usually the weakness is a mechanical one, one that can be remedied by proper placement of tongue or lips.

One other angle to investigate is tension. It is well known that tensions in the face muscles or in those controlling the breath supply can have a most disturbing effect on the speech mechanism. Such tension interferes with the harmonious coordination that should exist between the mind, the vocal organs and the breath control, an operation that should be smooth and natural. So, as you have opportunity, check to see if you are subject to some distracting muscular tension, whether in the neck, the face, the arms or the hands. With practice you can learn to release such tensions.

The Speaking Attitude

Sometimes what a speaker says may be perfectly true and accurate, yet for some reason you are not moved to accept it wholeheartedly. Why? Because of the manner in which he said it, a manner that somehow betrayed a wrong attitude. How careful, then, we must be always to maintain a pleasant, helpful, upbuilding attitude, so that when we speak, our words will be acceptable to those who hear!

A speaker with a tired voice and a monotone presentation is usually judged to be indifferent. To all appearances he does not care whether he talks or not, and it seems he has nothing worth telling and is just going through the motions of speech. You gain very little from his conversation and carry away with you the impression of a sickly or weak personality. By all means guard against even the slightest indications of such an attitude.

Then there is the forceful, domineering attitude that sometimes shows up in speakers. You get the impression that they feel superior to their listeners. How strange that they do not stop to consider that their own attitude may be defeating their purpose! After all, it is a very common impulse to reject counsel, even when it is good, simply because of the spirit in which it is given. And is it not true that you shy away from another encounter with this type of individual? How important, then, to make sure that you do not give anyone this impression!

What about the pugnacious type of speaker? He takes issue with everything you happen to say and proceeds to make a case of it. Perhaps it is just the sound of his voice that is aggressive, but notice how it rouses the combative spirit in you. All you wanted was a quiet, friendly conversation. You would rather commune with your own thoughts than engage in the type of conversation that might best be described as a verbal scrap. Wisely, then, you should examine your own speaking attitude and be sure that it is not giving offense to others in this manner.

Ungracious attitudes in relation to speech often show up in younger, immature persons. Your efforts to start up a

conversation may be rebuffed by a grunt or by monosyllabic answers. The stolid masks of their faces suggest that they have closed their minds on the world and are engrossed with their own thoughts. Unfortunately, some young ones are simply imitating older people who seem to think it is a privilege of age to become taciturn and ignore conversation just as they wish. In extreme old age allowance can be made for the fact that the person may not have the full use of some of his faculties. Those at the earlier stages of life cannot afford to forget that they should be fine examples for younger people in pleasant conversation, as in all else.

Other Helpful Hints

How very important it is to be a sharer in conversation, not merely a listener, and yet, on the other hand, never monopolizing it! The pleasant speaker joins you in conversation. He does not talk at you or down to you. Nor does he merely talk for effect. No, but he draws you into friendly discussion with a view to exploring as many angles of a topic as possible. There is valuable interchange of thoughts that each participant can add to his store for future consideration and meditation.

Volume, also, should have due attention. Perhaps you have dined out somewhere with the kind of person who could not or would not tone down his speech. His side of the conversation could be heard readily by other diners all around, much to your discomfort. How did you react? You probably did not encourage conversation, but concentrated on getting through with the meal and out of there as quickly as possible. The habit of loud talk may have come about by living outdoors, or in company of hard-of-hearing persons, or amid noisy conditions. It may be developed, on the other hand, from the mistaken idea that the loudest talker gets the best attention. However, the legitimate purpose of conversation is to achieve understanding and friendship, and not to gain attention or win an encounter.

What a blessing we can receive and impart through good, clear, pleasant speech! Warm and sympathetic attitudes are promoted. Our own personality is developed in a balanced manner, not ignoring the welfare of others, but always maintaining a friendly community atmosphere. Through pleasant conversation the weak and the timid can be drawn out and aided to have confidence in themselves and in others. Aggressive and overbearing ones can learn to apply the brakes to inherent tendencies and show loving consideration for others. In the warmth of pleasant conversation tensions are relaxed, with the result that defects in speech are greatly reduced, together with other causes for misunderstanding.

Very much in point here is the excellent counsel offered by the apostle Paul to fellow Christians: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Col. 4:6) Fittingly, too, the Hebrew psalmist David prayed: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah." (Ps. 19:14) The gracious speaker is neither careless nor unkind in his conversation. He evokes fine reactions in his listeners. He is one whose speech is pleasurable.

REFLECTIONS from the 1966 DISTRICT ASSEMBLIES

"ARE these all my brothers and sisters?" asked an aging witness of Jehovah who was attending her first big assembly as one of Jehovah's witnesses. For years she had belonged to the Episcopal Church, in which she was an active member, but nothing in all those years had excited her quite so much as did the sight of tens of thousands of persons dedicated to God—persons of every description, nationality and walk of life assembled visibly right before her very eyes. She was noticeably thrilled. "I wanted to meet them all," she said delightedly.

No doubt her happy, appreciative mood reflected the very emotions of the many hundreds of thousands who attended the "God's Sons of Liberty" District Assemblies of Jehovah's Witnesses, which began on June 8-12 in Blackpool, England, convened repeatedly in Canada and concluded in London, England, and in the United States on August 24-28. There were like district assemblies held in Bermuda, Europe and Africa, which this report can but briefly mention for want of space. And there will be still other assemblies held this winter throughout Central and South America and some of the Caribbean islands.

"Music and singing are an important part of our life," said music conductor Vernon Duncombe, in charge of music at the Toronto assembly in Canada. "We are a happy people and our music has a happy sound." The orchestra of fifty pieces and a chorus of fifty voices developed their share in the program around a newly published book of songs written completely by and for Jehovah's witnesses. The orchestra performed a beautiful song from the songbook that expressed the sentiment of the conductor and every member of the orchestra. It started:

> "God's Word is a shining light,
> Guides our feet thru earth's dark night.
> It's the torch of liberty;
> Yes, its 'truth will set us free.'"

As the music filled the rehearsal hall, it was obvious that the orchestra felt the mood of the music and so did the assembled throngs.

Accommodations

When thousands of people flood into a city to enjoy a five-day Christian assembly, as Jehovah's witnesses did in many cities this past summer, finding places for them to stay becomes a monumental problem. Yet all of this was managed with the precision of a fine watch. The key to overcoming the rooming problem is the door-to-door search made by Jehovah's witnesses. This practice has brought very interesting results. Householders often get acquainted with people from different parts of the world that they might never meet ordinarily. Many fine friendships have been built up in this manner. Also, Jehovah's witnesses have a reputation for fine Christian conduct. As a result, in Toronto some 3,000 free accommodations

were offered. In Glasgow, Scotland, one in ten of the rooms was offered free. Many householders, going away for their vacation, gave the keys of their home to the Rooming Department for the Witnesses to use until their return. Others showed outstanding friendliness to those Witnesses staying with them, even calling for them in their cars after the evening sessions and driving them home. In Montreal, Canada, a householder volunteered to baby-sit and do the laundry.

Mayor Theodore R. McKeldin of Baltimore gave the convention servant the Key to the City of Baltimore and officially welcomed Jehovah's witnesses to the city. A beautiful motor inn in the heart of Baltimore, closed because of bankruptcy, was not scheduled to open until October. The mayor of the city, however, sent a message to the owners stating he would consider it a personal favor if the corporation would help Jehovah's witnesses with their rooming problem. This brought an immediate approval, and Jehovah's witnesses took over a 201-room, three-million-dollar establishment for an entire week.

Mr. Alfred S. Thumel, manager of the St. Paul at Chase luxury apartments in Baltimore offered the convention at least 188 units in the 23-story building free of charge. Asked what moved him to make such a generous offer, Thumel replied that he was motivated by his past experiences with one of Jehovah's witnesses. He was impressed by the young man's high principles and exemplary conduct. On Monday, August 22, after the convention, Thumel phoned convention headquarters and asked how to get in touch with "pioneer" ministers. He explained that he was very much in need of painters, carpenters, plumbers, maids, a desk clerk and doorman now that the apartments are renting. He wanted to employ pioneer ministers to fill these jobs. Above all, Thumel said, "I have a lot of questions to ask about Jehovah's witnesses and it's going to take a long time. I want some people around who can answer my questions for me."

In Corner Brook, Newfoundland, rooms were at a premium during the convention, so a stranger was told by a hotel official to go to the Watch Tower Convention Rooming Committee if he desired a room. That the stranger did. It so happened that there had been a cancellation. The stranger was given a pink card used by the conventioners, with which he could get his hotel accommodation.

In California about 25 Kingdom Halls in the San Francisco Bay area were used to put up hundreds of Witnesses. Some congregations even installed hot-water tanks and refrigerators for the comfort of those who would be staying in these Kingdom Halls.

Discourses and Demonstrations

Many persons find it hard to listen to a speech ten minutes in length. But of Jehovah's witnesses one outsider made this comment: "These Witnesses, truly remarkable for their warm, affectionate dispositions, heard three half-hour speeches, one following another, without a break. And they sat there as relaxed as a family group before a living-room TV set."

A conventioner, describing a Bible drama he saw at Blackpool, England, said: "I shall never forget the gasp of amazement at the first assembly when 'Jeremiah' first walked on stage. I have never seen such rapt attention for a whole hour. The general feeling of the brothers was that the Bible had really come to life." In Corner Brook, Newfoundland, a television cameraman, while taking a close-up picture of the audience, was heard to say: "I can't take my eyes away from the absorbed concentration on the faces of these

people. I never realized the Bible could be made so interesting."

The Witnesses went to considerable expense to make their own costumes for the Bible dramas. In a fine expression of love, Witnesses in San Francisco donated these costumes (total worth $900) so that they could be sent to Honduras, where this winter they, no doubt, will be used at a district assembly held there.

The platforms, for the most part, were brightly decorated with flowers. "Formerly we always grew our own plants," said a Watchtower Society representative in San Francisco. "This year the Society arranged for the Branch Servant in Hong Kong to purchase artificial plants for all the assemblies in the United States and Canada." In Corner Brook the platform was built like a wharf with fishnets hung out to dry, while in the background a beacon lighthouse guided ships from an open ocean into an artist's portrayal of a Newfoundland cove. This mural portrayed their outport life. The beautiful setting was appreciated by visiting delegates from twenty American states and eight Canadian provinces.

People and the Police

Where the sun was hot, people wore makeshift newspaper hats or hid themselves under umbrellas. Beneath the stands, away from the seering sun, were solid lines of baby buggies, many of them occupied by sleeping youngsters. Some families brought as many as eleven children. Some assemblies provided facilities where mothers could nurse or change their babies. On the floor, in shady corners, sat family groups on newspapers, quietly listening to the program over loudspeaker systems. A 15-year-old Witness conducted the 125-piece orchestra at San Francisco, which was composed of brothers from thirty-eight states. He also arranged, composed and taped the background music for "Listen to Daniel's Words for Our Day." Some brothers from South America liked it so much that they asked to take it with them for use at their assemblies.

The Toronto police stated that they wished all conventions were like the meeting of Jehovah's witnesses. "They are a self-disciplined lot and they're doing an excellent job," said Inspector Richard Lewis, whose men patrolled the convention grounds. Inspector Lewis stated that there were no cases of pickpockets or other petty thieves operating at the convention and no reports of any serious trouble. "Our men are just there to help the people from out of town find their way around," he said. In the San Francisco Bay area police officers were heard to say: "I don't know what we're doing here. They [meaning Jehovah's witnesses] surely don't need us."

Newspapers, Radio, Television

Shortly after the Toronto assembly concluded, the Canadian Broadcasting Company (C.B.C.) ran a television program about Jehovah's witnesses. The program lasted for a half hour with no commercials. It was seen at 10:30 p.m., E.D.T., in the Toronto area, a prime viewing time. Other C.B.C. stations carried the program direct at their local times, or used the tape of the program at 10:30 p.m., local time, as was the case in Vancouver, British Columbia, for example. All in all, there are forty-seven television stations in Canada affiliated with the C.B.C. and nearly all of them carried the program. The program gave a brief history of Jehovah's witnesses, the extent of their preaching work, portions of the public talk at the assembly, pictures of the Canadian branch office and other facts about the worldwide organization and work of Jehovah's witnesses.

Excellent response has been noted in the

field as a result of this film. One Witness had the experience of having a neighbor come over to her house right after the film was shown and say to her: "I certainly understand you people a lot differently now. If anyone ever says anything against Jehovah's witnesses from now on, they have had it from me!"

In St. Johns, the capital of Newfoundland, in the past it was impossible for Jehovah's witnesses to get time on television. However, when the owner of a local television station saw what wide coverage Jehovah's witnesses were getting in Toronto, he personally commented on them on his station. Later, when N. H. Knorr, the Watch Tower Society's president, was in Newfoundland, he was granted a television interview. In Halifax, Nova Scotia, the local television station, too, realized that the assembly of Jehovah's witnesses was news and arranged for an interview with Knorr, at which time pointed questions were asked, such as why Jehovah's witnesses are not a member of the Protestant Association of Churches or a part of the ecumenical movement sweeping the Western world. The answers were also pointed. While in Winnipeg, for the assembly there, Brother Knorr was interviewed on a Canadian television network (C.T.V.) program called "Report." There are eleven stations affiliated with this network, which is running in competition with the C.B.C. Brother Knorr's interview lasted for a half hour and covered many doctrinal and controversial points.

In the United States there is a program on KGO-TV called "A.M.," during which people phone in. By computer they are able to count the incoming calls even though all the calls cannot go over the air. The chairman of the assembly in San Francisco was on a live show for thirty-five minutes. Whereas the average of incoming calls is 3,500, for this program there were 4,100 calls, showing the great degree of interest in what was said.

By the last day of the assembly in San Francisco over 8,000 column inches of printed news reports had been brought in to the News Service Department, in contrast with the total of 7,000 column inches for the previous assembly there in 1961. Also, nine hours of radio and TV time had been used. In Mobile, Alabama, the entire public talk was televised in color!

In line with publicity a hundred thousand copies of an eight-page newspaper, which was published by one of Jehovah's witnesses, was circulated throughout Toronto prior to and during the assembly. This paper gave such a fine witness that the Society had another 100,000 printed for Montreal, for distribution among the French (in their language) and English.

Welcome and Appreciation Notes

Jehovah's witnesses were made welcome and cordially received in virtually all convention cities. The Attorney General of the state of Maryland, Thomas B. Finan, sent this message to the Baltimore assembly: "We welcome 'God's Sons of Liberty' District Assembly [of] Jehovah's Witnesses to the city of Baltimore and the state of Maryland—your efforts and work are vital to the welfare of America and the world. . . . Best wishes for a great convention." The Mobile, Alabama, assembly received this message from Representative William H. McDermott: "The Alabama Legislature, and especially the Representatives thereto from Mobile County, cordially welcome you to Mobile on the occasion of your convention. In tribute to your convention and as a welcoming gesture, the House of Representatives adopted the enclosed resolution on Wednesday, August 24, 1966." The resolution said in part: "BE IT RESOLVED BY THE HOUSE OF REPRESENTATIVES OF THE LEGISLATURE OF ALABAMA,

That we welcome these Jehovah's Witnesses to the State of Alabama and its Port City of Mobile, we express our admiration for their resourcefulness and dedication to Christian principles, and wish them a happy, successful and inspirational time of fellowship and study; and BE IT FURTHER RESOLVED That a copy of this Resolution be sent to the Jehovah's Witnesses at their convention."

The officials of Montreal, Canada, were most cordial. They wanted to know why the Watch Tower Society did not have their big assembly in Montreal, instead of Toronto. What a contrast this attitude from years ago when it was almost impossible for Jehovah's witnesses to appear on the streets of Montreal to do their ministry without being arrested!

Other officials in government and business extended a warm hand of welcome to Jehovah's witnesses coming to their cities to assemble for worship. Their cooperation was generous and spirited and, of course, deeply appreciated by the conventioners.

Reflections

Words of appreciation come from every direction as conventioners reflect on the joys experienced and on the meaning of the 1966 assemblies. Conventioners spoke of the program as "the best yet," "spectacular," "wonderful," "what we needed," "upbuilding." "How grateful are we who attended the 'God's Sons of Liberty' District Assemblies . . . !" writes a sister. "Please accept this brief note of sincere appreciation for the fine program and the new book *Life Everlasting—in Freedom of the Sons of God*," writes another. "The demonstrations of Bible characters enacted will long live in our minds, and the stirring counsel we received will really help us to serve Jehovah and teach his sheep more effectively. Thank you so much, too, for the new book. It will be a marvelous aid for those who have expressed a desire to be servants of Jehovah as well as for anyone interested in Bible principles. The chapters on blood and neutrality have excellent points that will be a great help in overcoming those objections in the field." "I have been spending hours devouring the new book. What food for the inner heart and spirit!"

Pharmacist Samuel Portney writes: "Courtesy, integrity, cleanliness [describe] the entire group. I have never seen a more orderly group of people in my life of public service as a pharmacist. May I also note that during the entire convention no violence or the slightest incident warranted police action. The citizens of Baltimore and the country can learn from the actions of this group comprised of people from every state in the Union."

The *Baltimore Sun*, August 24, 1966, under "Letters to the Editor," published the following by Frederick Friese: "Whether we agree or disagree with the Jehovah's Witnesses we have got to admit that some 50,000 people of both races manifested a magnificent spirit of cooperation and unanimity at the largest convention ever held in the history of Baltimore. This is amazing and significant because it is so different from what we read daily in the newspapers about hostile happenings between these races. White and colored members worked together diligently and voluntarily. Honesty and sincerity were evident everywhere with no solicitation for money."

Perhaps the emotions of those who attended one of these many district conventions are best reflected in the expression of an older Witness, with many years of service, who remarked as the Blackpool assembly drew to its close: "We are full to overflowing, with new tunes, new truths, a new book and new zeal."

WORLD SHOCKED at GREEK "JUSTICE"

SOME 2,364 years ago pagan Athens sentenced the aged Socrates to death by poisoning, not for any crime on his part, but because of his conscientious beliefs and because he did not see eye to eye with the orthodox. Today Greek Orthodox Athens sentences people to death for the same reason.

The world was shocked by the announcement of the death sentence against young Christos Kazanis, one of Jehovah's witnesses, this past August by a military tribunal in Athens. How could such a thing happen in a country supposedly aligned with the Western democracies against all suppression? As the news flashed around the earth there were spontaneous reactions by freedom lovers everywhere.

A New York group, Workshop for Non-Violence, conducted a picket-line demonstration outside the Consulate of Greece in New York city. Pamphlets were handed out declaring, among other things: "Punishing a man for following the dictates of his religion and his conscience is contrary to the principles of democracy; punishing him by taking his life or sentencing him twice is simply so brutal as to be inhumane."

In Sweden, too, there was shock at the fact that Greek law in this twentieth century could still provide for such a sentence. The Swedish League for Peace and Arbitration sent a telegraphic protest to the Greek authorities, describing the death sentence against Kazanis as "an act of inhuman cruelty."

In Denmark, according to reliable reports, numerous protests have already been directed to the Greek Embassy there, and a demonstration served to express the indignation of Danish people at such a barbarous judicial decision in a country whose Queen is a former Danish princess.

After a radical group in the Netherlands demonstrated before the Embassy of Greece in Amsterdam, shattering some of the windows with stones, the Athens daily *Eleftheros Kosmos* (*Free World*) deliberately tried to link Jehovah's witnesses with the attack, going so far as to suggest that Amsterdam police shared this view. However, the Amsterdam police flatly denied the assertion, and the *Eleftheros Kosmos* is convicted of a blatant lie in its headline of August 17 that read: "JEHOVAH'S WITNESSES STONE OUR CONSULATE IN AMSTERDAM."

In Amsterdam efforts by the Greek authorities to deny the fact that conscientious objectors had been executed in Greece since World War II were countered by an array of facts presented by lawyer J. H. Van Wijk, writing in the Netherlands paper, *Haarlems Dagblad* (*Haarlem Daily Sheet*), of August 26, 1966. He named John Tsoukaris and George Orphanidis, both witnesses of Jehovah, as having been executed by a firing squad in the year 1949. He also listed eighty-five other Witnesses who had been given long prison terms, some even for life.

A Greek theologian, writing from West Germany to the Athens paper *To Vima* (*The Pulpit*), roundly criticized the action of the Greek military court, and pointed out that only democratic freedom of religion, of conscience and of speech could properly offset "the manipulation of the

masses by a certain ideological or religious group" (the Greek Orthodox hierarchy). He went on to say: "What is happening to us? How is the 'otherwise thinking' citizen protected in our 'democratic' and 'liberal' state? In the worst manner, I think. As, otherwise, it would not be possible to issue this barbarous sentence, which evidences a return to the dark medieval times, despising in the most scandalous manner basic rights of man."

The same critic concluded that "we [Greeks] still constitute a 'closed', traditional, static, profoundly undemocratic society, with only a surface of democratism, which exterminates any person who dares to follow any other axiological scale than the one established." Such a conclusion is surely justified when even Greece's primate, Orthodox Archbishop Chrysostomos, views such savage sentences against the Witnesses with equanimity, and complains: "We have repeatedly appealed to the authorities to intervene and prosecute or arrest those of them who engage in proselytism. We are constantly making encyclicals and sermons to underline the danger to our church from these Jehovahs."

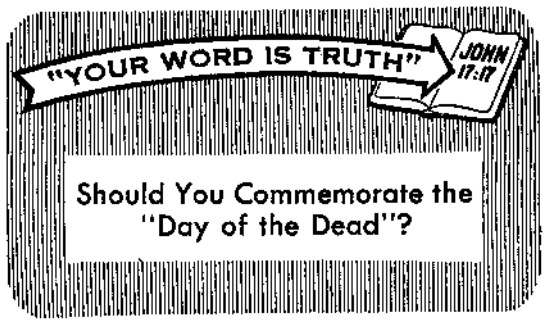
But what most shocked the theologian-critic in West Germany? Listen! "Even our spiritual world and intellectuals [in Greece] have kept silence. Was it really so little abhorrent, so little deserving any comment or protest, this crime against a young man, whose only offence was that he profoundly believed in an idea?"

Even Greek press representatives took note of the nature of the hearing by the Court of Review that ultimately commuted the Kazanis death sentence to one of 4½ years' imprisonment. Reports the Athens daily morning paper, *Acropolis,* of August 31, 1966: "Everything was done at cinematographic speed in yesterday's trial of 'Jehovah's witness' Christos Kazanis, aged 24, at the Athens Military Court of Review. In just 16 minutes and 27 seconds the whole trial was covered and the judgment rendered. During these 16 minutes the depositions of two prosecution witnesses were read, the accused made his defence, and the royal attorney and the defendant's solicitor spoke." This "lightning trial," as they called it, broke any previous speed record.

The prosecuting attorney demanded a 15-year prison term in the event the death sentence was commuted. Was it compassion that caused the Court to reduce the term to 4½ years? Greek newsmen revealed the real reason when they pointed out that after such a prison term Kazanis must again face the military court on the same charges. This would not be the case had his sentence been just six months longer.

Editorially, the Athens daily afternoon paper, *Athinaiki,* of September 1, 1966, said: "We had criticized the sentence issued on Jehovah's witness right after its pronouncement, and we foretold the world-wide uproar which would be created to the detriment of our country. Regrettably, certain branches of our public life insist on proving daily that they have definitely divorced from the sound mind. The judgment passed by the Court of Review averted any worsening. But it has not removed the evil caused to the country."

And what about the many other upright young Christians, like Kazanis, at least fifty of them, who are today lingering in Greek prisons for reasons of faith? Do you agree with such treatment of men simply because they conscientiously endeavor to do what they believe to be right in the eyes of God? If not, write a letter of protest to either King Constantine or to Premier Stefanos Stefanopoulos at Athens, Greece, as well as to the Greek ambassador or consul in your own country. Let them know that the world is shocked at Greek "justice."



NOVEMBER 2 is a memorable date for most people in Mexico. They commemorate then the "day of the dead," in keeping with tradition and custom peculiar to the Mexicans. Well in advance, the people make plans for cleaning up and decorating the graves of their loved ones who have departed in death. Many and varied are the offerings made for the dead on November 2. Besides floral decorations, many present *"pan de muertos."* This "bread for the dead" is placed near the grave with other portions of food and drink.

For days, bakeries are busy preparing pastries and other confections in the shape of skulls, skeletons and other forms in reminder of the dead. The shape of a skull is used particularly to show contempt for death. In private homes sweet cakes are prepared, as well as various foods preferred in life by the dead relatives or friends. Then the first of November arrives. It is especially for the youngsters. The belief is that children who have died are now saints; so this day is "All Saints' Day." In some places there are parades of children. Graves are visited and are decorated with flowers. At the cemeteries many children are seen with pails to carry water, for which the people pay them. The children request money for a "skull," sweet cakes or confections.

An altar is installed in many homes on November 2 and there, before a photograph or picture of the beloved dead one, his favorite foods and drink are placed. It is believed that the dead are allowed to return on this day and have fellowship with the living, partaking of the banquet that has been prepared. On this day, "All Souls' Day," homage is particularly rendered to the dead.

But are dead humans actually alive in some spirit world? Is it possible for them to be pleased or appeased by offerings of food and drink? Is there Biblical reason to accord special consideration to them? Such questions are answered for us truthfully in the Bible, so we should possess the attitude of the psalmist who said of God: "The substance of your word is truth." —Ps. 119:160.

The apostle Paul, well known to most Mexicans and multitudes earth-wide, was moved by God's spirit to write: "The first man Adam became a living soul." The apostle did not say that Jehovah God implanted an immortal soul within Adam but that Adam himself became a soul. He also stated: "The first man is out of the earth and made of dust." (1 Cor. 15:45-47) Surely we can agree with Paul, for his statements harmonize with Genesis, the first book of God's Word, where we are told: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." —Gen. 2:7.

After Adam sinned, Jehovah did not promise him continued life on earth or in some other world. He declared: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." (Gen. 3:19) Man would eat bread until he returned to the ground; he would not eat bread after he returned to the ground. And, upon dying, he would go back to the dust.

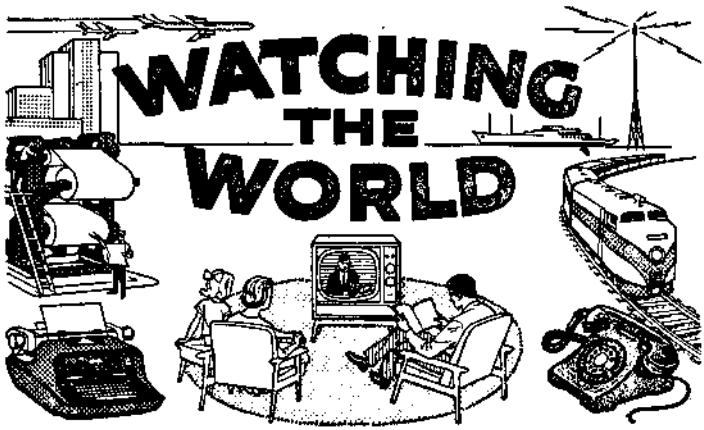
With Jehovah "is the source of life." (Ps. 36:9) From him emanates the active life force that makes man live. When this is withdrawn, man dies. The psalmist said: "If you [Jehovah God] take away their spirit, they expire, and back to their dust they go." (Ps. 104:29) A person dead in earth's dust can neither be pleased nor appeased, for he cannot think. Psalm 146:4 truthfully says: "His spirit goes out, he goes back to his ground; in that day his thoughts do perish." Obviously, then, a dead person could not enjoy food and drink with the living.—Eccl. 9:5, 10; 12:7.

King David of Israel was surely aware of this. He knew that things done by survivors could not benefit the deceased and he acted in harmony with that knowledge. The son born as a result of David's sin with Bath-sheba was dealt a blow by Jehovah. According to 2 Samuel 12:15-23, David then sought God and fasted in behalf of the boy. However, gradually the child died and David heard the sad news. "Then David got up from the earth and washed and rubbed himself with oil and changed his mantles and came to the house of Jehovah and prostrated himself; after which he came into his own house and asked, and they promptly set bread before him and he began to eat." The Bible does not say that he endeavored to share this meal with his dead son. When David's servants registered surprise at these actions, he told them: "While the child was yet alive I did fast and I kept weeping, because I said to myself, 'Who is there knowing whether Jehovah may show me favor, and the child will certainly live?' Now that he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but, as for him, he will not return to me." David could then do nothing for the child; he could not bring him back.

But there is cause for hope and optimism. It is given in God's Word of truth. The Bible assures us that, though the dead return to lifeless dust, billions of human dead will receive an earthly resurrection during the millennial reign of Christ, near at hand. (Rev. 20:11-14) In writing to Hebrew Christians, the apostle Paul listed the resurrection as one of the primary doctrines about the Christ. (Heb. 6:1, 2) And, in a defense before Governor Felix, Paul confidently declared: "I have hope toward God . . . that there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) Centuries earlier, Isaiah was inspired to write: "Your dead ones will live. A corpse of mine—they will rise up. Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and the earth itself [as though giving birth] will let even those impotent in death drop in birth."—Isa. 26:19.

Jesus Christ once gave this assurance: "This is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day." (John 6:40) On another occasion, he said that all those in the memorial tombs will be resurrected. (John 5:28, 29) What a happy time that will be for persons of all nations who have God's favor! They will have no inclination to commemorate any "day of the dead." Instead, they will joyously welcome the resurrected dead.

What joy will then prevail! Doubtless there will be many opportunities to share delightsome food and drink in pleasant association with those who have been raised to life once more. Spiritual and material needs will then be assured, for the God of truth "Jehovah of armies will certainly make for all the peoples . . . a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow . . . He will actually swallow up death forever."—Isa. 25:6-8.



Pattern of Lawlessness

◈ Retired Associate Justice Charles E. Whittaker of the United States Supreme Court spoke out against "planned lawlessness" and "criminal disobedience" sweeping America. His warning to America was published in the September 1966 issue of the *FBI Law Enforcement Bulletin*. In part, the former Justice said: "History shows that every society which became lawless soon succumbed, and that the first evidences of each society's decay appeared in the toleration of disobedience of its laws and the judgments of its courts. These are ancient and universal lessons." Then he described the rapid spread of lawlessness and the planned and organized mass disrespect for, and defiance of, the law and the courts now taking place. He spoke of the "pattern of organized mass lawlessness" and what it has done to America. He quoted Dr. James M. Nabrit of Howard University, the largest Negro university in America, as saying that some demonstrators for civil rights do not believe in civil rights for anyone. "They are children of lawlessness and disciples of destruction," he said. All of this reminds us of what Jesus Christ foretold —that "increasing of lawlessness" would mark the conclusion of this present system of things.—Matt. 24:12.

Vorster as Prime Minister

◈ Prime Minister Hendrik F. Verwoerd, who championed the cause of apartheid—separation of the races—in South Africa, was assassinated on September 6. The assassin was identified as Demetrios Tsafendas, a parliamentary messenger of Portuguese-Greek descent. His motive for plunging a dagger through Verwoerd's heart was not clear. The attack was not believed to be racially motivated. While much of the world mourned Verwoerd's death, in Lagos, Nigeria, there was rejoicing. "He ruled by violence and died by violence," said a Nigerian newspaper. Balthazar J. Vorster, Minister of Justice, Police and Prisons, was unanimously chosen to succeed Verwoerd as Prime Minister of South Africa. The 50-year-old Vorster declared: "I will walk further along the road set by Hendrik Verwoerd."

Curbing Inflation

◈ To build a future on money holdings alone is to build on sand, and inflation underscores this truth. Canadians facing the threat of inflation have been called on to tighten their belts and fight the encroachment of this plague. What will be done to try to curb inflation? Taxes are to go up. Government spending is to be cut. Nationwide medicare planned for 1967 is to be postponed for at least another year. Provincial governments desiring a bigger slice of the tax revenue have been told to curb their appetites. These measures were announced by Finance Minister Mitchell Sharp in Parliament on September 8. Which taxes to increase and how much are unsettled points. Officials estimated that at least $300,000,000 in added tax revenue will be sought.

"Fantastic" Sight

◈ "This old world looks good from the deck of this carrier," said astronaut Richard F. Gordon of the U.S. Gemini II flight. "But I'll tell you it really looks great from 750 miles." Conrad referred to the space altitude record of 850 statute miles—750 nautical miles —that the Gemini II spacecraft achieved early September 14. Astronaut Charles Conrad said the top of the earth was beautiful, "just fantastic!" "Boy, it's really round." On September 15, Gordon and Conrad leaned back as their onboard computer and their own systems guided the spacecraft automatically through space and then down through the atmosphere to almost a perfect landing—a point within one and a half miles of target.

Learning at School

◈ In the first part of September the doors opened to some 30,000 classrooms in America. Millions of children flocked in to learn subjects of which their grandparents had no idea. For example, today children are studying some form of "new math," learning about set theory; different kinds of number systems (decimal, duodecimal, binary, etc.); natural, rational, irrational and real numbers; probability; func-

tions. There are courses for elementary school that include vectors, interpolation, logic, use of the slide rule. In high school, children learn about the fundamental concepts of time, space, matter, light, motion, electricity and the atom. Students do experiments leading to an understanding of velocity, acceleration and relative motion. They compute the size of a molecule, go on to study wave theory, optics and the physics of the atom. In biology they study racial differences, sex, birth control. Some schools teach Chinese, Japanese and Russian. There is also occupational training that is tied closely to job demand. Some youngsters are attending computer science courses and are being trained in data processing. Times have changed, and so have school courses.

Poverty at Home

◈ Some two and a half years ago Lyndon B. Johnson, president of the United States, declared: "This Administration today, here and now, declares unconditional war on poverty in America." More recently, however, the war in Vietnam has preoccupied the attention of Washington. This war is costing the American taxpayers some $1,000,000,000 a month! But what about the "unconditional war" on poverty? How goes it? *The Saturday Evening Post* for September 24, 1966, makes this interesting comment editorially: "Thirty-six percent of all non-white families in America have an annual income of $3,000 or less. An official check of city food stores shows that prices are markedly higher in the poorest neighborhoods —eggs costing 10 to 20 cents per dozen more than the city-wide average, butter 10 to 15 cents more per pound. Thus, $3,000 buys even less for a poor family than for a middle-class one. And there are 8 million such families, more than 30 million Americans in all—twice as many people as in South Vietnam."

Lamb Thefts

◈ Thieves in Britain are sending up the price of lamb, said a published report from London. Highly organized syndicates are at work at docks in London, Liverpool and Avonmouth stealing Australian and New Zealand lamb. Yearly meat losses total nearly $1,550,000.

Mafia in Religion and Politics

◈ It is hard to imagine anyone upright wanting to do business with the Mafia, but recent reports show that Western military forces in Italy, during the last war, did just that. *Time*, for August 5, stated that on July 15, 1943, the Americans persuaded the Mafia to support their forces in Italy. *Time* says: "The Allies were so grateful that they generally selected Mafia members to be mayors of occupied towns, even gifted [Calogero] Vizzini [the millionaire chief of Italy's Mafia] with two large trucks. The Mafia used them to transport food in the biggest black-market operation in the South. Withal, the Allies breathed new life and spirit into the 900-year-old Mafia, the world's oldest and most infamous gang of hoodlums." "All the institutions of Sicilian society—church, aristocracy, political parties—either went along with the Mafia or actively participated in it," says *Time*. United States officials have since acknowledged that such deals were made.

Dangerous Drivers

◈ Last year more than 12,000 persons were killed in highway accidents in France. Government figures reveal that about 22 percent of all car accidents involved people between 15 and 24 years of age. There were 92,361 persons between 15 and 24 implicated in car accidents, compared with 42,023 in the 45 to 54 age-group. The French government has taken steps to curb youth at the wheel. Anyone under 20 driving a car cannot go faster than 60 miles an hour on any road. Any youth owning a sports car soon will need a special permit to drive it. Insurance rates in France for teen-age car drivers are already 75 percent higher than for most others.

During the 78-hour Labor Day holiday in the United States, a record 636 persons died in traffic accidents. It was the seventh consecutive holiday in which highway deaths set a new record.

Blood Money

◈ Some beatnik tourists in Greece were paying for their vacations with blood—literally —until the government stepped in to enforce a seven-year-old law. The shortage of plasma created a vigorous black market in blood. The "beat generation" would line up outside the technically illegal donor stations, where a pint of blood could be sold for the equivalent of five to six dollars. Since the visitors could get along in their style on a dollar a day, a pint of blood kept them going for about a week. Illegal donors and blood bank operators face up to six months in jail for trafficking in blood. The state does not pay for blood donations. In exchange for blood, it hands out milk, soft drinks and cigarettes.

Doctors' Fees Up

◈ Medicare went into effect in the United States on July 1. Since then physicians have raised their fees for patients 65 and over by as much as 300 percent. The widespread increases were made public on August 18 by leading physicians and health insurance officials in New York city. The city physicians contended that they had raised the fees of only those patients whom they

had carried at lower fees than prevailed in the rest of their practice. A Medicare spokesman, however, said: "This is a situation in which the professional takes advantage of the plan." Five years ago, a typical bill for ten days in a semiprivate room in a New York city voluntary hospital was $560. In a year, the bill is expected to be almost $1,000.

Catholic Frustrations

◈ Unlike before the Second Vatican Council, Roman Catholics today feel free to deny or ignore doctrines and yet count themselves good members of the church, said *Time* for September 16. Donald Thorman, publisher of the *National Catholic Reporter*, described this attitude of selective faith as an "age of unbelief that has finally begun to hit the church in America." Thorman foresees an era of what he calls "uncatholicism." Many Roman Catholics say, "I am a Catholic, but I'm not taking the church seriously any more." Philosopher Michael Novak believes that the Roman Catholic Church today faces "a cultural crisis of the first order of magnitude." Catholic leaders are perplexed as how to handle this new, "nothing-sacred," questioning attitude. It is said to be a dilemma that seriously concerns Pope Paul VI. Some Catholics are even asking whether the Roman Catholic Church needs a pope, or whether the institutional church itself is necessary.

Vietnam Elections

◈ The New York *World Journal and Tribune* in its first issue, September 12, had this to say of the elections held in South Vietnam on September 11: "If there has been another election quite like this one held here, history has failed to record it." Sound trucks blasted pleas to vote. Village chieftains were warned that they would die if they did vote; threatened massive reprisals by the Vietcong never came off, however. There were, nevertheless, 90 Vietcong attacks on voters and polling places during a single night, and 42 more between dawn and noon on the 11th. Nineteen persons were reported killed and 120 wounded. Many voters, undoubtedly, did not understand what it meant to elect a constituent assembly to draft a new constitution. They simply did as they were told. Perhaps the chief purpose of the election was to get a significant turnout and apparently that was accomplished. The government of Premier Nguyen Cao Ky, in power in South Vietnam, was gratified with the results.

HOW SURE ARE YOU of Your Beliefs?

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Awake!

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Mexico and Central America Welcome You

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Christendom's Criminal Crusades

PAGE 17

NOVEMBER 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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THE ASSASSIN'S KNIFE STRIKES

ON Tuesday, September 6, 1966, the bells were summoning the members of the South African Parliament to the debating chamber of the House of Assembly in Cape Town. The time was just before 2:15 p.m. The chamber was filling up with members, and spectators were beginning to fill up the public galleries. The prime minister's wife, Mrs. Betsy Verwoerd, was waiting for the elevator to take her up to the public gallery to watch her husband make what was expected to be an important policy speech. The delay spared her seeing her husband slain.

Dr. Hendrik Verwoerd was seated at his bench in the debating chamber. Suddenly, Demetrios Tsafendas, a temporary messenger at the House of Assembly, dressed in a messenger's blue-and-green uniform, appeared out of a group of members, rushed at the prime minister and, before anyone could stop him, stabbed the prime minister rapidly four times. The prime minister could barely raise his hands in self-defense; he jerked back and then slumped forward.

The first man to grapple with the assassin was the minister of tourism, forestry and sport, Frank Waring, a former rugby player, who later said: "I was sitting at my bench studying the order paper. . . . I glanced towards the Prime Minister's bench, which is diagonally opposite mine, and saw a man holding a dagger and poised to strike. I rushed towards the man and grabbed him from behind with a headlock, but by that time he had already stabbed Dr. Verwoerd. I pulled him over backwards, but he kept slashing at me with the dagger. It tore my trouser leg without touching the flesh. The man was ferocious and rarely have I encountered a more powerful person. The evil-looking dagger he had in his hand was a terrible sight." Others also began to grapple with the assassin. "By then the man was completely berserk," said Waring. "If he had broken loose he would have stabbed anyone who came within reach." Overpowered, the assassin was carried bodily from the chamber.

By now Mrs. Verwoerd was sitting behind the prime minister's bench, while the doctors gave him immediate attention, making examination and attempting to force the prime minister's heart to beat again. A member of Parliament suggested to Mrs. Verwoerd that "he would not want you to be here," so she arose, silently kissed her husband on the forehead and left. Later she was told that Dr. Verwoerd was dead. *"Hoe vreeslik!"* ("How dreadful!") she exclaimed.

What was Dr. Verwoerd going to say in his speech on that Tuesday afternoon? It was expected that he would take a visionary look at the future in certain major issues affecting South Africa. But, as *The Sunday Times* (Johannesburg) of September 11, 1966, said: "Dr. Verwoerd, in debate, never spoke from a prepared speech, and only rarely from a few jotted notes. Nor was he given to communicating his visionary ideas to his colleagues in advance. Unless he had discussed his ideas in some detail with other Cabinet Ministers, South Africa will never know what his plans were for this turning point in the Nationalist Government's history."

The day of the funeral, Saturday, September 10, was declared an official day of mourning in South Africa. The funeral was held in the country's capital, Pretoria, the service being conducted in the amphitheater in front of the Union Buildings, the principal center of the country's government. The moderator of the Nederduitse Gereformeerde Kerk (Dutch Reformed Church) in the Cape Province, J. S. Gericke, gave the funeral oration, and among other things said: "We lost the man, but thank God, we have retained the message of his life. And if we understand the signs of the times correctly, then we will have great need of this message in the years ahead."

Whatever cleric Gericke had in mind when he uttered those words, South Africans, as well as thinking people throughout the world, do well to consider this sobering thought: The very act of violence in the assassination of Dr. Verwoerd was in itself symptomatic of the "signs of the times," for throughout the earth we see violence and lawlessness on the increase.

With violence so common a thing, many have become inured to it. Yet there is one aspect of violence that has increased in recent years that is enough to shock the most complacent and cause them to sense again the icy finger of fear at their hearts, fear of a world that seems to be getting more and more out of control. It is that kind of violence that appears suddenly, almost inexplicably. Not the product of conspiracy by a group, but the violence of a single man who, out of obscurity, strikes down some public figure, or, even more illogically, innocent passersby unknown to and unconnected with their slayer.

Certainly violence is a sign of the times of this generation, and it is not accidental. The Holy Bible makes it clear that "in the last days critical times hard to deal with will be here," the prophecy then going on to describe a complete moral breakdown, men becoming "without self-control, fierce, without love of goodness, betrayers, headstrong." More and more news reports tell of persons without self-control, of persons going berserk, taking a knife or gun and killing people who come within their sight. Terrifying was the ferocity that drove a twenty-five-year-old student at the University of Texas, on a warm August morning this year in Austin, Texas, to shoot to death fourteen persons and wound thirty others as they, for the most part, went about their daily tasks.—2 Tim. 3:1-5.

In answer to the question, "What will be the sign of your presence and of the conclusion of the system of things?" Jesus Christ spoke of a time of great distress for mankind, a time marked by world wars, food shortages, earthquakes and the "increasing of lawlessness." These conditions add to the "fear and expectation of the things coming upon the inhabited earth" that was foretold to pervade the hearts of men in the "last days" of this system of things. But those who recognize the sign of the times, know that "deliverance is getting near"—a deliverance from violence and lawlessness by means of God's kingdom.—Matt. 24:3-12; Luke 21:25-28.

RELIEF FROM Suffering and Death

Will relief be realized by the efforts of medical science? Or is there a more certain assurance of relief?

THERE can be no question that remarkable advances have been made in the field of medicine, providing cause for optimism. The world-famous medical scientist Hans Selye was even moved to say: "Medical researchers have learned how to pull the sting of death from one disease after another. . . . If the causes of aging can be found, there is no good medical reason to believe that it will not be possible for science to find some practical way of slowing the process down or even bringing it to a standstill."

Yet, despite all that medical science has been able to do, the fact remains: Suffering and death are still among the commonest of human experiences. Every day more people die than ever before—an average of more than 160,000 persons world wide, or about two deaths every second. Even though modern medicine has temporarily benefited some, millions of victims suffer indescribably for weeks, months or years before dying.

Is it possible for mankind to realize complete relief from suffering and death? Since humans are obviously incapable of bringing it about, is there anyone that can? Happily, there is! The authenticated reports of history describe the earthly activities of one who not only demonstrated the power to provide this relief, but promised that it would be realized by all obedient mankind.

The Doer of Wonderful Works

The first-century historian Flavius Josephus wrote regarding this one. In his *Antiquities of the Jews,* Book 18, chapter 3, section 3, he said: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. . . . And the tribe of Christians, so named from him, are not extinct at this day [about 93 C.E.]."

John Mark, another first-century historian, highlighted the grand relief Jesus Christ brought suffering mankind. Following Jesus' remarkable cure of Simon Peter's mother-in-law, Mark, in his account, said: "When the sun had set, the people began bringing [Jesus] all those who were ill and those demon-possessed; and the whole city was gathered right at the door. So he cured many that were ill with various sicknesses." These many works of healing occurred in Capernaum at the home of Simon Peter and his brother Andrew, who had apparently moved there from nearby Bethsaida.—Mark 1:21-34; John 1:44.

After Jesus was driven by religious persecutors from his hometown of Nazareth, he, too, moved to Capernaum, a city located on the north coast of the Sea of Galilee. Perhaps, while living in Capernaum, he stayed at the home of the apos-

tles Peter and Andrew. (Luke 4:16-40) If so, when John Mark continues his narrative and says, "After some days he again entered into Capernaum and he was reported to be at home," Jesus was at the house of these two apostles.—Mark 2:1.

When people heard that Jesus had again returned to Capernaum they flocked to the home to hear his comforting words. Pharisees and other religious teachers from all over Galilee, Judea and Jerusalem also came. The crowd was so great that they jammed the doorway and spilled over into the area outside the house. It was these circumstances that set the stage for a truly remarkable scene. What occurred on this occasion is of vital importance, for it helps us to appreciate how it is that Jesus had the power to relieve suffering, and even resurrect the dead.—Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26.

The Paralytic Brought to Jesus

Mark's narrative continues: "Consequently many gathered, so much so that there was no more room, not even about the door, and he began to speak the word to them. And men came bringing him a paralytic carried by four." But how disappointing! They were not even able to get close to Jesus. Yet, the men were not to be thwarted. They climbed up on top of the house, and "removed the roof over where he was, and having dug an opening they lowered the cot on which the paralytic was lying." What a remarkable thing! —Mark 2:2-4.

Palestinian houses of the first century were somewhat different in structure from houses built in many other places today. So it is very interesting to read the account of this incident by the well-known Jewish historian Alfred Edersheim. He wrote in his work, *The Life and Times of Jesus the Messiah*, Book 3, chapter 16:

"It would have been comparatively easy to 'unroof' the covering of 'tiles,' and then, having dug out' an opening through the lighter framework which supported the tiles, to let down their burden 'into the midst before Jesus.' All this, as done by four strong men, would be but the work of a few minutes. But we can imagine the arresting of the discourse of Jesus, and the breathless surprise of the crowd as this opening through the tiles appeared, and slowly a pallet [small bed] was let down before them. Busy hands would help to steady it, and bring it safe to the ground. And on that pallet lay one paralysed—his fevered face and glistening eyes upturned to Jesus. It must have been a marvellous sight."

What did Jesus do? Was he angry because of the interruption? Not at all! Instead, he was deeply impressed by their faith, and said to the paralytic: "Child, your sins are forgiven." (Mark 2:5) Imagine! He said the man's sins were forgiven! Could Jesus actually forgive sins?

Relief from Sin Through Christ

The religious leaders present did not think so. They were shocked by Jesus' words, "reasoning in their hearts: 'Why is this man talking in this manner? He is blaspheming. Who can forgive sins except one, God?' " Jesus knew exactly what they were thinking, and so used the occasion to impress upon those present the authority with which he had been empowered by God.—Mark 2:6, 7.

He said to the religious leaders: " 'Why are you reasoning these things in your hearts? Which is easier, to say to the paralytic, "Your sins are forgiven," or to say, "Get up and pick up your cot and walk"? But in order for you men to know that the Son of man has authority to forgive sins upon the earth,'—he said to the paralytic: 'I say to you, Get up, pick up your cot, and go to your home.' At that

he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: 'We never saw the like of it.' "—Mark 2:8-12.

The cure was clearly miraculous. It was by divine power. Immediately the suffering caused by the dreadful disease was gone. Later, Jesus performed an even more remarkable cure. The daughter of Jairus, the presiding officer of the synagogue there in Capernaum, came to be in an extreme condition and died. Yet Jesus responded to the requests for help and traveled to the man's house. Mark reports what then occurred:

"[Jesus] took along the young child's father and mother and those with him, and he went in where the young child was. And, taking the hand of the young child, he said to her: *'Tal'i.tha cu'mi,'* which, translated, means: 'Maiden, I say to you, Get up! And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy."—Mark 5:35-43.

Jesus thus demonstrated the power to reverse the deteriorating and death-dealing effects of sin! Actually, it is because of the sin inherited due to the first man's disobedience that people become sick with grievous diseases, grow old and eventually die. The Bible explains: "That is why, just as through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned—. For the wages sin pays is death." (Rom. 5:12; 6:23) Medical science, regardless of how advanced its knowledge and technique become, can never combat sin's effects and permanently relieve human suffering and death. Only the One with the power to cancel sin can do so.

Happily, Almighty God has made arrangements to accomplish this very thing. He sent his heavenly Son to earth to provide his perfect life as a ransom to redeem man from the terrible effects of sin. "God loved the world so much," the Bible explains, "that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." So, by reason of his appointment by God, Jesus has authority to forgive sins, and he proved it by miraculously removing sin's effects.—John 3:16; Eph. 1:7.

Suffering and Death Soon to End

True, the healings and resurrections performed by Jesus back there were only of temporary benefit, for these same people eventually got sick and died again. Nevertheless, Jesus thereby offered a preview of the miraculous conquest over suffering and death that would be realized under the reign of God's kingdom. By the application of the ransom benefits all obedient mankind will eventually be relieved permanently from the deteriorating, death-dealing effects of sin!

According to Bible prophecy, we are now living at the time for the ushering in of these grand blessings under God's kingdom. The unprecedented world distress throughout the earth was foretold in the Bible to mark the last days of this wicked system of things. (Matt. 24:3-14; Luke 21:7-32; 2 Tim. 3:1-5) So, soon now, we can be confident that mankind will realize the fulfillment of the Bible's sure promises of relief: "And God himself will be with [mankind]. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

Why are they so MESSY?

WHAT would you think of a guest who, when finished with a meal in your home, threw his napkin on your dining-room floor? Or when eating candy, threw the wrapper on your living-room rug? Or when eating fruit, spit out the pits on your lawn?

Such messy habits would indicate to you that your guest was either inconsiderate, ignorant or perhaps even hateful. In any event, you would think twice before inviting such a thoughtless person back to your home. You want to associate with people who have respect for your property.

Do you have respect for the property of others? 'Why, yes,' you may quickly respond, 'when I am a guest I never throw my napkin on someone else's dining-room floor, or discard items on his rug or lawn.' However, while this may be true when you are a guest in a private home, is it still true when you attend an event on public property? On such occasions, where do you discard the napkin that came with your hamburger or hot dog? What of the paper cup that held the coffee or other drink you had? How about that candy or gum wrapper? What do you do with all these things?

A Disgrace

In many countries today the volume of litter people leave behind in public places is a national disgrace. A recent photograph of a New York beach after a hot summer's weekend revealed a staggering amount of litter. A headline in the New York *Times* of July 6 declared: "Huge Carpets of Debris Cover Beaches After Long Weekend." The article noted: "Vast quantities of garbage lay rotting on the city's beaches yesterday in the wake of the hot holiday weekend." A Parks Department supervisor, with more than a quarter of a century of experience, said: "This is the worst I have ever seen." Several days later the Park Commissioner inspected the beach and stated: "This is unbelievable. It looks like the beginning of the Black Plague."

At sporting events, stadium floors are usually left covered with paper cups, napkins, cans, wrappers, newspapers and other litter. At times, this messiness takes on a more deliberate aspect, as during one soccer game held in New York city. A report said: "Beer cans started to fly for no apparent reason at the hundreds of spectators bunched on the sidelines. At one point, it appeared that most of the record crowd of more than 28,000 was hurling cans. Play was halted for 15 minutes as cans, foam-rubber cushions and even Panama hats rained down. The people on the field revolted and started tossing the missives back."—New York *Times,* August 22, 1966.

There is no getting around it, disrespect for the property of others, particularly public property, increases. Highways are found littered with refuse thrown from passing cars. Public buildings are littered with gum and candy wrappers, cigarette butts and other items. Buses, trains and subways seem always to contain something left behind by passengers, including the inevitable newspaper someone has read and discarded. These bad habits are, as noted

in the *Reader's Digest*, "creating the most appalling mess known to civilized man."

True, it is all too easy to be swept along with a crowd that is messy, since 'everybody else is doing it.' But just because others are messy, is that any reason for you to be? Particularly is this true for one who is being educated in the high principles of the Bible. Such God-fearing persons must be considerate, neat and clean in private and public places, regardless of what others may do. They appreciate that by not being messy they uphold the high standards God sets out in his Word, particularly that which declares: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Do you want people to throw litter on your floor, rug or lawn? Would you want garbage to be dumped regularly on your property? Then, as the Bible states, do not do it to someone else's property, whether private or public.

Root Cause

But just why are so many people so messy? A root cause of the problem lies in the fact that over a period of time adults have set a bad example for a younger generation, which, in turn, has grown up and continued to set the same bad example for its own children. It is a vicious circle, for if a mother or father is unconcerned about littering, then their children can hardly be expected to be more considerate. And, in turn, what else can be expected of their children's children in the future?

The place to begin to correct matters is right at home, with the parents. They are the ones who should begin to learn, and then put into practice, proper standards of neatness in private and public. And what is the motive for doing so? Because it is the right thing to do, the godly thing, the neighborly thing.

However, what about parents who do try to set a good example in this matter, but whose children are still "litterbugs" because of the bad example they see in neighbors or schoolchildren with whom they associate? Here, too, the parents must bear the load of responsibility. Even though they may not be litterbugs themselves, they still have the obligation to discipline their children who may carelessly mess up private or public property. Thus, parents who themselves may not be messy are at fault if they do not take steps to correct their children who are.

Recognize Problem

Parents cannot expect their children to do automatically what is right in this regard. Why not? Because of the fundamental truth stated by the Bible at Proverbs 22:15, where it says: "Foolishness is tied up with the heart of a boy."

Yes, because of human imperfection all children are born with a tendency toward wrongdoing. That tendency will become even more pronounced if children are left without guidance where right and wrong are concerned. How can such foolishness be corrected? The same proverb adds: "The rod of discipline is what will remove it far from him."

So parents must recognize this problem, that there is an inherited trait toward wrongdoing prevalent in their children. That is why young ones need discipline, and even punishment at times, from those responsible for bringing them into the world, their parents. And this responsibility cannot be shifted to another, to a schoolteacher, to a presiding minister of a Christian congregation, or to a relative.

Begin Early

Discipline, as defined by one dictionary, is "instruction and exercise designed to train to proper conduct or action." This training, in this case for neat habits, should

begin early in life. The longer parents wait, the more difficult it will be.

What form should this training in neatness take? Several forms. First of all there is the all-important good example of the parents. When parents learn to pick up and put things where they belong, then they will have taken a giant step in teaching their children to do the same, for the right example is one of the best ways to teach.

Then comes the oral teaching. Beginning when the child is very young, the parents can explain that it is wrong to throw things about and mess up the home or yard. They can explain that littering is contrary to the principle of neighbor love, and that it is displeasing to God, their parents, and their neighbors to do what is wrong, but pleasing to do what is right. They can be taught that there is a proper place to put litter and that there, and only there, is where it belongs.

Children can be taught to do this wherever they may be, but especially so when attending meetings where the true worship of God is carried on. Never would they want their children to be responsible for throwing items on the floors of buildings or stadiums being used in such worship, for that would show disrespect for God and would cast a bad reflection on the organization of which they are part.

But can children absorb such teaching at a very tender age? Is it not likely that they will go on throwing things about? Well, are you discouraged because your child does not master speaking a language by the age of one? Why, no, you continue to teach him words and phrases, so, as time goes by, the child begins to talk. By the time the child is four or five years old he has pretty well mastered the basic use of a complicated language! Surely that same mind can, over the course of a few more years, master the art of not being messy. If children can be taught within a few years to speak, read and write, then they can also be taught to be neat. It is all a matter of discipline, yes, training in proper conduct and action.

Certainly it takes time and patience to get over various points and ideas to children. Parents may have to mention a certain thing dozens, perhaps hundreds of times, over and over again. But after a number of months and years, the child *will* get the point, *will* begin to imitate the good example of the parents, *will* understand and apply the training to put things where they belong. This all takes much time and effort, true, but if it is not done, then the child probably never will learn right habits.

Part of the disciplining, or training, involves correcting. When a child fails to obey even though he understands and is capable of following directions, then parents should take corrective measures, perhaps denying something of value, or perhaps applying the rod of punishment—a spanking. By doing all these things over the years, what will take place is as Proverbs 22:6 states: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."

Difference Evident

The difference between properly trained children and those who are not becomes evident at any gathering of people, in either private or public places. Those not disciplined are usually the ones who, along with their parents, will mess up their surroundings before too long. Those who are being trained properly show it, as they are usually under the control of parents who make it a point to see that their young ones are well-mannered and do not litter the ground with refuse.

Such differences in training show up in the home too. Those children who have not been trained in good habits usually mess up their rooms by throwing down clothing and other items haphazardly. And if mother does not pick up these things, the room will probably remain in a mess. On the other hand, properly trained children put things where they belong after they are through using them. They keep their rooms in reasonably good order because they know that their parents require it.

Of course, even well-trained children will have lapses in their good conduct at times, because they are still children and cannot be expected to behave like a well-disciplined adult. But a gentle reminder will usually suffice to correct the situation, though at times sterner measures may have to be taken.

Eventually, this patient and prolonged training will produce adults who will, in turn, train their children in the right way. They, as well as their parents, will stand out from those who are messy.

Benefits

So children can be taught that there is a time and a place for everything. There is a time to take toys out and play with them, and a time to put them all back; a time to take books off the shelves to read, and a time to put them back; a time to put on clothes, and a time to put them back in the closet or in the laundry bag; a time to eat, and a time to clean up the refuse.

Parents who take the time and make the effort to train their children early in life will reap great benefits. In the long run they will save themselves trouble, toil and heartaches, for as their children grow up, their neatness will become habitual, part of their life pattern. Parents will thus discover that they will have to take less and less time disciplining their youngsters in this matter.

This will be a genuine contribution to the upkeep required in a home. It will lessen the burden of cleanup required for the parents, for now the young ones will assist in keeping the home tidy instead of mother or father having to do it all. Hence, instead of making more work for parents, children properly trained will make less work by not being messy.

No, neat parents and neat children will not convert a messy world to orderliness. It will likely go on in its messy way. Still, you will have great satisfaction in knowing you have done the right thing, that you have produced good results in your family circle and among your associates, particularly those in the Christian congregation. And when decent persons observe you and your children picking up litter and putting it where it belongs, they will be encouraged to do the same.

Really, those who insist on being messy show hatred for their fellowman. And whether they realize it or not this is actually displaying hatred for God, for the Bible states: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen." —1 John 4:20.

So avoid being messy, regardless of what anyone else may do. Respect the property of others, whether private or public. In this way you will show respect for God, who is himself a God of order, and for your neighbor, who will appreciate your neatness. Such will be a practical application of love for God and for neighbor, which are in fact the two greatest obligations of man.—Matt. 22:37-39; 1 John 4:21.

HAVE you ever thought of making a motor trip to Mexico and Central America? Did you know that it is now possible to drive a car from the United States right through to Panama? A good time to go is during the northern winter season. Many of Jehovah's witnesses are planning to make the trip during December this year, because a series of international assemblies will be held, commencing December 3 at Mexico City, with conventions thereafter in the various Central American capitals.

Good roads connect most of the main cities of this southern section of the North American continent. But what about the language problem? Well, even if you do not speak Spanish, you will manage. Along the main routes and in the cities English is spoken by many employees of service stations, restaurants and hotels. You can add to the enjoyment of your trip, however, by arranging for someone who knows a little Spanish to join you.

So now that we have settled the two major problems, roads and language, let us give some thought to things you can now be doing in preparation for your tour.

Preliminary Preparations

First, you should obtain a passport, if you do not already have one that is valid for the period of your trip. Also, it will help to have a police certificate, showing that you are a citizen in good standing. You are then ready to visit the nearest consular office of each country you plan to visit. In each instance you should be sure to apply for a "multiple-entry visa." This will facilitate the considerable number of border crossings that will be involved in your itinerary, if you plan to make the tour of the entire isthmus. (United States' citizens who travel only to Mexico will not need passports, but may obtain tourist cards at the border or from a Mexican Government tourist office or consulate.) At the consular offices you can also obtain information about the current rate of monetary exchange.

Another preparatory move you can make is to obtain an international certificate of vaccination. This will be supplied to you by your doctor after he is sure your vaccination has taken properly. To avoid the possibility of suffering some reaction during the trip, it is advised that you care for this matter several weeks ahead of your departure.

Then you will need to prepare your car. For a trip of this length it should be in top running condition, and should be equipped with five new or near-new tires. It may also prove to be economical to take along a few spare parts, such as an extra fan belt; also a good jack and a few tools for emergency. However, all the main routes are serviced by modern garages,

and parts for the popular makes of cars can be obtained.

Start well in advance to make other preparations also. For example, you might begin drawing up a list of things you could take with you to add to the happiness and convenience of your party: soap, washcloths and towels, flashlight, toilet tissue, a few cans of food or fruit juices, even a small icebox if you have room. A small supply of your regular engine oil and perhaps a two-gallon container of regular gas for emergency could be included. A water container is always welcome. It can be used for drinking water or even to replenish your auto's radiator, should the need arise.

Entering Mexico

The approach to Mexico for main routes heading south will probably be by any one of five major entry points strung along the border: Nogales, El Paso, Eagle Pass, Laredo and Brownsville. To avoid unnecessary charges, try to plan your arrival at the border during normal office hours, usually 8 a.m. to noon and from 2 to 5 p.m. A small fee is charged at other times.

There are three matters that must have attention here at the border: (1) the immigration inspector will check your passport, visa or other credentials. If he is satisfied, a thirty-day tourist card will be issued free to each member of the party fifteen years of age or older; (2) the customs officer will make out a form covering particulars of your car, from information appearing on your ownership certificate. He will want to know where and approximately when you plan to leave the country, so it would be well to have a rough itinerary sketched out in advance, showing the tentative dates and border points. He will give you a slip of paper bearing your car license number and the official stamp; and (3) the police officer will copy down information from your car ownership certificate and driver's license. He will inquire where you are from and where you are going. He may also make a casual inspection of your luggage.

When you have gone through these three brief steps you are free to get started southward, but *not before* handing the little slip of paper to the guard who is stationed nearby to receive it. Now that you are in Mexico, what comes next? Many persons feel that it is wise to take out a Mexican insurance policy on their car (and trailer), covering property damage and public liability. This additional insurance protects them against seizure of their car or being taken into custody in event of an accident.

Then there is the matter of money. For safety you will doubtless bring your funds in the form of traveler's checks. Now at the border you will want to exchange some of it for Mexican currency. If you are not satisfied with the rate offered by exchange brokers usually in evidence at the border point, you can always go to a bank or other reputable money dealer.

As you enter each country it would also be advisable to find out from the police what is the law relative to traffic checkpoints. There are places here and there on the main routes where vehicular traffic has to stop and undergo inspection by a traffic official. In some countries, such as Mexico, only trucks are required to stop, while in others all vehicles must stop.

Highway Travel

At last we are on the open road! It may not always be a superhighway, but, for the most part, it is far better than dusty gravel roads. Of course, by now you have picked up a road map, preferably one that shows English and Spanish explanations of the traffic signs. Note especially that there are two signs, both the easily recognizable

octagonal shape, that mean STOP. Also, remember that in Mexico distances are measured in kilometers, so that those little posts along the main route bearing a K prefixing a number are really to let you know how many kilometers you are from Mexico City. Also, when the speed zone sign shows 80, this means 80 k.p.h. or 48 m.p.h.

If you have a trailer hitched to your car you have probably elected to follow a route with comparatively level highways. So, if you did not take the road via El Paso, you very likely chose the one passing through Saltillo.

In Mexico, gasoline sells by the liter (Spanish: *litro*). It takes 3.8 liters to equal one U.S. gallon. Most service stations along the main routes are likely to have two grades of gas, and the better grade is recommended for most cars. However, in Central America, where gas is sold by the U.S. gallon, there is usually only one grade available, and it corresponds to what is called "regular" gasoline. Consequently, you may wish to adjust your engine for the lower octane gas before you start your trip. Few of the service stations will honor credit cards, so it would be well to plan to pay cash.

As you drive through towns on your tour there may be danger of losing track of the right highway. However, if you have in mind the next major town on your route, you can watch for signs pointing to it. In a pinch you can also just say the name of that next town to someone in a questioning tone and he will doubtless catch on and point the way that you should go. Then watch for those kilometer posts that tell you what progress you are making toward Mexico City.

When you get to Remedios, Panama, you will have to drive over some forty miles of narrow, tortuous road with many one-way bridges. This is a section where the Inter-American Highway is still under construction. Courtesy and caution should be your guide in negotiating this difficult though scenic part of the route. Speed here will never be more than 25 m.p.h., but the slower pace will allow you to get some fine views of the Pacific Ocean.

Sleeping and Eating

Before leaving home you probably obtained information from some auto club or oil company showing the best routes and offering suggestions as to good quality eating and lodging places. In all the larger towns there are fine hotels and motels that offer reasonable rates. There are also *pensiones*, where you can get a room with one or more folding beds, and which cost as little as $1 or $1.50 per person per night. It is not advisable to leave your car parked all night on a city street. Rather, use a garage or motel parking facilities. And even when you have to park briefly anywhere, do not leave cameras, luggage or other valuables visible on the car seats.

Should you wish to vary your program by having picnic lunches in the car instead of patronizing a restaurant, you will find that fresh fruits and vegetables are plentiful and inexpensive—but, a word of caution here! Always peel fruit before eating it and make it a rule to avoid eating lettuce and salads. Why? Because intestinal parasites abound on fresh vegetables, and if you get them you will not enjoy your trip. So *never* be careless about what you eat!

For a change you may wish to buy some tortillas and cheese or even some home-baked beans. In the larger centers you will be able to get pasteurized milk, and almost everywhere soft drinks. Bottled pure water is also to be had in the larger towns. In view of the danger of dysentery or typhoid you should be most careful about the water you drink in those southern

countries. If you cannot be sure that it has been purified, do not drink it. If you wish, you can carry along some chlorine tablets to doctor up the water yourself.

And while we are on the subject of water, we should remind you not to be surprised at some of the bathing facilities you are likely to encounter. In good hotels there will be the luxury of hot water, but in many places the cold shower is the only provision. At times there is not even running water. Then you may have to bathe from a *pila,* which is a large cement receptacle for bath water. All you do is dip some water to splash all over yourself, then soap up, and then dip some more water to rinse off.

ARTICLES IN THE NEXT ISSUE

- Organized Crime in the United States.
- The Place of Worship in Your Life.
- Tagus River Bridge—Europe's Largest.
- How We Teach in the Highlands of New Guinea.

Some Travel Tips

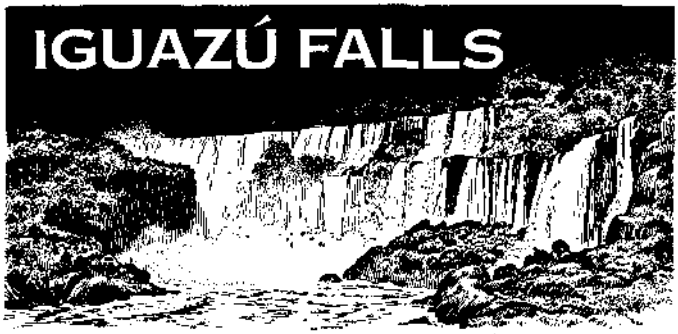
If you make this trip in December, the rainy season in Central America will have passed, and the weather should be delightful. In the daytime it will be quite warm, so you should be dressed for tropical climate. However, in the early mornings and in the evenings it can be quite chilly. Because of its altitude of over 7,000 feet above sea level, Mexico City is cool in December. To meet this situation you can bring along a sweater or a warmer wrap. Though it will be quite all right to wear shorts while traveling, keep in mind that in most Latin-American countries it is not considered good taste to wear them in public.

Though you may be accustomed to travel during the cool of the evening, it is not recommended that you travel after dark in lands south of the border. There are a number of good reasons. Burros, cattle, horses, even people on the highway after dark are not easily distinguishable. There is also the possibility of coming up suddenly behind some slow-moving vehicle that has no taillight. Gas stations are usually closed after sunset. Rough spots or holes in the highway are not always well marked. Thus, even if you do drive at night your speed must necessarily be reduced below 40 m.p.h. And, to get some choice of overnight accommodation you should plan on finishing your driving for the day around four or five in the afternoon.

The scenery you will enjoy along the way is often breathtaking. Lovely lakes, rugged mountain terrain, waving palms and gorgeous sunsets are but a few of the multitude of memories you may want to record with your camera. Quaint villages and primitive settings here and there will certainly bring you delight. As you have opportunity, you may plan a few side trips in Mexico and Guatemala, to view the mysterious ruins of ancient American cultures that date back some two thousand years. Lofty pyramid temples, strange and grotesque images, and other cultural remains unite to give evidence that Babylon's religion was entrenched here long before the arrival of Columbus or Cortés.

Many of the cities have interesting points to visit, such as the National Museum. And perhaps in Guatemala City, Belize, San Salvador, Tegucigalpa, Managua, San José or Panama City you may enjoy the added pleasure of attending a gathering of Jehovah's witnesses, where informative speeches will be presented in Spanish and English. Even if you cannot respond in Spanish, you will be delighted by the friendship that will be extended to you. Whenever you can go, Mexico and Central America will welcome you.

IGUAZÚ FALLS



BY "AWAKE!" CORRESPONDENT IN ARGENTINA

IGUAZÚ, in the language of the Guaraní Indians, means "great water." How fitting this name is can be verified by a visit to Iguazú Falls in Argentina's province of Misiones, that province that juts northward and forms a sort of blunt wedge between Paraguay and Brazil.

It is said that when the Spanish *conquistadores* visited this area their attention was drawn by the loud roar and by the mist that hangs high over the region. Imagine the breathtaking surprise that awaited them! Words failed to describe adequately what they beheld.

Visitors today are directed across a bridge and then the amazing view opens before them. From a lengthy ridge, like a huge curved curtain rod, the waters of the Iguazú River plunge downward, for all the world like wisps of white curtain, separated here and there by patches of brilliant greenery. Individual falls seem to drop the two hundred feet in one plunge. Others drop to a ledge about halfway down and then plunge again. At other places the fall of water takes the form of steep cataracts, such as Dos Hermanas (Two Sisters).

As one visits the principal falls, each in turn, he is impressed by the background green of the ever-damp forest, with its hundreds of varieties of trees. Colorful flowers and festooning creepers add their decoration. Swallows dart to and fro through the mist cloud, while brilliantly hued parrots and toucans, tiny hummingbirds and long-billed kingfishers add life to the panorama.

Outstanding is the view down into the Garganta del Diablo (Devil's Throat), which, like a bottomless pit, swallows the never-ending torrent that pours over this wide precipice. From its vast caldron the spray and vapor rise high into the sky and combine with the sunshine to form a beautiful rainbow that is almost continuously visible during the daylight hours.

Some hardy souls try the approach to this boiling and noisy abyss, the Garganta, by boat from below. It provides quite a sensation as the frail-looking boat nears and then teeters on the edge of the maelstrom. The force of the waters, as they rush outward and downriver, really prevents the boat's getting too near, and it is well that this is so, for it would soon be swamped. It is reported that the few who undertook to swim in these waters did not survive to tell the tale.

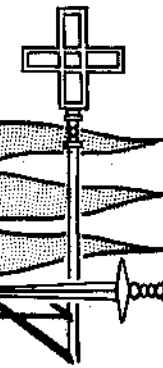
On the way to the Garganta one can rest momentarily on a little island situated between the Argentine and Brazilian sections of the falls. Here the thunder of the waters and the nearby singing of birds blend in an amazing orchestration. Across the way can be seen a towering wall of rock. That is Brazil. And, as the waters unite below in the Iguazú River, one can note its rapids hurrying on toward the junction with the Paraná River, where Paraguay, Brazil and Argentina meet.

In order to get a complete view of the magnificence of the Iguazú Falls, one has to take to the air, or take up various positions of vantage on both sides of this international river line.

For those who cannot come and see this tremendous scene firsthand, a comparison with the famous Niagara Falls may help. The average drop of the Iguazú Falls is one-half greater than that at Niagara, and the rim of the precipice here over which the waters hurtle is almost double the length of that which links the United States and Canada at Niagara.

The National Park, which forms the setting for this stupendous display, is visited each year by thousands of tourists. Mainly they come to see the "great waters." Though not the highest waterfalls in the world, the Iguazú Falls rank sixth as regards displacement of water—61,660 cubic feet per second. Though Iguazú Falls lack the strength of Niagara's solid sheets of water, their attractions are enhanced by a colorful tropical setting. The waters crashing from the 10,000-foot-long rim afford an unforgettable panorama of variety and effect.

CHRISTENDOM'S CRIMINAL CRUSADES



"TAKE up your arms, valiant sons, and go. Better fall in battle than live to see the sorrow of your people and the desecration of your holy places." With these words the speaker wound up his fanatical harangue and the multitudes who heard roared out with one voice: "God wills it! God wills it!"

The time was the year 1095 of our Common Era, and the place Clermont, in what we now call France. The speaker was Urban, one of the rival popes of that time when opposing pontiffs led armed forces in battle against one another and scrupled not to resort to foul and monstrous policies and deeds to attain their ends. It is evident, too, that Urban did not agree with the One whose vicegerent he claimed to be, for had not Christ declared unequivocally to Peter: "Return your sword to its place, for all those who take the sword will perish by the sword"?—Matt. 26:52.

That call to arms was no impulse of the moment. No, it had been well planned, and that assembly at Clermont had been convoked by letters to church dignitaries throughout Europe. Urban had given ample thought to just how he would appeal to every base passion of the crowd in order to achieve his purpose. Among other things, he declared: "You will despoil the enemy of greater treasures. Do not fear death, where Christ laid down his life for you. If any should lose their lives, by sea or land, or in strife with the pagans, their sins will be requited them. I grant this to all who go, by the power vested in me by God."

Monks and knights, bishops and peasants, most of those in that great throng well knew that they had failed to live up to the requirements of Christ; and in the view of the Church of Rome many of them did not even have enough years of life left to expiate their crimes. Many, too, thirsted for adventure and release from the restrictions of a feudal system that confined them to the small world of their liege lord.

Urban's Purpose

And what was Urban's purpose? The ostensible purpose was to combine the manpower of Christendom, move upon Jerusalem in a "holy" war and wrest it from the worshipers of Allah. But of what value would possession of Jerusalem be to a pope who was by no means secure in his pontificate, a pope whose rival was entrenched in most of the States of the Church?

Short of open war, with the papal throne as the prize, Urban needed a great show of strength to overawe his rival. There was need, too, to reduce the influence of kings and princes so they would no longer presume to nominate and invest rival occupants of the so-called throne of Peter. Also, the power of the clergy had to be built up so as to achieve for the Church the coveted temporal and spiritual supremacy over all kingdoms and empires.

Urban also knew that Latin Catholicism

could not triumph until the power of the Greek Orthodox Byzantine empire had been broken and the menace of Islam dispelled. Both he and his predecessors had received appeals from Constantinople for aid against the invading hosts of the Seljuk Turks, who had already occupied many provinces of the Eastern Empire. How timely it would be to grant such aid, become the powerful patron of the Greek Empire, and then restore the bishoprics of the East to allegiance to Rome!

How It Worked Out

Urban's strategy certainly had its effect. Serfs and princes, warriors and criminals, flocked to the army of the cross, so named because each one who vowed to share in the armed pilgrimage had to fasten a red cross on his outer garment. Multitudes left fields and industry, sold whatever they owned in order to arm and furnish themselves with funds for the voyage. And here is where the Church made some solid gains. As the crusade fever rose, the value of lands and goods dropped, and it was then easy for the agents of the Church to obtain them at a bargain. Not a few of the crusaders were induced to bequeath their possessions to the Church.

By the spring of 1096 several hosts of the crossed pilgrims were already on their way eastward, impatient at the time taken by princes and knights to arm and equip themselves. Undisciplined hordes they were, totaling some 275,000, and made up of the very dregs of Europe's population. Wild, indeed, were the ideas entertained by this rabble. To them Palestine was still a land flowing with milk and honey, and Jerusalem the glorious city so vividly portrayed by the Apocalypse of John the apostle. As various towns of Europe were approached, the question was not uncommon, "Is this Jerusalem?"

But soon money and supplies were gone, yet onward they must march through other Catholic lands. Their vast numbers came to be feared and hated by fellow Catholics. Towns were pillaged and cattle and crops forcibly appropriated. In some European cities the "pious" pilgrims robbed and massacred the Jews, slaying men, women and children indiscriminately. Had not the Church taught that these were God-killers? Many Jews who sought and paid for protection by local Church authorities were nevertheless yielded over to the hands of the rapacious and bloodthirsty mob.

As the motley hordes moved on through Hungary, fear and hatred moved the local populations to wage open warfare upon them. Thousands of the pilgrims perished, others turned home completely disillusioned, and only a few reached Constantinople. Even these, when tempted by that city's opulence to resume looting, were quickly persuaded to be on their way into Asia Minor, where all but a few hundred were slain or captured by the Turks.

Some months later the knights and princes of Europe with their retainers and armies followed upon the heels of the peasant host. They, too, had to fight their way through Catholic Hungary. At the news of their approach the Eastern emperor, Alexius, was filled with foreboding. How was he to deal with the armed forces of Europe, several armies, a total of some 600,000? He cunningly maneuvered matters so that no two of the crusader armies were before the walls of Constantinople at one time. Also, he demanded of each army commander an oath whereby all territorial gains made in the war with the Turks they would hold as his vassals or else turn over to him directly.

As they finally headed south from the imperial capital the troubles and disas-

ters of the crusaders multiplied. There were suspicions of Greek treachery. Leaders quarreled over spoils and points of honor. Cities were besieged and taken only at great cost. Expenditure of human life was colossal. Famine and pestilence claimed their thousands. In fact, when Jerusalem was reached and placed under siege, the mighty host had shrunk from 600,000 to only 40,000. Of course, desertions also accounted for many, among the deserters the fanatical Peter of Amiens, the monk who had persuaded so many to engage in Urban's "voyage of God."

Jerusalem was taken by assault, and the so-called Christian pilgrims indulged in a veritable bloodbath as they slaughtered Mohammedans and Jews without regard to sex and age. Many Jews who sought sanctuary in their synagogue perished when the torch was set to it. Then, with bloodied hands uplifted in hypocritical prayer to the God of love and of peace, they gave thanks to Him who had nothing to do with their wretched successes. This was in 1099. And the pope who had urged them on in this murderous campaign did not live to enjoy the fruitage of his scheme, for he died that same year. He had, however, overawed and driven out his rival.

Other Crusades

The immediate effect of that first costly crusade was the formation of several so-called Christian principalities in the Near East, one centering on Edessa, one with Antioch as capital, and one in Palestine proper. In course of time these degenerated; the Turks took advantage of the situation and inflicted defeats upon the northern principalities, thus placing the kingdom of Jerusalem in grave peril.

A second crusade was preached by a Roman Catholic monk, and the forces of France and the German empire took the lead. Disaster overtook their armies in a fruitless attempt at capturing Damascus. Again treachery of the Greek emperor was suspected. Only a small remnant of the European host ever regained their homes.

When the sultan Saladin united in his own person the rulerships of Egypt and Syria, his armies overran Palestine and recaptured Jerusalem in 1187. In great contrast to the behavior of the Church's armies of the previous century, Saladin granted magnanimous terms to the capitulating forces, showing special considera tion for women and children.

A third crusade was preached by th bishop of Tyre, and France, England an Germany joined forces, their monarchs themselves taking the lead. However, the German emperor, Frederick, drowned while crossing a river on the route. Philip of France, having quarreled with Richard of England, decided to return to Europe, though leaving his army under the leadership of the English king. A heavy defeat was thereafter inflicted upon Saladin's forces at Ascalon, a treaty was signed granting protection and right of passage to European pilgrims, and then the crusaders set out for home without having reached the city of their pilgrimage.

Pope Innocent III was the instigator of at least three more crusades in the early half of the thirteenth century. The first was undertaken in furtherance of the Roman Catholic policy of stimulating piety and fostering opposition to Islam. And, by a strange turn of events, the forces of the crusade were at the last minute turned upon the Greek empire, and Constantinople was taken and pillaged amidst the worst of excesses. The armed pilgrims welcomed the opportunity to wreak vengeance for suspected Greek treachery of the past, while the pope was happy to bring the Greek Orthodox Church under Roman domination.

The next revolting and ghastly crusade that must be placed to Innocent's account began in the year 1209. An army of extermination, its members wearing the sign of the cross, was unleashed upon the fair provinces of southern France, peopled by an industrious population, many of whom dared to believe and teach that Rome's superstitions were in opposition to the Scriptures. The whole area with its towns and villages was laid waste. Albigenses and even Catholics who failed to march with the fanatical crusaders were slain without quarter. Barbarous tortures were frequently applied before the merciful deathblow was administered.

The abbot of Citeaux, the "saintly" monk who directed the crusade, when asked by his henchmen how they would distinguish between Catholic and heretic in the doomed area, declared: "Kill all! Kill all! The Lord will know his own." And the crusaders took him at his word. In the town of Béziers alone 60,000 souls were slaughtered and the whole place leveled to the ground. At Carcassonne, where the local inhabitants and a number of knights put up a brave defense, the same Catholic abbot demonstrated his submission to the morals of his Church, for, under pretense of treating for an honorable capitulation, he induced some 300 knights to put themselves in his power. They were either hanged or roasted alive. The abbot could point in justification to the dictum of Pope Innocent himself: "To keep faith with those who have it not is an offense against the faith."

Innocent's third crusade proved to be more successful in achieving its purpose in Palestine. Its leader, Frederick II of Germany, managed to extract a treaty from the sultan of Egypt by the terms of which Palestine was to become a protégé of the Holy Roman Empire of the Germans, and free exercise of religion in Jerusalem was to be assured to both Catholics and Mohammedans.

Then there was that other strange and disastrous crusade in the year 1212. A French peasant boy preached it, and, despite an edict of the French king, led many thousands of young lads like himself to embark for Palestine. Most of them perished or were made slaves upon arrival in Mohammedan Egypt. Did the influential pontiff of Rome interfere? Surely he could have succeeded where the French king failed!

There were other crusades, too, most of them ending in disaster. The Church, however, gained greatly by all of them, for it became the rule that those who took the vow of armed pilgrimage must make a suitable gift to the Church. For two hundred years these bloody campaigns went on, always urged on and encouraged by the agents of Rome. They ended, not because Rome wished it so, but, rather, because men no longer responded to the fanatical call to arms. Multitudes had discovered through their crusading travels that the Greeks and even the Moslems had achieved higher living standards and were no more guilty of the cruelties and barbarisms charged against them by the Church than those who wore the cross.

The thirteenth century, the century of the Crusades, has been romanticized and even called by Roman Catholic and other authors "the Greatest Century." But during that century alone hundreds of thousands of human lives were snuffed out. Vast material fortunes flowed into the coffers of the Church. The pontiff of Rome achieved unequaled secular power in Europe. The papal program had been successful in its material achievements, but nothing can erase the bloodguilt that came upon Christendom in that era by reason of her criminal crusades.

IN AN age when it is becoming fashionable to say that "God is dead," it is thrilling for honest-hearted persons to see evidence by the medium of motion pictures that God indeed is alive and is working out his purposes for earth and man upon it.

Such a faith-building color film, entitled "God Cannot Lie," has been produced by the Watch Tower Society, and on September 3 it had its first public showings in cities all across the United States. Many thousands of persons have already viewed it.

The film traces God's purposes from the creation of man through the realization of those purposes in the future. It helps us to see and hear the Bible's fascinating and meaningful story of mankind. Commenting on this, a viewer in Kansas stated: "It was indeed a vivid and inspiring portrayal of the true-life story of the Holy Bible. We are looking forward to seeing it again." Another, in Oregon, added: "It helped me to get a more vivid picture of God's purpose; something I won't forget for a long time."

Since the Bible's story is centered in the Middle East, much of the film was taken in that very area. These motion pictures are interspersed with striking color illustrations to help the audience visualize some of the principal events in Bible history and better understand their significance for us today.

Audiences have expressed deep appreciation for the film's various features, such as that dealing with the fulfillment of Bible prophecy. One person who attended a film showing stated: "I enjoyed the movie, particularly because it used historical events which were in fulfillment of Bible prophecies as proof that 'God Cannot Lie. For example, the various ruins shown exist for everyone to see that God did not lie. Seeing them made me more assured that God will not lie concerning what He has said will occur now and in the future."

Thus the film provides opportunity to view physical evidences that corroborate what God, through his inspired prophets, said concerning places and events in the Bible lands. The effect of seeing such places as Petra, Megiddo, Tyre and others in connection with Bible prophecy caused one viewer to exclaim: "Whoever said a picture is worth a thousand words certainly spoke the truth!"

The film also deals with vital questions that are frequently asked by sincere persons today relative to God and his purpose for man, such as: Why was man created? Why do we die? Will world conditions always be this way? What hope is there for the future? All these questions, and more, are answered in the film.

To help the reader appreciate more fully what life was like in Bible times, places in the Middle East that most persons would never see in their lifetime were photographed. Viewing places such as the Sea of Galilee, Jerusalem, Jericho and many others where Bible history was

made helps persons to get a better mental image of the people and way of life connected with the Bible story.

What might the encampment of the Israelites in the Sinai wilderness have looked like? In what kind of places did Jesus preach and teach while he was on earth? What would it have been like to view the striking scenes that must have taken place when the flood of Noah's day descended on mankind? These and a host of other Bible events are vividly illustrated.

The film has been designed to interest all age-groups. While it has a depth of meaning that holds the adult viewer, its educational benefits extend to children also, for the film is thoroughly understandable for young and old. One adult said: "I consider the film excellent. Very instructive." Another related: "It was very impressive. The real-life pictures and drawings made God's purpose from Adam down to our day more vivid in my mind. It will help me keep His principles in mind for everyday living."

Of younger persons, one father stated: "To our younger children, two and four, the paradise became a colorful reality as they recognized many of their favorite Bible accounts. To the older ones, nine and eleven, it was a fine reminder of how the purpose of Jehovah has not escaped his attention for one moment during the six thousand years of man's history." Another, a father of five, said: "Our children remarked that they enjoyed seeing the places in the movie 'God Cannot Lie' where many of the Bible events took place. In fact, they enjoyed the movie even more than those commercially produced they have seen downtown."

How did youngsters react? One nine-year-old from Los Angeles said: "It will encourage all children to study the Bible more, so they can be with all the beautiful animals in the new order." And one enthusiastic boy declared: "That was the best movie I have seen in my whole six years!"

Such comments from young and old point out that this unique film has what commercially produced films do not have, the truth concerning God and his purposes. Commercial films do not explain why mankind finds itself in such dire circumstances today. They cannot explain what the immediate future holds. Nor do they build faith in God or inspire confidence in his written Word, the Bible. Most films produced commercially either have nothing at all to do with God and his promises, or else they actually tear down faith in them.

Hence, the film "God Cannot Lie" performs a vital service for all sincere persons. Because it does have such wide appeal, it is being distributed throughout the world and shown free of charge. The delightful narration will be translated into the language of the people where it is shown, so that in even the remotest parts of the earth interested persons will benefit. In time, no doubt millions of persons will come to see this motion picture.

Have you seen the film? If not, then by all means make the opportunity to do so the next time Jehovah's witnesses show it in your locality. And if you have already seen it, then the next time make it a point to take along with you someone else who has not yet seen it. In that way, you, as well as other honest-hearted persons, will have faith in God and his purposes built up, for the film "God Cannot Lie" shows that, far from being "dead," the Creator is very much alive and is fulfilling his grand purposes toward man.

Sugar Comes in Many Forms

THE word "sugar" is not found in the Sacred Scriptures, as it was unknown in Bible times. The earliest specific reference to sugar dates from about the year 375 of our Common Era. In what is known as the Bower Scroll are found references not only to honey but also to sugar, sugarcane and sweetened drinks. Sugarcane appears to have originated either in India or in the South Pacific and then, by way of China, found its way west to the Arab countries and, by means of the Crusaders, on to Europe. In the early sixteenth century it found its way to the West Indies.

Sugar is vital to the life of the human organism even though the sugar level in the blood is but one-tenth of one percent. After a meal it may increase 50 percent. The sugar range must be kept within a narrow range, which, in health, the liver, the body's largest internal organ, manages to do.

There are natural sugars and there are synthetic sugars or sweets, the latter being from 100 to 4,000 times as sweet as ordinary table sugar; saccharine is from 200 to 700 times as sweet. Of course, all such synthetic sweets are without food value, which explains why insects, such as bees, are not deceived by them. These synthetic sweets may also have deleterious side effects, for which reason certain nutritionists oppose the popular trend of using these in soft drinks to cut down on the number of calories consumed.

As for the natural sugars, these also may, in a way, be divided into two general groups. One of these is sucrose, the sugar that is derived from the sugarcane, the sugar beet and also from the sugar maple tree. It is also the kind of "sugar" found in such vegetables as carrots and potatoes. Its molecules are very complex, and its use must be drastically curbed by those suffering from diabetes or those wanting to lose weight.

Then there are the sugars the molecular structure of which is quite simple. Among these are glucose or dextrose, which is obtained from corn and from grapes, and fructose or levulose, which is obtained from fruit. Honey appears to be a compound sweet, containing, in addition to from 13 to 20 percent water, 40 to 50 percent fructose, 32 to 37 percent dextrose, 2 percent sucrose as well as certain other elements.

The distinction between simple- and complex-molecule sugars is all-important when it comes to injecting these into the body's bloodstream, as is done by the medical profession in certain situations. Thus when the body has difficulty in assimilating nutrients in the usual way, a sugar solution is fed by means of intravenous feeding. The sugar used in such cases must be that having a simple molecular structure, such as glucose, so that it can seep through the capillaries and feed the tissue cells of the body.

But when there is a great loss of blood and it is necessary to build up the volume of fluid in the blood vessels, then a saline solution is used to which sucrose may be added. Its molecules are too large to seep through the capillaries, and so they serve to restore the necessary fluid content of the blood vessels. In connection with the blood's concentration or *tonicity* such sugars as remain in the blood are said to be *hypertonic*.

Before the body can assimilate sucrose, such as beet or cane sugar, it must first change this sugar into glucose by means of digestion. This is the sugar found in the bloodstream and is the kind the heart utilizes for its prodigious activity, which has been compared to twice the exertion put forth by the muscles of the legs when one is running fast.

Among other sugars are maltose, which is derived from sprouted barley or malt, and lactose, which is found in milk. Thus we see an interesting sugar cycle in the body of all mammals: A mother may eat only the sucrose kind of sugar in her diet, which, however, her body turns into glucose by means of digestion. The mammary glands take the glucose from the bloodstream and transform it into lactose, in which form it appears in the milk that feeds her baby.

While the Bible has nothing to say about sugar, it does mention something sweeter than sugar, namely, honey, and that some sixty times. It gives us some good advice regarding honey which may well be applied to one's use of all sweets: "Is it honey that you have found? Eat what is sufficient for you, that you may not take too much of it and have to vomit it up. The eating of too much honey is not good." Yes, too many sweets can lead to a host of ills, including diabetes.—Prov. 25:16, 27.

Forty-second Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Rodriguez, A., Toews, G., Eaton, A., Cole, V., Cronau, M., Reed, R., Clark, M., Borden, S., Bliss, J., Tylich, B. **Second row:** Fook, A., Humphrey, J., Kaczmarek, L., Hasselgren, N., Garcia, E., Butler, J., Butler, C., Reissmann, A., Piriano, R., Michael, E. **Third row:** Roberts, G., Thomas, C., Sanchez, D., Richey, G., Moseley, P., Kelly, J., Crist, E., Charney, M., Brichard, N., Bailey, H., Lucas, M. **Fourth row:** Young, P., Lisk, A., Honma, T., Heath, E., Harris, H., Furman, A., Dressler, M., DeCarlo, J., Willcox, S. **Fifth row:** Rutter, M., Nakayama, P., Pereira, R., Parker, B., Lang, L., Lang, W., Fowler, R., East, A., Barnard, A., Ainsworth, V., Lonzaga, T. **Sixth row:** Lucas, D., Hagen, D., Croy, S., Bozalka, J., Pengelly, B., Oliver, R., Jackson, P., Walker, C., Tucker, H., Thomas, L., Östlund, G. **Seventh row:** Foster, M., Clark, D., Berger, G., Snider, J., Michael, O., Mertens, K., Griffiths, R., Butler, R., Tarhonen, E., Rivera, L., Reissmann, R. **Eighth row:** Splane, D., Harris, H., Brown, S., Brichard, D., Lisk, R., Le Pavoux, M., Jackson, E., Piriano, L., Pengelly, P., Parker, J., Turner, R. **Ninth row:** Heidelberg, J., Croy, G., Campion, M., Kaczmarek, W., Hall, C., Eaton, K., Berger, A., Barlow, R., Toews, R., Sömisch, K., Roberts, L. **Tenth row:** Hohle, M., Håvie, E., Fulbright, A., Crist, D., Young, D., Peters, C., Hellermann, R., Tylich, J., Östlund, B., Smith, D., Ross, S.

THE SPIRIT OF ISAIAH IN THE TWENTIETH CENTURY

"HERE I am! Send me" is the expression of those who have the spirit of Isaiah in this twentieth century. Those who had the privilege of attending the graduation program of the 42nd Class of the Watchtower Bible School of Gilead, in New York city on September 11, 1966, were particularly impressed by this spirit as manifested by the 106 trained missionaries who received their assignments to go preaching and teaching in thirty-five lands.

From thirteen lands these students had come, not without trouble and difficulty in some instances. For example, the baggage of one was stolen en route to New York. Fellow witnesses stepped in and helped make good the loss. The car of another broke down completely on the way to Gilead School. A generous car-lot owner, a fellow Witness, invited him to take his pick of the cars on his lot without charge.

From varied assignments they came, those 106: From the slums of London, England, and isolated assignments in the American West, as well as from service among French-speaking Canadians of Quebec and Spanish-speaking peoples of Central America. Several had been members of the Watchtower Society's headquarters staff in Brooklyn, New York, in the past. Others came in from service as traveling supervisors representing the Society.

All of them had a longing to be sent abroad as missionaries, no matter the cost. Undeterred by the certainty that many of the luxuries and conveniences of modern life would be lacking in the far-off missionary fields, they were keen to volunteer their energies now in this vital time to the work of spreading the "good news" in territories where the need is greatest.

For five months they studied together, allowing themselves to be molded by the deep things of God's Word. Indeed, the Bible was their main textbook. Students were called upon to read the complete Bible, to offer brief verbal reports on assigned passages of the Bible, and even to present Bible scenes graphically on an "I was there" basis. They were trained to use the excellent topical listing of scriptures in the book *"Make Sure of All Things; Hold Fast to What Is Fine"* in a great variety of circumstances, such as in offering counsel to someone, granting an interview to a press or TV representative, handling problem situations such as in a hospital or at school or at one's place of work.

Then, too, cases in law based upon the Mosaic statutes were discussed and enacted. A group of students would agree among themselves as to the facts of an imaginary case. It would then be presented to another group who would act as judges. The judges had to call witnesses, dig for information, sift evidence, refer to the basic Bible laws involved and then bring in their decision. Thus stress was laid upon conforming to the fine *principles* of this law of God that apply to his Christian servants today.

Language class was another feature of Gilead training. Not that anyone completely learned a new language during the five months of the course. But all were given groundwork in some language, and considerable help in knowing how to carry on their own future studies. Spanish, French and Japanese were taught in class during this Gilead School term. Additionally, private courses were provided for certain students in Korean, Portuguese and Cantonese Chinese. Those missionaries were keen to teach truth-hungry people

in a language that could be readily understood.

Now at the graduation exercises friends and relatives of the students had come from far and near. Also, representatives of scores of congregations outside of New York city and within a radius of some sixty miles had been invited to attend. So it was before a fine audience of 2,023 that the students received final words of counsel and encouragement from the president and vice-president of the Watchtower Bible and Tract Society, as well as from their instructors and other mature brothers. It was truly a memorable occasion. The students will long remember the parting words of admonition by President Knorr when he told them, "You have received free, give free."

As these qualified missionaries with Isaiah's spirit received assignments to serve in many countries of Asia, Africa, Europe and Central and South America, observers could not help reflecting upon the fine record of Gilead School. This class brought to 4,361 the total number who have graduated and been assigned to missionary service in 140 lands since the inception of the School in 1942. Many of those missionaries still continue faithfully serving in their original assignments after ten, fifteen, twenty or more years. Missionary work is their career.

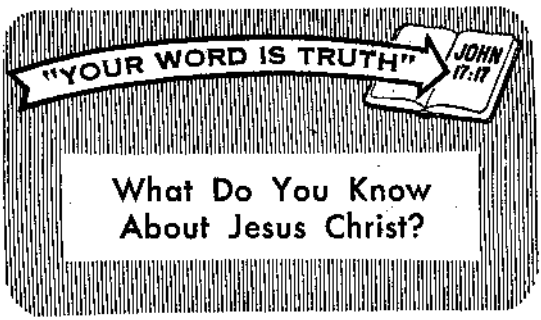
What a grand way for young people, who have dedicated their lives to Jehovah and the doing of his will, to carry out their vow and unselfishly give of the best years of their lives in the work that the apostle Paul describes as 'not declaring the good news where Christ has already been named, in order not to be building on another man's foundation'! (Rom. 15:20) The work is urgent, and there are grand opportunities to spread the "good news" into many regions where few have heard.

During the graduation program President Knorr showed slides and offered commentary on the marvelous expansion of the Society's missionary service on every continent. Pictures of branch and missionary homes that have sprung up as a result of conscientious missionary activities helped the audience see the possibilities of much more good work in many foreign fields. One of the instructors alluded to the year 1975, the conclusion, chronologically speaking, of six thousand years of human history. His question was: What will you be found doing when that time arrives? How satisfying it would be to have volunteered for Gilead training in the spirit of Isaiah and to be then busied about taking the good news of the Kingdom to far-off nations and peoples!

That the students are aided to have some advance knowledge of the circumstances under which they will serve was evident by the realistic scenes enacted by them as part of the graduation program. There was a market scene in Spanish America. Also, very realistic witnessing conditions in French Africa were enacted by students using the French they had learned. The customs of Japan and method of approach to the Japanese home were also effectively demonstrated. Those looking on could almost feel that they had been actually transported to distant missionary territories.

In the words addressed to the student body by the vice-president of the Society, F. W. Franz, there is need to share with multitudes who are without hope and without faith, something that we already have in abundance. Give them something to believe in.

Yes, every graduation program, just as this one, should raise in every young mind the questions: Am I free to go and preach in foreign fields? Can I also be an Isaiah? Can I, too, say, "Here I am! Send me"?



NEARLY one-third of the earth's population today claims to be Christian. Yet, many of these professed Christians know little about Jesus Christ. Who really was he? Had he lived before he became a man on earth? Was Jesus actually God? Our future life prospects depend on our knowing and acting in harmony with the facts.

Jesus was, unquestionably, no ordinary person. His birth, in fact, was announced by an angel. Please locate your copy of the Bible, and turn in it to Luke chapter one, verses thirty-one and thirty-five. If you have the *Authorized* or *King James Version* you will find that the angel's words to the young maiden Mary read in this way: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It takes faith to believe that Jesus was born of a virgin, but that is what the Bible teaches. (Matt. 1:20-25) Certainly it is not impossible for God, who is the Source of life and the One who gave humans procreative powers, to cause a Son to be born in this way. By means of His holy spirit, or active force, the life of the mighty spirit Son of God was miraculously transferred from heaven to the womb of the Jewish virgin Mary. The Bible explains at Galatians 4:4: "When the fulness of the time was come, God sent forth his Son, made of a woman."—*AV*.

So, before being born on earth as a man, Jesus had existed in heaven as a mighty spirit creature. He had possessed an invisible spirit body, just as God does. (John 4:24) In his prehuman existence he was called the *Word* of God, which title indicates that he served as representative speaker or chief spokesman for God his Father. He shared with God in the creation of all other things, both visible and invisible. (Col. 1:15, 16) Yet, to fulfill his Father's will, this mighty One took on human form and came to earth as a man. The Bible explains: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." —John 1:14, *AV*.

Jesus himself testified to his prehuman existence as a spirit person in heaven. In prayer to his Father at the close of his earthly life he said: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was." Jesus had confidence that God would restore him to the glorious position in heaven that he enjoyed before coming to earth.—John 17:4, 5; 6:62.

Was Jesus, then, really a human while on earth? Or was he God incarnate, God in human form? Did he merely clothe his spirit body with flesh? No, Jesus really did empty himself of his spirit form. He was in all respects human, becoming "blood and flesh" just like other earthly persons. (Heb. 2:14, 17) He was "made of a woman," and was not a materialized spirit. (Gal. 4:4, *AV*) Jesus was not God in human form. Rather, he was God's Son, a lesser one than God. (John 20:31) Appropriately, the title "Son of man" is applied to Jesus sixteen times in the writings of

the apostle John alone, emphasizing that, although being God's Son, he was also a man.—John 1:51.

Many believers of the trinity doctrine think that Jesus and the God named Jehovah in the Hebrew Scriptures are one and the same person. But this is not so. The Son of God came to earth and was seen by men, yet the Bible explains that at no time has anyone ever seen Almighty God. (Ex. 33:20; 1 John 4:12) Others claim that, although they are two distinct persons, Jesus is equal both in greatness and length of existence with the Father. However, Jesus explained that his Father was superior to him, saying: "My Father is greater than I." (John 14:28, *AV*) Yes, God is the head of Christ, and even in heaven the Son subjects himself to his Father. (1 Cor. 11:3; 15:28) The Bible further shows that God existed prior to his Son, saying: "Even from everlasting to everlasting, thou art God." (Ps. 90:2, *AV;* 89:2, Catholic *Douay Version*) Yet, on the other hand, the one who became the man Jesus on earth had a beginning. He is spoken of as "the firstborn of every creature." —Col. 1:15; Rev. 3:14, *AV*.

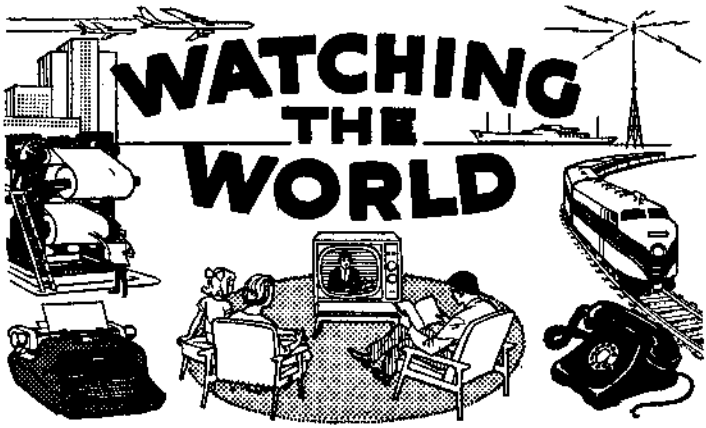
Despite his heavenly prominence, Jesus gladly submitted to his Father's will and came to earth to give his life as a ransom to recover believing humankind from sin and death. (Matt. 20:28; 1 Tim. 2:5, 6) It is vital that we accept this provision that God has made through his Son. For, as the Bible explains, "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." (John 3:36, *AV;* Acts 4:12) The grand benefits of Christ's ransom sacrifice will be realized fully by humans here on earth under the rule of God's kingdom. Mankind then will be relieved of pain, sickness and the weakening effects of old age, and even death due to inherited sin will be removed.—Isa. 25:8; Rev. 21:3, 4.

The time for ushering in these blessings under the Kingdom rule is now close at hand. Jesus has already begun ruling invisibly in the heavens as King! The evidence of fulfilled Bible prophecy shows that we are living in the last days of this system of things, and that in the very near future wickedness, and all wicked persons, will be wiped from the earth by God's kingdom. (Dan. 2:44; Prov. 2:21, 22) It is therefore vital that we put our trust in that kingdom, submit to its rule and advocate it as mankind's only hope.

Jesus did this very thing; he made God's kingdom the theme of his earthly ministry. (Luke 4:43; 8:1) We need to imitate his example. It is not sufficient to *say* that we are Christians, merely claiming that we are Jesus' disciples. We must prove by our activity that we are following his example. (1 Pet. 2:21; Matt. 7:21-23) In imitation of Jesus, we personally need to study God's Word, making it as close a part of our daily lives as the food we eat. (Matt. 4:4) Then, with all our vital force, we should pattern our lives in harmony with the high standards set out in that Word of God. Our life in God's new order depends on our doing so.—John 17:3.

Can you answer these questions? For answers, read the article above.

(1) What are some questions that arise in connection with Jesus Christ? (2) How was Jesus' birth as a human announced? (3) How was Jesus born as a male child on earth? (4) Before coming to earth, in what form did Jesus exist, and what work did he do? (5) How did Jesus testify to his prehuman existence? (6) Was Jesus really God in human form? (7) Are Jesus and God the same person? Are they equal in greatness and in length of existence? (8) What grand provision for human salvation was made possible through Jesus? (9) In what position does Jesus now serve, and what will he soon do? (10) What must we individually do in order to enjoy future blessings from God?



College Suicides on Rise

◈ Suicides among college students are on the rise. Before this year ends some 90,000 college students will have threatened suicide, and one in 10 of these will have actually made the attempt. In other words, during 1966 there will be 1,000 suicides among American college students. A reason cited as a contributing factor in student suicides was a "pressure-cooker" emotional atmosphere on today's campuses. It is estimated that as many as 6,500,000 college students have emotional problems serious enough to warrant professional help, but college mental health programs are geared to handle only half that number. All together, America's suicide rate among students appears to be 50 percent higher than that for Americans in general, according to the October issue of *Moderator*, a magazine aimed at top-ranking students.

River Takes Over

◈ The mighty Mekong River, coming from the faraway Himalayas, recently surged over its banks in its greatest rampage in a century. For several weeks in late summer Nongkhai, Thailand's rail terminal to landlocked Laos, was completely inundated, together with 90 percent of the surrounding province. Thousands were forced to flee their homes. Recognizing that these disasters could be avoided, Dr. Boonrod, secretary for the Mekong Committee, reportedly stated that if a proposed dam across the Mekong had been built in time "we could easily have converted this highly destructive flood into 24 million bahts' worth ($1,200,000) of electricity a day."

Smoking Warning Ignored

◈ Almost every pack of cigarettes sold in the United States has this warning on it: "Caution: Cigarette Smoking May Be Hazardous to Your Health." Yet, regardless of written warnings, Americans are now smoking more. Recent statistics show smoking at almost a peak in American history. The highest rate of smoking was in 1963, when 217 packs of twenty cigarettes were smoked for every person 16 years of age or older. When warnings appeared, linking smoking with lung cancer, the rate dropped in 1964 to 209 packs. The evidence since has been that Americans are going back to smoking more. Cigarette smoking climbed to 213 packs in 1965 and is now estimated at 215 packs per person over 16 years of age. Sir George Godber, chief medical adviser to the British Health Ministry, made one of the strongest official medical condemnations of cigarette smoking yet on record. He has urged a complete boycott of cigarettes. It is obvious that the current modest educational campaign on the hazards of cigarette smoking in America is not enough.

New Nations Born

◈ Lesotho, a new African kingdom, was born on October 4. It succeeded the old British colony of Basutoland. Paramount Chief Moshoeshoe II became king of the new state. Lesotho, which is the second country on the African continent to gain its freedom in a week, is an enclave surrounded by white-ruled South Africa.

The Republic of Botswana, formerly Bechuanaland, was the other nation that gained its freedom that week. It came into existence on September 30 in the midst of a swirling sandstorm. Tribal witch doctors in the crowd of spectators present where the ceremonies that initiated Botswana into nationhood were being held said the sandstorm heralded rain to relieve the country's long drought. "It is an omen of new life for our country," said a tribesman. But the drought continued.

Jail or War

◈ The director of the Selective Service system in the United States Lieut. Gen. Lewis B. Hershey stated, on October 3, that he would "rather go to jail" than perform military service if he found it morally impossible to accept the nation's policies. General Hershey stated that if there were a conflict of conscience, "in order to maintain your dignity, you'd have to go to the penitentiary." Many Christian witnesses of Jehovah the world over have found themselves in a position where their Christian conscience re-

strained them from military service, and frequently the result has been that they were sent to the penitentiaries, both during World War II and at the present time.

Lawless Trend Continues

◈ J. Edgar Hoover, Federal Bureau of Investigation director and one of America's officials most concerned with the nation's crime picture, spoke of a new "privileged class" in America—the criminals who are turned loose time and again to repeat their offenses. In the month of August alone, serious crimes in Washington, D.C., totaled 3,875, an increase of 1,005 over August 1965 and a jump of 35 percent. Serious crime in this city is now up 134.4 percent since June 1957. It is a trend that is being followed in many of the nation's big cities. Hoover said: "Convicted criminals are patronized as misunderstood or underprivileged victims of deprivation. Their misdeeds are excused as the effects of society's sins against them. Great amounts of time, money and concern are devoted to their rehabilitation. They deserve another chance—and another—and another." But what about the victims? "Unfortunately," said Hoover, "little if any concern is directed toward the unfortunate victims of the repeating offender." Senator Robert C. Byrd of West Virginia, in a major address to the U.S. Senate, cited recent instances of mobs attacking police. Speaking of rebellion against constituted authority, he said: "Being poor is no justification for being disorderly, and the right of lawful petition is not a license to riot."

Tragedy Strikes Japan

◈ Twin typhoons, named Ida and Helen, ravaged the Tokyo area and southern Japan, on September 25, leaving behind 300 dead or missing, 700 injured and some 50,000 homes destroyed or badly damaged. Instruments on the summit of Mount Fuji registered winds of 202 miles an hour, the highest ever recorded in Japan.

Japanese police report still another tragedy—10,026 persons were killed in traffic accidents in Japan during the first nine months of 1966. There was an accident every four minutes, on the average, and a fatality every 39 minutes.

Religious "Know-Nothings"

◈ In racial riots in which a Roman Catholic nun was stoned for marching with Negro demonstrators and a Negro priest was punched and kicked for being black, Chicago clergymen saw the effects of their religious instruction. "For years we have been preaching empty ritual, rules and restrictions," said "Msgr." William J. Quinn, pastor of St. Gall parish. "We got what we asked for." In an editorial in a Chicago archdiocese weekly newspaper, Catholic priest William F. Graney scored those who cursed and threw rocks at the clerical marchers as "Catholic Know-Nothings." At Roman Catholic St. Rita's Church in Chicago, where both pastor and parishioners abhor integration, Sunday's collection contained scathing notes to Archbishop John Cody. One note said: To "that fat guy, Cody, the pig." "Msgr." James C. Hardiman of St. Nicholas Church stated: "I'll never go near the mob again unless I'm armed. We learned the sight of a Roman collar incited them to greater violence." "We have to pay for our sins," one curate confessed. "Now is the time for some truth." Now is also a time to view the harvest and to witness what seed the church has been sowing. For the divine principle holds true: "Whatever a man is sowing, this he will also reap."—Gal. 6:7.

Germany's New Army

◈ By 1970, West Germany's armed services are expected to total 510,000 men—second only to the United States as the best-trained, best-equipped conventional fighting force outside the Communist countries. West Germany was totally disarmed a brief twenty years ago. The fact of this buildup has become more frightening to some Europeans than the threat of communism. Already German aircraft and missile crews are being trained to fire nuclear weapons. The firing of those devices, at present, can be made only on the approval of the president of the United States. But the fact that the German military forces have them in their possession causes some Europeans to reflect on the past with trepidation.

The Turtle Know-How

◈ The green turtles of the Caribbean really consider Turtle Bogue, Costa Rica, as their home. Every May to September the green turtles launch their 300-pound hulks to sea and swim 1,400 miles to feed off the coast of Brazil —and then return again to their 5-mile-wide mid-ocean base. Their unerring ability to navigate hundreds of miles of open water and then reach land within yards of the nest where they were hatched has science baffled. How do the turtles do it? With all of man's scientific know-how a veteran seafarer cannot always out-navigate a big green turtle. Many animals and fowls possess an instinctive navigational sense. But the green turtle at sea encounters problems that cannot be solved by known biological compasses or clocks. Even if the turtle maintained a fixed course, drift due to wind and currents could cause the creature to miss its mark completely. Yet the green turtle reaches its destination. There is a program now in operation

called "Operation Green Turtle" that is designed to study its habits by satellite and unlock the instinctive navigational secrets placed in the turtle by its Maker Jehovah God.

Celibacy Review Urged

◈ Five hundred of some 5,000 priests polled by a national Roman Catholic monthly magazine, *Jubilee,* were in favor of a reappraisal of the church rule requiring priests to be celibate, the magazine reported on October 3. One-third of the clergy were adamantly in favor of celibacy. There are nearly 60,000 Roman Catholic priests in the United States. Results of the poll showed that one-fifth of the priests sharply criticized the present regulation requiring priests to remain unmarried. A large majority advocated serious reexamination of the regulation. This survey accomplished, at least, one thing: It showed the utter lack of unanimity among the clergy. It also highlights a question: Why should the Catholic church, or any church for that matter, prohibit or circumscribe what God Almighty has granted to man? After all, most of the apostles of Jesus Christ, even Peter, whom Catholics claim was the first pope, were married.

Famine in Lambok

◈ The Indonesian island of Lambok is badly in need of rice. Dr. Arbain Yusuf, the provincial health director, said that there may be 80,000 dead from starvation by January unless they get rice. There is little hope that enough rice will arrive to ward off starvation, Dr. Yusuf said. Six thousand dead were found in twenty-two villages. A check showed 29,000 have died so far this year. There are at least 150 villages in the famine belt.

Indonesia Back in the U.N.

◈ Indonesia had withdrawn from the world organization in March 1965. Early in the month of September, the Indonesians notified Secretary-General Thant that they wished to "resume full cooperation" with the United Nations. "It would therefore appear that the government of Indonesia considers that its recent absence from the organization was based not upon a withdrawal from the United Nations, but upon a cessation of cooperation," said Abdul Rahman Pazhwak, president of the General Assembly. Then, without any objections from the 118 other members, the Indonesia government resumed her membership in the United Nations on September 28.

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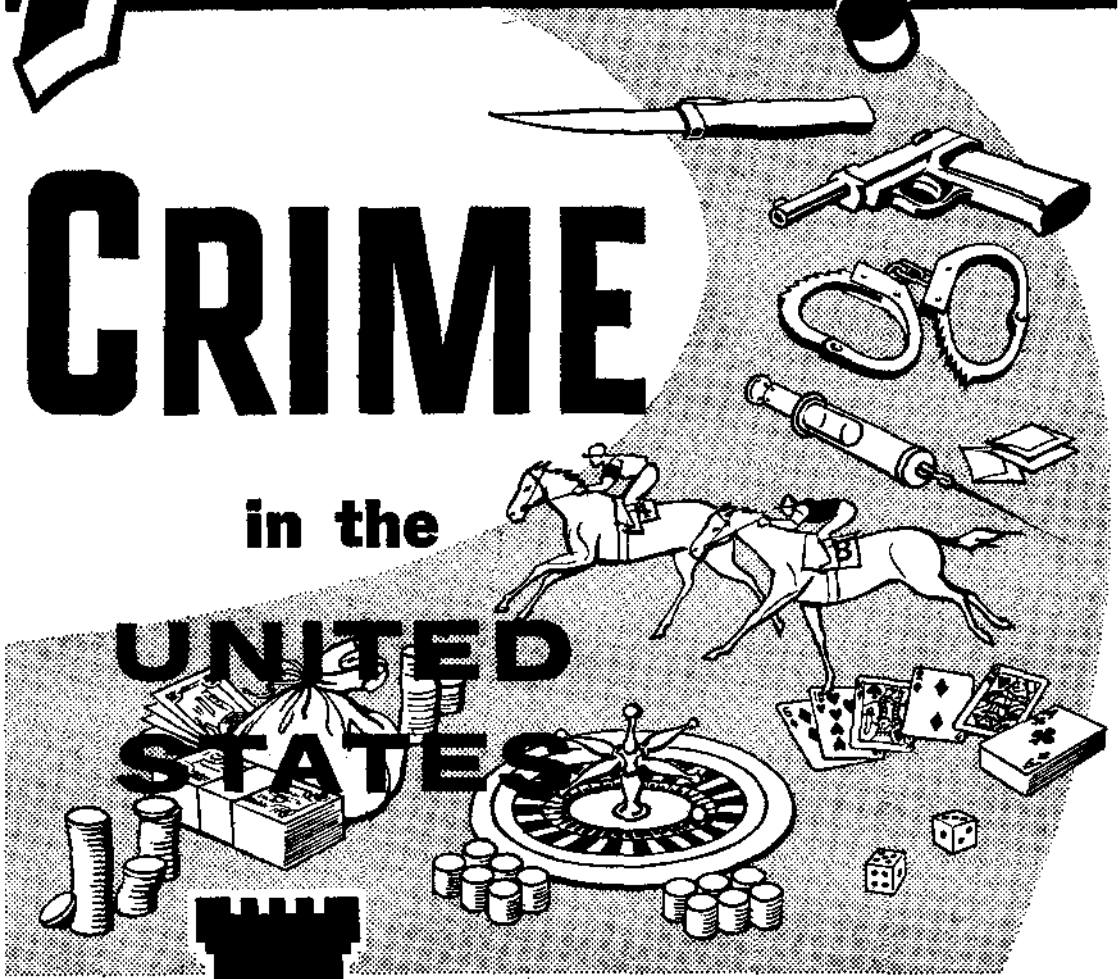
Awake!

CRIME in the UNITED STATES



NOVEMBER 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Rise of Lawlessness

THE mood of America is changing. Crimes of violence are on the increase. There is a growing tendency among citizenry to fight the police, disregard the law, revolt at authority, break out into mass lawlessness, steal and kill at the slightest provocation.

Cleveland, for example, was in a virtual state of siege last summer as National Guardsmen, police and firemen battled arsonists, looters and snipers. Chicago experienced much the same in a three-day *riot in mid-July.* While police manpower had been diverted to keep an eye on demonstrators, crime rose 25 percent in twenty-five days in Chicago. The riot wave struck a host of other cities.

Crime rates in America have been soaring for years. Since 1960 the yearly total of crimes has increased by 47 percent. *Crime is growing nearly six times as fast* as the population. Now, with race riots erupting in city after city, added to other types of crime, a national crisis has arisen, according to Assistant Chief Inspector Harry Taylor of the New York City police. In his professional opinion, the country is in "real trouble."

In the past decade crimes of violence have increased 40 percent, and crimes against property have risen 61 percent, although the population growth was only 10 percent. There is a forcible rape every 26 minutes, a robbery every five minutes, an aggravated assault every three minutes, a car theft every single minute, a burglary every twenty-eight minutes. All of this is costing the American taxpayer *$27,000,000,000* a year. "The fact of crime and the fear of crime," said President Lyndon B. Johnson, "mark the life of every American."

The time has come, said superintendent of Chicago police, Orlando W. Wilson, when law-abiding citizens have to live in walled communities. In the Los Angeles area, he stated that he saw a real estate development for retired people—"a community with a high masonry wall surrounding it, and armed guards at the gates. In other words, it was sort of a penitentiary in reverse—the good people *inside and the bad people outside. I think* this condition is being reproduced in many cities in our country where the residents, through a sense of fear, do not undertake to enjoy the sidewalks and parks of the community after dark, but withdraw into their homes behind barred doors. It seems to me we are in a serious situation when our society reaches the point where it is necessary for the good people to bar themselves behind locked doors to protect themselves against the marauders."—*U.S.*

News & World Report, August 1, 1966.

Nearly every responsible official agrees that the causes of the crime crisis lie deep and the final answer to the problem is not to be found in more police, money or better courts. "Public attitude" is blamed for causing crime to get out of hand. Police superintendent Wilson said: "There is not only lack of respect for police authority, but for all our institutions—our courts, the church, parents, the home. . . . People today simply seem insistent on being above authority."

Policemen and prosecuting attorneys blame the courts for the rise in crime, for being too lenient with criminals. On the other hand, are guarantees of individual rights, which benefit the entire population, to be abridged in order to curb crime? The dilemma is a serious one.

"A breakdown in family life" is also cited as a cause. Assistant Chief Inspector Harry Taylor of the New York City police stated: "In thousands upon thousands of instances, the parents are at fault. There is a worsening breakdown of the family unit. It is in the home that respect for authority must first take shape."

People are being educated in violence. In World War I about sixty-five million people were mobilized in the armed forces of nations involved in the conflict, and during World War II more than ninety million were mobilized. When so many persons are trained to destroy property and lives on a wholesale scale, they are being mentally conditioned to do the same, even though on a lesser scale, when they return from war. Since brute force has been applied to solve problems on the international scale, it is not so difficult for some to reason that the same thing can be applied on an individual scale.

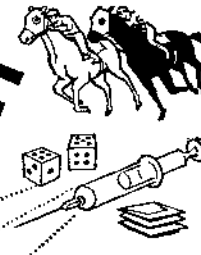
Television and the movies have done their share to educate people in violence. *A Sign for Cain: An Exploration of Human Violence,* a book by Fredric Wertham, is a well-documented study of violence. It says: "Violence is as contagious as the measles" and far more prevalent. Children are sent early to the "school for violence," where crime comic books are the texts and television dramas the instructors. On one TV station in one week, the author found 334 completed or attempted killings, mostly during youngsters' viewing time. Toy manufacturers fill Christmas counters with toy guns and war games. The Bible principle holds true: 'We reap what we sow.'—Gal. 6:7.

In times past respect for the principles of the Bible exercised a restraining influence. Now, many of the clergy who claim to teach the Bible are demonstrating in the streets, which has led to more lawlessness. Retired Associate Justice Charles E. Whittaker, of the U. S. Supreme Court, said: "It can hardly be denied that a large part of our current rash and rapid spread of lawlessness has derived from planned and organized mass disrespect for, and defiance of, the law and the courts, induced by the irresponsible and inflammatory preachments of some self-appointed leaders of minority groups," and some of these are headed by clergymen.

Lord Shawcross, a leading British attorney, calls this "a golden age" for the criminal. But, he says, "the problems themselves are very much the same the world over: Almost everywhere, including Soviet Russia, there appears to be an increase in crime, and particularly, alas, in juvenile crime."

But crime of this sort is only a part of the picture. These brief paragraphs have only touched on "unorganized" crime—the kind that touches everybody and jeopardizes the safety of people in the streets, in their homes and at their places of business. There is more to it, as the shocking facts on the following pages reveal.

ORGANIZED CRIME in the UNITED STATES



ORGANIZED crime in the United States "is bigger than all the automobile companies put together. It is so powerful that the Senate Committee which investigated it said that 'it may be described as a private government.' But despite its size, its wealth and its power, most Americans know very little about organized crime. Some even doubt its existence." So began N.B.C.'s televised documentary.

To design, develop, build and test a 2,000-mile-an-hour B70 bomber cost the U.S. Defense Department $1,500,000,000, over a period of nine years. N.B.C. pointed out that "the illegal sale of narcotics by organized crime will take that much out of the pockets of addicts in one year." On an average day the dollar value of shares traded on the New York Stock Exchange is $300,000,000. On that same day organized crime will do about the same amount of business. From illegal gambling over this year (1966) it will make more than General Motors, Standard Oil, Ford, General Electric and United States Steel put together. Americans buy about 7,000,000 cars a year, for which they spend some $21,000,000,000. But they spend almost four times that much for the products and services of organized crime or more than the total U.S. defense budget! These were the startling facts brought to the attention of America by N.B.C.

On August 25, 1966, the National Broadcasting Company (N.B.C.) televised a three-and-a-half-hour exposé of organized crime in the United States. The program was presented by means of interviews with assorted law-enforcement chiefs, defectors and embarrassed officialdom. It was an eye-opener for the American public. "Awake!" felt that the message of this program deserved repeating. This is a brief résumé of this documentary.

The Organization

What is organized crime? How does it operate? How does it damage society? And hopefully, what can be done about it?

It took a long time for Americans to find out that their biggest business even existed, said N.B.C. Many law-enforcement officers did not believe there was such a thing as organized crime. In the 1940's there were sensational revelations about "Murder, Inc." Then in the 1950's came the Kefauver hearings; Americans saw the big hoodlums in their white ties and dark glasses. But still there were some who would not believe that a highly organized, sophisticated cartel of crime existed, until one day in 1957 when a State Police sergeant in Apalachin, New York, flushed out of the house of a local businessman fifty-eight of the leading hoodlums in the country. They were meeting like any group of executives to iron out their problems. As a result of that revelation, law-enforcement agencies, and the public, caught a glimpse behind the curtain of enforced silence into the secret world of organized crime.

Then in 1963 there was another important penetration of the underworld. Joe Valachi, killer, narcotics peddler, member of the dreaded Cosa Nostra, told his story to the world. Valachi's testimony, said Sergeant Ralph Salerno of the New York city Police Department, "brought about a confirmation from the inside of organized crime."

The extent to which organized crime has infiltrated American society can be seen in the words of Aaron Kohn of the New Orleans Crime Commission. He said: "There is no national origin group that is not involved in one way in organized crime."

The Big Business of Gambling

One thing that makes organized crime different from unorganized crime is this: organized crime is a business. It has a product. It performs services. It has customers. It meets a consumer demand. N.B.C. cameras and personnel pointed out that since 1933, for more than three decades, the basic consumer service supplied by organized crime has been illegal gambling. Citizens who want to gamble where it is illegal go to organized crime. So many of them go that they have made illegal gambling the biggest single business in America. Last year on horse racing and dog racing Americans legally gambled away $5,500,000,000 at tracks around the country. In Las Vegas, thousands of Americans played slot machines and rolled dice legally and lost almost $329,000,000 in one year. However, N.B.C. stated that Americans gambled many times that much illegally in 1966.

Police officers and city government officials all admit quite freely that illegal gambling operates rather openly. A sheriff in Florida said that illegal gambling exists because society wants it. In some instances the police not only knew of illegal gambling operations but took part in them. Of New Rochelle, New York, N.B.C. viewers heard a witness say: "We had many people who came and told stories of police officers either seen going into these bookie places and placing bets themselves, or we had some people who told of the police officers being in the place and placing bets while they were there."

How to Succeed in the Business

Every year organized crime takes in from its gambling enterprises $9,000,000,000. That is the income before expenses. In comparison: the total sales of United States Steel are only half as great, of IBM only one-third as great. But that $9,000,000,000 is not clear profit. There are expenses. What really costs money is to buy protection from the law. "Again and again, in our research for this program," said Frank McGee, who narrated the documentary for N.B.C., "this ugly fact stood out; the basic instrument for staying in business is the money [organized crime] uses to corrupt. A Department of Justice official estimated that "one half of its 9 billion dollars yearly gross revenue from gambling is used to buy protection. That's probably four times the total salaries of all the police in the country. Which seems to mean that organized crime pays more money to the police to look the other way than the American taxpayer pays to the police to do their job."

"Over and over honest law-enforcement and government officials told us this," said N.B.C., "that organized crime and corruption are inseparable." Aaron Kohn of the New Orleans Crime Commission stated that organized crime cannot prosper without official corruption. He defined organized crime "as the alliance between crime and politics." When the mayor of Miami was asked if illegal gambling can operate without some kind of corruption of public

officials, he said: "No, it cannot." A judge stated: "I think it is historically true that if you find any substantial degree of organized crime you will also find police protection or some corruption in government." A former police chief of Reading, Pennsylvania, testified that during his four-year administration "there were only about three authentic raids on gambling houses." All the others were "three-ring circuses," he said. "Everything was an act," the former police chief admitted.

These are not isolated cases. The men who spoke out are not exceptions. Their stories are repeated in cities all over the United States, Americans were told by N.B.C.

An "All-American City"

N.B.C. television cameras went to Youngstown, Ohio; population, 166,000. In 1947 a man who promised to smash racket rule was elected mayor. "We never eliminated crime or racketeering in Youngstown but we did smash the control of the rackets," said the former mayor. He went on to say that when certain high-ranking criminals were run out of the community, the local men began to take an interest in crime, the vice situation; they took over and built quite an empire for themselves. The new condition was more difficult to fight than the former. The criminal element turned to violence. The city became known as "Bombtown, U.S.A."

Today Youngstown is no longer called "Bombtown, U.S.A." One key official in city government told N.B.C. personnel that he felt that the change has been so great that Youngstown ought to be chosen the "All-American City for 1966."

What sort of city is Youngstown crimewise? An investigator, hired by the Chamber of Commerce in 1963 to look into the problem of upgrading law enforcement in this so-called All-American City, found that police walked past the bookmaking establishments and gambling dens, and some of these were not far from City Hall When a police officer was asked if there are certain gambling establishments permitted to operate in the city, he answered: "There is absolutely no place in Youngstown today that [gambling] is permitted to operate." But a former Youngstown municipal judge stated: "A man has to be deaf, dumb, blind and bowlegged to say there's no rackets in Youngstown." The judge continued: "Probably the biggest bookmaker in this town, the fellow that I have in mind, is the major stockholder in one of our biggest banks in this town."

One of Youngstown's citizens summed up the city's viewpoint this way: "Well, the one thing you can say about the town, everybody loves everybody. It is not uncommon to see racketeers and businessmen, legitimate businessmen, chummy buddies. These are good friends. You'll see them in public places together. This is not to the discredit of the legitimate business or professional man, nor is it necessarily to the credit of the racketeer. But their attitude is, crime is a business here . . . We are supplying a demand. If there was no demand for vice or crime in Youngstown, you wouldn't have it. But there is a demand here and, as far as I know, there always will be. This may fluctuate one time or another, but when the demand is there they're supplying a demand. This is the thing that makes it good business. They think it's good business and they don't see anything wrong with it."

This is the sad story of the "All-American City for 1966," as told to millions of Americans by N.B.C.

The Business of "Junk"

There are, roughly, 60,000 known heroin addicts in the United States. There are thousands of others who are not known.

All of these thousands require a daily supply of heroin. In the United States, since 1914, possession of narcotics—also known as "junk"—has been a crime. The fact that narcotics are illegal in America, and that at the same time they are craved by many people, has created an unlawful traffic. For the sellers this traffic means great profit, over a $1,000,000,000-a-year business. For the buyer it means great cost: twelve to fifteen thousand dollars a year. That is nearly $300 a week.

The much-diluted heroin that is bought on the streets of New York begins as opium in the poppy fields of Turkey. The peasants there grow most of the world's opium. It is not against the law. From this legal crop comes most of the world's supply of morphine for medical use. There are stringent restrictions on the size of the crop, and it is against the law to overplant or to sell to anyone but the Turkish government. The legal price is $167.50 for ten kilos, which is about twenty-two pounds. The black-market price is more than double that.

Some opium, illegally grown, will be sold into the black market. It is smuggled past border patrol stations. The opium is converted to morphine base, which makes it easier to handle. It is smuggled into France. In France a foreign agent will charge $900 for a kilo of morphine. The morphine is then converted into heroin. The heroin is sold to the crime syndicate at a price of $3,500 a kilo. The heroin finds its way to the United States. In America wholesalers buy uncut heroin from the syndicate for $18,000 a kilo and sell it to an Ounce Man for $32,000 a kilo. The Ounce Man adulterates it to one-fifth its uncut strength and sells it to Pushers, who cut it again, to one-twentieth of the strength it had when it arrived in the United States. The cost to the consumers, the addicts, of the original kilo may be $225,000. This in a small way explains why narcotics is such a profitable business. Recently, a 200-pound cache of pure heroin was intercepted from the underworld. If it had reached the retail market, it could have been valued at up to $32,000,000.

Where does the money come from to finance the narcotics traffic? Robert Morgenthau, U.S. attorney in New York, pointed the finger directly at the crime organization.

The Business of "Juice"

N.B.C. cameras next focused attention on the money-lending rackets. If you are someone desperately in need of money, you might be able, if you knew the right people, to arrange a loan from a "friendly" usurer. In return for the loan he will ask from 10 to 20 percent interest. It will not reduce the principal. The principal must be paid back in a lump sum. Depending on where you live, he will be called a loan shark, a six-for-five man, a shylock or a "juice" man. The weekly payments made are called vigorish, or "juice." If you miss a payment, they double your payment. They say, "All right now, you were supposed to pay $50, now you owe $100. We're tacking it on to the principal."

In the underworld usury is a growth business. Almost all the big men in organized crime, and most of their underlings, are in loan sharking one way or another, N.B.C. viewers were told. The men get away with this form of robbery because they are men of violence. It is a matter of physical punishment. "If he doesn't pay," said a federal witness, "they beat him, and they'll torture him . . . I know of many cases where people have been beaten, they've been hurt, their families have been terrorized, their wives have been terrorized, their children's lives are threatened; this happens every day in the city of Chicago."

The Art of Violence

Organized crime is not a business for nice people. It is a business where violence is an everyday fact. In Chicago alone, during the past forty years, there have been almost a thousand gang killings. Only two have been solved. Some of these killings were done for money, some for revenge, some to gain power, some to set an example. All were committed brutally and with impersonal professionalism.

Violence is the glue of organized crime. It holds the mobsters together. And violence and the threat of violence intimidates and exploits the outsiders. When an N.B.C. interviewer remarked: "It's no problem getting anybody killed if he does something," he was interrupted with the reply: "O no, no problem at all. To [the hoodlum] there's no such thing as going to prison. . . . You step one inch out of line—you're a dead man."

The "Respectables"

Until the 1950's organized crime was playing a fundamentally parasitic role, said N.B.C. It would attach itself to a political machine or an economic institution and draw strength from it, try to bleed it. After Prohibition and after penetration of small rackets, there was a great accumulation of wealth. That wealth had to be "legitimized." The movement in the direction of legitimate business was an effort by the underworld to do two things at once. First, to find places to invest their vast accumulated wealth, and, second, to find channels to legitimize their wealth so they would be able to explain to the Bureau of Internal Revenue where their money came from. The underworld began to buy businesses, also muscled their way into businesses. This group, that 150 years ago came out of the then slum neighborhoods, has worked its way up into a kind of a new ruling class in America, said N.B.C. They now form part of the upper crust in the United States.

Kohn of the New Orleans Crime Commission briefly revealed the extent of the underworld's infiltration into the business world. He said: "Around the country today it has been possible to identify underworld investments or control, direct or indirect in banks, loan companies, mortgage companies, stock brokers, office buildings, apartment houses, and as I mentioned, housing subdivisions, industrial properties of major proportions, huge land investments that I have already talked about, hotels, motels, restaurants, night clubs, bars in large numbers, actually, I would say there is no aspect of legitimate American economy that is immune from their infiltration and control." This is the shocking reality of organized crime in America as told by N.B.C.

Organized crime has huge sums of money to invest. In Los Angeles, a special assistant to the mayor traced more than $2,000,000,000 in mob investments to southern California. In Detroit, a federal law-enforcement officer showed where and how the mob is moving in to control the waterfront. In Miami, New Orleans and the Midwest, huge real-estate investments are controlled by organized crime. Labor unions and other areas are also being invaded.

"You've got to remember that we're dealing with certain people who have been conditioned to a certain kind of morals or amorals," said Kohn of the Crime Commission. "I don't believe they are suddenly going to become very ethical people. They are opportunists and they are going to use every means that they have found successful in their illicit activity as a means of being successful in their so-called legitimate activity."

What Can Be Done?

The American people must ask themselves, said N.B.C., "What can, what *should* be done about organized crime in American society?" Law-enforcement officials say that they need better intelligence to fight organized crime, more intelligence units, more effective ways of sharing what they find out. They need to consolidate law-enforcement agencies, they say. They will tell you that they need judges who will hand down tough sentences to bookies and numbers runners; that they need more protection for witnesses who will testify against the mob. Most of all, they say they need the right to wire-tap and to use the information they get as evidence.

However, N.B.C. made clear that organized crime exists in the United States for two basic reasons. First, it performs services that many people want, illegal services that they cannot or do not want to perform for themselves. It allows people to gamble illegally. It provides narcotics for addicts. It lends money to people who cannot get it elsewhere. It performs strong-arm jobs for unions and businesses. Second, organized crime exists because of a moral climate that allows it to exist, and to flourish. A moral climate that shuts its eyes, turns its back on corruption, graft and under-the-table deals. A climate that permits police officers to take money from bookmakers; that allows politicians to accept favors from racketeers.

This much is clear, said N.B.C.: Organized crime is now a big business, a substantial sector of the economy of the United States. It operates on a highly organized basis. It damages the society economically by the billions it drains from it. It damages the society morally by its malignant corrupting influence on the law-enforcement agencies and the system of government.

To destroy organized crime, not simply fight a holding action against it while maintaining personal liberties, would require a new moral climate, a new attitude toward the laws, said N.B.C. At the moment it is clear that this attitude does not exist. The American society tolerates organized crime and uses it. That is why it exists. It is now part of the fabric of American society. Only a radical moral change in the American people can destroy it.

With that weighty, ominous, somber note, the three-and-a-half-hour N.B.C. program drew to a close.

Will that moral change ever come to America? If so, when, from where and how? With crime and violence skyrocketing as never before in history, the nation's present moral direction is certainly not one from which a person can draw encouragement. Will Americans wake up to the reality of organized crime's destructive influence on society before it is too late? There is nothing to convince one that this will happen.

Frankly, the whole world—American society along with it—is witnessing the reactions of what the British author Malcolm Muggeridge called "a degenerate . . . exhausted stock" of humanity. This generation is seeing the final death throes of a system of things strained by over 4,000 years of sin and death, and now in its final hour driven into a frightful frenzy by a Devil gone mad. (Rev. 12:12) Only complete destruction of all branches of corruption can possibly save what good is left of the human race. This humanly impossible undertaking is what God has promised to do by means of his heavenly kingdom. (Dan. 2:44) That kingdom is not only America's hope but the only hope of all men everywhere.

The place of WORSHIP in your life

What place should it have? A place of prominence, or a secondary one?

WHEN you are hungry or thirsty, to what ends will you go to obtain something to eat or to drink? What place do food and drink have in your life? Can you get along without them? Why, of course not. Material food and drink are absolutely necessary for the sustenance of human life. Without them, you would die.

Yet Jesus Christ, the Founder of Christianity, emphasized that there were food and drink of even greater importance than that which sustain the physical body. On one occasion he counseled the crowds that followed him: "Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." And he then explained: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all."—John 6:27, 35.

So, while material food and drink are vital, Jesus showed that there are food and drink of even greater importance. Is this the way you feel about it? Have you been working only for physical sustenance, using up your life in a pursuit of material things? Or do you allow a place in your life for the more important spiritual food and drink by going to Jesus in faith and, in imitation of him, giving right worship a prominent place in your life?

When Worship Becomes Secondary

For many persons today, worship is confined to only a corner of their lives. It is merely incidental. Often it enters into their life only when a member of their family is christened, married or buried. The rest of the time they ignore it. Others will attend religious services at Christmas and Easter, when special festivities and an ostentatious display of new hats and other finery are featured. It causes one to wonder what real meaning these two celebrations have for people who are twice-a-year "Christians." Still other persons may attend a religious meeting once or twice a week, but then carry on no differently the rest of the week from nonworshipers.

This raises the questions: Is worship that is confined to only a corner of one's life life-sustaining? Has it resulted in people today who are trusted neighbors, morally upright and motivated by righteous principles? Or has it, rather, resulted in the world's plunge into the throes of a moral breakdown?

That the latter is the case is generally conceded. "It has become the fashion," columnist Walter Lippmann wrote, "to expect cheating and to excuse a certain amount of it. . . . The popular standards of morality today allow for much more dishonesty than they did some time back."

Typical of the present conduct of people is what occurred on a Los Angeles, California, freeway this spring. When a bag containing ten thousand dollars fell from an armored truck and broke open, more

than 400 motorists reportedly stopped their cars and grabbed as much cash as they could, and then drove off before the police arrived. Dishonesty and a general disrespect for God's righteous laws and principles have become an ingrained part of people's personality.

But, really, this is not surprising. For just as a failure to take in adequate material food and drink is bound to cause people to become physically sick and diseased, so a relegating of the worship of God to the background is certain to cause sickness of the mind and heart. Yes, a lack of proper spiritual food and drink has sapped moral strength and integrity from the lives of the majority of people today. And it is a contagious disease that is passed along through association. As a result of its spread, the lives of the majority of mankind have been depleted of the fine, wholesome qualities that God approves, and because of their lack of faith, along with works to show it, they are not in line for everlasting life.

Its Proper Place

These disastrous consequences emphasize the importance of placing the worship of God first in our lives. They help us to appreciate Jesus' words: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) Yes, the instruction and guidance of the Almighty God, Jehovah, is even more vital than material food! This is because only spiritual food can build in us the qualities that will cause us to be pleasing to God.

Christ himself at all times put the doing of his Father's will first, and other things secondary. Worshiping Jehovah God was such an integral part of his life that he once said: "My food is for me to do the will of him that sent me and to finish his work." Jesus thus acknowledged that worshiping God was just as vital to his sustenance as eating literal food. —John 4:34; Matt. 6:33.

As Christians, we, too, should have the same attitude. We should never push the worship of God into a corner of our life. Rather, it should be a vital, fundamental part of our daily lives, something as important to us as the literal food we eat and the water we drink.

Essentials of True Worship

But what is the form of worship that should hold such a prominent place in our daily lives? Since people have different ideas on the matter, it is vital to establish Scripturally what the proper worship of God involves.

The first essential is to take in knowledge of Jehovah God and his only-begotten Son, Jesus Christ. "This means everlasting life," the Bible says, "their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) It is only to be expected that a thorough knowledge concerning God and his purposes would be necessary in order to serve him properly. But true worship includes more than just taking in knowledge through study.

A second vital essential is to give out this knowledge of God; particularly the information about the instrument for vindicating His name and bringing blessings to all the families of the earth, namely, God's kingdom in the hands of his Son, Jesus Christ. The principal activity of God's worshipers today is to do the foretold preaching about this kingdom, 'in all the inhabited earth for a witness to all the nations before the end comes.'—Matt. 24:14.

What place in your life does this worship of God hold? Is it as fundamental a part of your life as eating literal food and

drinking literal water? Do you take some time regularly to study God's Word, and, if you have a family, to study with them too? Do you pray to God before meals, during the day and before retiring? And what about sharing these good things about God and his purposes with those outside your family and the Christian congregation? This also is a vital part of true worship; it is a Christian obligation to imitate Jesus Christ and his apostles by preaching the Kingdom good news to others.—Luke 4:43; Acts 5:42; 20:20.

More Is Involved

But taking in knowledge and preaching to others is not all that is involved in worshiping God properly. Also required is living our lives in harmony with the many righteous laws and principles found in the Bible. In this connection, it is interesting to note that in its infancy Christianity was known as "The Way." Since true worship involves following the way marked out by God in his Word for all Christians, it is also called "the way of Jehovah," "the way of God" and "the way of the truth." (Acts 9:2; 18:25, 26; 2 Pet. 2:2) The place of worship in our lives is, therefore, shown by how closely we follow in the way God sets out in the Bible.

For example, practically everyone is acquainted with the Bible's counsel relative to honesty: "You must not steal." "Let the stealer steal no more, but rather let him do hard work." (Ex. 20:15; Eph. 4:28) You may never violate these commands outrightly by taking what belongs to others. But do you, for instance, on going out of a store and discovering that you have been given too much change, fail to return what really does not belong to you? Does your conduct in such matters reveal that true worship holds a vital place in your life?

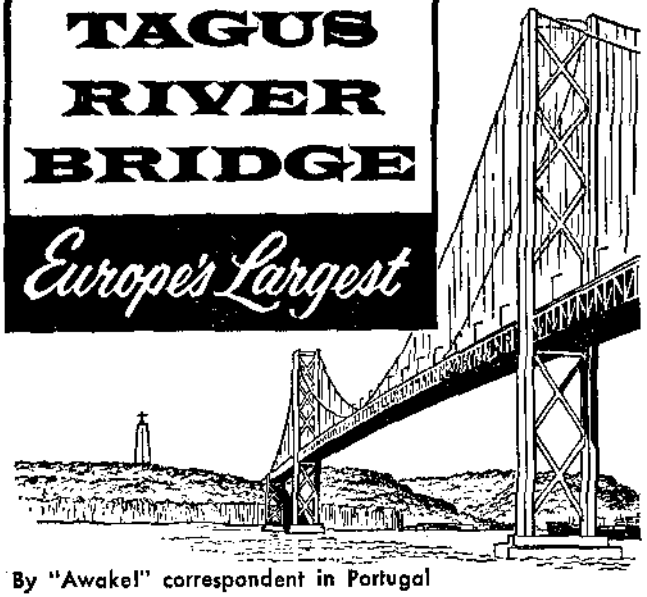
Your speech also shows the place that worship holds in your life. It is not only a matter of refraining from deliberately "lying to one another." (Col. 3:9) But it also involves standing up for truths that may be unpopular. Under difficult circumstances, when it may open you to ridicule or reproach, do you always speak the truth?

The place worship holds in your life is shown by many such aspects of your daily conduct. For instance, a person that ignores God's prohibitions against fornication and adultery reveals that he really is not a true worshiper of God, regardless of how many religious services he may attend or the "good" works he performs. (Ex. 20:14; 1 Thess. 4:3-5) When persons regularly feed their mind on immoral literature, lewd movies or corrupting television programs, or dress in clothing that is immodest, they disclose that true worship is not a very important part of their life. And when God's ways are thus ignored, bad consequences result.—1 Tim. 2:9; 1 Pet. 3:3.

There is no way of avoiding it: If true worship is relegated to a secondary place, sickness of mind and heart develop. How vital, then, that you make true worship an integral part of your life, feeding regularly on God's Word and walking in the way he sets out! Yes, "work, not for the food that perishes, but for the food that remains for life everlasting."—John 6:27.

TAGUS RIVER BRIDGE

Europe's Largest



By "Awake!" correspondent in Portugal

FOR more than a century it has been just a dream of the Portuguese people. But on August 6, 1966, a suspension bridge linking southern Portugal with Lisbon, the capital, became a reality.

The Salazar Bridge, named after Premier Salazar, who has been leader of the Portuguese government for forty years, is truly a great engineering feat. With its graceful lines spanning the mile-and-a-quarter-wide estuary of the Tagus River, the structure is the world's longest suspension bridge outside the United States, and the fifth longest in the world.

To mark the opening of the bridge, stands were set up at the tollgates to seat the 11,000 persons from several countries who received special invitations. Thousands more lined both shores of the Tagus River to observe the ceremony that marked the fulfillment of a dream finally come true. Hundreds of vessels of every size and description moved about in festive spirit on the surface of the Tagus under the shadow of the bridge. The program began with speeches by government officials and engineers who directed the construction. Then several men who had a share in the construction work received awards.

To open the bridge officially to traffic, Americo Tomaz, president of Portugal, pushed a button, thus cutting the ribbons blocking the approaches and at the same time removing the banners that covered the memorial tablets bearing the name given the bridge. As the assembled dignitaries began the first official crossing of the bridge, more than a thousand pigeons were released heavenward and the air reverberated from the sound of a twenty-one-gun salute and the explosion of fireworks.

But this was just the beginning of three days of celebration for Lisbon and the rest of Portugal. Following the inauguration there were receptions, fireworks displays, folk festivals, parades, bullfights, an outdoor ballet performance and a sailing regatta on the Tagus.

The bridge spans a natural barrier that for centuries has divided the Portuguese people. On a map you will notice the reason for this division. The Tagus River originates in central Spain and flows some 375 miles southwesterly through Spain and Portugal, where it forms a marvelous harbor on the south shore of Lisbon and then enters the Atlantic Ocean. The Tagus River has been called the greatest, best and most valuable complement and friend of Lisbon, her eternal lover and her reason for living. This shows how important the river is to the life of Lisbon.

But, at the same time, the Tagus has divided the country of Portugal into two parts, hindering communications and development, especially in the southern part

of the country. In recent years the government has undertaken a huge program of industrial development. With an overcentralization of industry around Lisbon on the north bank of the river, heavy industry has been encouraged to establish itself on the southern bank, which is less suitable for agriculture. But the only direct connections for vehicles between Lisbon and southern Portugal were the ferry crossings, and the nearest highway bridge was at Vila Franca de Xira, fifteen miles up the Tagus River. It became apparent that if the country was to derive maximum benefit from its program of industrialization, a bridge connection was a necessity.

History of Bridge

It was first in 1876 that engineering plans were advanced for such a bridge, by Miguel Pais, a Portuguese engineer. During the century that followed, eight other plans were drawn up for the realization of this dream. In 1934 a worldwide competition was opened for suggested plans for the bridge, and in 1935 the government was ready to commence construction. But increasing tensions in world affairs eventually led to World War II, and work had to be postponed.

The project was not forgotten, and in 1953 the government appointed a commission to study possible sites. A plan was finally adopted and prepared specifications were presented, which formed the basis of a public tender. United States Steel International was chosen as builder. A very notable aspect of the construction is the fact that one single contract covers the entire project, making it one of the largest public works contracts in engineering history. Construction began November 5, 1962, and the bridge was scheduled to be opened to the public in February 1967. Work proceeded better than anticipated, however, and by August 1965, 80 percent of the work was completed.

But another task yet remained. What was that? Well, when people first move into a new home, one of the first questions is: "What color will we paint it?" This was precisely what the Bridge Authority began asking. Four hundred experts were consulted to determine what color would best suit the dominant panorama, the blue of the sky and the color of the river. The decision: Golden Gate International Orange. This is the same color as that of the Golden Gate Bridge of California, which has been called the twin of the Salazar Bridge. But the difficult task of painting the bridge yet remained. Twenty carefully selected skilled painters were hired to coat the structure with 300 tons of paint, enough to cover about 5,000 average-size homes.

With everything moving ahead better than expected, the bridge was completed six months ahead of schedule. And with the inauguration on August 6, 1966, Salazar Bridge has been officially added to the list of famous man-made structures.

Notable and Unusual Features

With its main span of 3,323 feet, it is surpassed only by Verrazano-Narrows, Golden Gate, Mackinac and George Washington Bridges, all in the United States. Its towers, each 624 feet high, and Europe's tallest, are equal in height to a twenty-one-story building. The south pier supporting one of the towers is the deepest in the world, with a depth of 260 feet below the water level. And the bridge has the world's longest continuous truss, or roadway system, 7,472 feet from one end of the bridge to the other. At each end of the truss is an unusual sliding joint that provides a space of 4.5 feet for expansion and contraction due to changes in tem-

perature and vibrations resulting from traffic.

The massive project required 344,000 cubic yards of concrete, enough to pave a four-lane highway for a distance of sixty miles. Eighty thousand tons of steel were used, enough to build about 130,000 European automobiles. The two cables that support the main span together weigh 8,000 tons, each with a diameter of two feet and containing 11,248 strands of wire. The total length of cable wire used was 33,686 miles, enough to encircle the earth at the equator one and a half times. The main span provides a vertical under-clearance of 230 feet, enough to permit passage of the world's largest vessels into Lisbon's excellent harbor.

At present the Salazar Bridge will carry only highway traffic on the four lanes of its top deck. But the bridge design also provides for the future installation of a double-track railroad on the existing lower deck to accommodate rapid-transit service across the Lisbon harbor. This makes the bridge the world's longest designed for both highway and rail traffic. And, if necessary, modifications can be made to provide an extra two lanes of traffic.

The bridge is said to be aerodynamically stable for any wind velocities expected at the site. Maximum wind velocities tested on a scale model of the structure were equivalent to actual velocities of 145 miles an hour. And because Lisbon has a long history of earthquakes, the piers supporting the towers were built deep. Tests taken show that the bridge can stand earthquake shocks twice as strong as the strongest ever recorded in the world!

Confidently the director of the Bridge Authority said that if Lisbon is ever hit by an earthquake, "just pray you are on the bridge."

Another interesting test, which has no parallel in the history of suspension bridges, was conducted shortly before the inauguration. Eighty heavy trucks loaded with cargo and having a total weight of 1,500 tons, parked on the bridge to test its security and stability. The bridge span dropped ten feet at its center! But this was no surprise to the engineers conducting the test, for it is said that the span can sink as much as thirty-three feet and snap back into normal position. It is made to support a load of 2,300 tons, the equivalent of about 2,000 European cars, twice as many as can fit onto the bridge!

With the bridge now a reality, many benefits can be enjoyed by Portugal. Already-existing industry in the south now has a fast, direct link with the capital. Many industries are planning to establish themselves on the southern peninsula. At present the world's largest repair dockyards are being built on the south shore of the Tagus, and a new international airport has been proposed for the region. The government is presently engaged in developing the southern coast, with its Mediterranean-type climate, into a Portuguese Riviera, giving its tourist trade, which has increased over 50 percent over the previous year, even a greater boost.

From a purely aesthetic point of view, the Portuguese will enjoy an added benefit from the bridge. Moving across the span, they will have a beautiful view of the Tagus, "the highway of Lisbon." The bridge has formed a link that embraces northern and southern Portugal and that has attracted the attention of the rest of the world. But it takes more than engineering achievements to win the *respect* of the world. Portugal still deprives its unpopular minorities of religious freedom. Will it someday make a great step forward here too, by upholding religious freedom for all?

WHEN I HAD A STROKE

UNTIL eight months ago I earned a living for myself, my wife and two children as a musician with a band here in Honolulu. Before this time I had been planning to go to my doctor for a long-overdue, complete physical examination. Sensations of numbness had occurred periodically. My being overweight, along with a touch of high blood pressure in the past, should have made me more alert to the possibility of stroke. But you know how it is, one keeps putting those examinations off. Just too busy. Never thought it could happen to me.

My knowledge, at the time, of what causes strokes was so limited that I thought they were caused only by hemorrhage; that is, when an artery of the brain ruptures. Since my own experience I have learned that there are four other major causes as well. (1) Thrombosis (clot formation in the artery of the brain). (2) Embolism (clot from elsewhere in the body stops up the brain artery). (3) Compression (pressure upon a vessel of the brain) and (4) Spasm (tightening and closing down of the walls of an artery).

There are a variety of causes for the five ways in which the circulation to the brain may be disturbed. Among these things are high blood pressure, infections of the blood vessels, physical injury, blood diseases, heart disease, hardening of the arteries, and some general infections.

Some people have had many more symptoms than I had to alert them of an approaching stroke. During my months of recovery here at the Rehabilitation Center others told me of their chronic headaches, difficulty in speaking and thinking, personality changes and mental disturbances. No one had all these symptoms, but some had several, and all of us had at least one of them prior to having a stroke.

It came as a shock to me to learn that nearly one-fourth of all patients admitted to some mental hospitals have cerebral-vascular disease. But happily, most people with cerebral-vascular disease have no mental disorders. I am so grateful to be among the latter group. Including its 50th state, Hawaii, the United States has over 2,000,000 handicapped from this disease, including stroke.

The first extremely essential thing toward rapid recovery and rehabilitation is prompt treatment and proper diagnosis as to the location of the blockage of blood to the brain.

Stroke at Night

To explain why this is so important, let me tell you what happened the night of my stroke.

I had just returned from my job in the band about 1 a.m. and was preparing for bed when the numbness I had felt only slightly in the past began covering my entire right side. Only this time it was not slight. I awoke my sleeping wife to call the doctor, as I was dizzy and had no feeling on my right side. By then the sounds coming from my mouth sounded like a wounded animal, fuzzy, strange sounds, not

words anymore. Although my wife could not understand what I was trying to say, she knew something was terribly wrong and called the doctor immediately.

After a very quick examination, I was transferred to the city hospital, where I underwent surgery for the removal of a clot that had blocked the artery to the brain. The dizziness had cleared up by then, but my right side was numb and my speech was still strange to my ears. I felt as though I had just come from the dentist after having a tooth extracted and my jaw was numb. Words cannot describe my fright. Thoughts of being a hopeless cripple, being waited on hand and foot by my wife and children, being supported financially by my wife and many other fears of this type led me to wish I were dead.

However, the doctor and my wife must have sensed my desperation, because they were so encouraging and hopeful. The doctor began answering my unspoken questions almost immediately.

Diagnosis and Rehabilitation

"You've had a mild stroke caused by a clot that blocked the artery going to your brain," he explained. "We call that Thrombosis. You're fortunate your wife called me promptly. We took X rays and found the clot, thereby enabling us to remove it quickly. But I know you're worrying about the changes you feel and see in your body. So I want to help you understand what is happening and what can be done about it.

"The effect of a stroke on a person depends on the number and work of the cells involved. If the cells that control the movement of the muscles of the arm are destroyed, the patient will not be able to move his arm. However, if the destroyed cells are those that merely relay instructions from the controlling center of the brain to the muscles, then new paths may be made with other nerves to bypass the damaged area. In this case, the patient will not be able to move his arm at first but gradually will regain control of his muscles.

"Usually the muscles that bend the fingers, wrist, elbow, knee and hip are stronger than those that straighten them. After a stroke the muscles that straighten these parts are weakened. For this reason the stronger muscles, which bend these parts, pull these same limbs into a 'bent' position. Therefore, unless something is quickly done these joints and muscles become so stiff they can't be moved. But, as your physician, I will tell you when and what to do in the way of exercises.

"The narrower the gap between the disabling event and the beginning of rehabilitation training the more effective and efficient that training will be. Therefore, I want to send you over to the Rehabilitation Center as soon as possible. There you'll get good nursing care and the help that will enable you either to regain use of your afflicted limbs or to reeducate the unafflicted ones to be used in place of the lost ones. Perhaps if I tell you a little about our Rehabilitation Center of Hawaii, you will realize why I can confidently place you in their hands.

"The Rehabilitation Center of Hawaii, established in 1953 by the Board of Trustees of Kauikeolani Children's Hospital, has both the equipment and personnel for complete physical, occupational, speech, hearing and recreational therapies.

"The cost-saving potentialities are incalculable to both the patient and the state. It means the difference between keeping a man in bed in a county hospital or even in his own home and, on the other hand, having him up and around on crutches or in a wheelchair, even walking, doing a job and earning a living.

"For example, expenditures of roughly

$3,000 per person have already put a stop to bed care, which had already cost the taxpayers about $40,000 per person and was slated to cost them twice as much in the next twenty-five years here in Hawaii.

"Your therapist at the Center will be an excellent teacher and a great encouragement to you. He will work under close medical supervision. But you're a grown man and you must not rely entirely on him or your family. Naturally, I'll expect your fullest cooperation. You must learn to do as many things by yourself as possible, step by step.

"That you are unable to speak doesn't mean you are losing your mind. I know you understand what I'm saying but you can't speak nor write at present. You know what you want to say but the nerve that relays the message from your brain to your mouth also controls the nerves to your hand. The connection is damaged. So that you and I, as well as those who will be assisting you, will be able to communicate with you, let us work out a series of signals. Let's start first with this one. When you want water, close one eye. If you want food, open your mouth."

ARTICLES IN THE NEXT ISSUE

- Where Is Your Treasure?
- What Catholics Are Saying About Their Church.
- The Death Railroad.
- The World Wars Against Malaria.

Learning Things Over Again

The doctor said that in my case intensive speech therapy was required, and, even though it would be difficult, I would find it to be most rewarding. He was right.

My knowing there was hope and that I had an interested, encouraging family, too, suddenly made the challenge worthwhile. I was determined to work as I had never worked before to build a new life so as not to be a burden on myself or my family. Self-pity is disastrous, as I learned later, but from the beginning I knew I could not afford it and was determined to fight it.

When I entered the Rehabilitation Center a few days later, I knew this was to be my new home for a long time and it would require a willing attitude to adjust to the differences and schedule there. Naturally, I began to compare some of the differences with those of my own home. Later on I came to appreciate these differences, which made for my comfort and the convenience of those caring for me.

First, I noticed the single bed, higher than usual and much firmer. When I mentioned this to my wife, she told me she had read a pamphlet from the United States Public Health Service called "Strike Back at Stroke," which referred to these same things and had many other helpful suggestions for caring for stroke victims who live in areas not having rehabilitation centers or clinics. Many public libraries have this pamphlet, I understand, or it can be ordered from the Superintendent of Documents, United States Government Printing Office, Washington, D.C. I was interested in learning, however, that there are many general hospitals and clinics in many cities that conduct total rehabilitation programs. One could determine what facilities his community has by asking his physician, the local medical society or health department.

It would be impossible to remember all the many small details of daily living that had to be learned over again, such as learning to dress with one hand, learning to eat with another hand, and so forth, but I did learn. In learning how to dress myself again, I found that buttons and snaps are generally easier to manage than zippers. Elastic shoelaces and clip-on

ties have been helpful. Much of the patience and endurance needed to make these newly learned things become natural was gained through the assistance of my family. How? By the wonderfully hopeful and encouraging attitude they displayed. They did not "baby" me but encouraged me to keep trying. This, I discovered later, is one of the most important factors toward a successful recovery.

Rehabilitation Never Too Late

Here at my new home I met persons of many ages in all stages of rehabilitation. It came as quite a surprise to learn that it is never too late for rehabilitation. I am known as a hemiplegic, which means I have paralysis on one side of my body, or a half stroke. Ninety percent of the hemiplegic patients can be taught to walk again and care for their personal needs, and 30 percent can be taught to do useful work, such as I am able to do. In fact, the majority of all disabled persons who have been that way for months or even years can be partially rehabilitated and find gainful employment. Why, there was a paraplegic (one who had been paralyzed in the lower half of his body) who had been totally bedridden in a local hospital but who was rehabilitated and is almost completely self-sufficient in a wheelchair now. Another, a quadriplegic (one paralyzed in all four limbs), who had been helpless for thirteen years, was rehabilitated, and now from his wheelchair he is able to support himself by writing radio and television scripts.

Today as I leave the Center I am in good spirits. My rehabilitation has been successful. Through physical and occupational therapy the physical abilities I have left have been reeducated, and today I start on a new job. Just to be able again to earn a living for my family makes me very happy. With the aid of an ankle brace I can walk on my own, without a cane. My new job is as a supply clerk for a sports goods company. So you see why my spirits are soaring today!

Prevention

I am often asked what might help prevent a stroke. To such a question I answer: When warning signals come, check with your doctor. Most people have many warnings but ignore them. I mentioned earlier what some of them are. Also, if you have high blood pressure, take your doctor's advice seriously on how to lower it. Anticlotting drugs may be given by your physician to dissolve clots. Proper diet will help to a great degree, and by all means avoid excessive anxiety and stress by learning to control your emotions. —*Contributed.*

Burns first Bible - is converted by Second

A married woman in Czechoslovakia was very much disturbed when she found out that her husband had begun attending the meetings of Jehovah's witnesses and was reading the Bible. She went to see her Catholic priest and told him what her husband was doing. The priest advised her to burn her husband's Bible. Upon coming home, she followed the priest's advice and destroyed the Bible.

What did the husband do? He simply bought another Bible. This meant new worries for his wife, but she had become curious about this book. What could be so special about it? Secretly she started to read the Bible herself when her husband was absent. Although each time she firmly decided never to touch the Bible again, she just could not resist reading it time after time. Shortly thereafter one of Jehovah's witnesses visited this couple and started conducting a Bible study with them. After studying for some time they were baptized in symbol of their dedication to God.

HOW Phonograph Records ARE MADE

A CENTURY ago it was a rare treat to hear beautiful orchestra music. The only way one could do so was to go within earshot of where an orchestra was playing. But the American inventor Thomas Edison, and those who followed him, changed that. In 1877 he patented a machine that recorded sound on a cylinder of tinfoil. In 1887 the inventor Berliner succeeded in doing the same on a waxlike flat disc.

In time there was developed the seventy-eight-revolution-per-minute record, which could produce four and a half minutes of music on a twelve-inch disc. Then in 1948 the microgroove disc was developed, on which as much as a half hour of music could be recorded on a twelve-inch disc running at 33⅓ revolutions per minute. A few years later came "high fidelity," a great improvement in recording sound and, still more recently, stereophonic recording has come to the fore, adding even more realism to sound reproduction.

Modern recording is truly something at which to wonder. All the beauty and variety and range of many human voices, as well as of a large symphony orchestra, are captured on a tiny groove of a disc. Have you ever given thought as to how such recordings are made? In view of the interest stimulated in *Awake!* readers by the recording of the music in the new songbook *"Singing and Accompanying Yourselves with Music in Your Hearts,"* it seems timely to tell how such recordings are made.

To make these recordings, some twenty dedicated Christian ministers, who are also fine musicians, gave freely of their time during February to April of this year. Some came from as far as Philadelphia; several are members of the headquarters "Bethel" family, and the conductor is a Canadian traveling representative of the Watch Tower Society. They met regularly on Saturday mornings and repeatedly stayed over to record also on Sundays. The recording was done at the headquarters' Kingdom Hall, which is ideally suited for such recordings. A professional high-quality tape recorder was used, which recorded at fifteen inches per second on one-quarter-inch tape.

After all the 119 songs were recorded—recordings were also made of the "Bethel" family singing, for one side of one record—the tapes were edited for balance and removal of errors, and this was a painstaking and time-consuming job. (Commercial recording is often done fourfold on one-half-inch tape, which is then profusely edited, "doctored.")

The Transferring Process

After being edited the tapes were delivered to the Columbia recording studios, where the music was transferred from the

tapes to lacquer-covered aluminum discs by means of a special record-cutting machine. The lacquer disc must be free from defects to the millionth of an inch and, while seemingly hard, it has to be tough and comparatively soft. This is so that the tiny strip of lacquer that is cut out in making the groove and which is called the "chip," can be sucked away through a tube in one continuous thread. Were what is gouged or cut out to crumble and fall about the groove it would ruin the groove.

The stylus which cuts the groove is made of a ruby gem. Its point is but .0002 of an inch wide and it is heated to give smooth walls to the groove and to facilitate the cutting of it. The stem of the stylus must be exceedingly strong so as not to bend in any way while it is cutting the groove, as the particular angle of the stylus is also very important.

The program of sound to be recorded is transferred from the master tape through amplifiers to the cutting head, where it is converted into mechanical vibrations. These vibrations are said to "modulate" the stylus, causing the groove to take a wavy pattern according to the frequency and volume of the sound variations applied to it. These sound vibrations transferred to the walls of the groove may vary as little as a millionth of an inch. The louder the music, the wider the excursions of the stylus and the more wavy the groove; and the higher the frequencies, the more rapidly it moves back and forth. It follows that the louder the music, the more area on the record the groove requires, and so the less music that can be put on the record. Thus with very loud music as few as 130 grooves can be cut in a radial inch, whereas with very soft music as many as 390 can be cut.

To save space on the record the cutting machine has a "pre-head" that picks up the music about two seconds early and advises the machine of the volume it is about to record. This information enables the machine to automatically vary the spacing between the grooves to match the volume of the sound, giving more space for loud passages and less spacing for soft ones. Because of this device it is possible to put Beethoven's Fifth Symphony, a half hour in length, on one side of a record, as it has comparatively few very loud passages. Usually from twenty to twenty-five minutes of music can be recorded on one long-playing record, although a noisy rock-and-roll might have but fifteen minutes.

While this lacquer-covered disc or "lacquer master" is being cut it is being inspected all the time by the operator by means of a microscope, and after the recording is completed it is again thoroughly inspected. Then it is sent to the pressing plant.

From "Lacquer Master" to "Stamper"

After passing thorough inspection, part of the lacquer from the back and also from the edges is removed so as to make the disc a better conductor of electricity; lacquer being a very poor conductor. For this reason also its surface is sprayed with chemicals, leaving a coating of silver, which is a very good conductor. The silvered disc is now given a "flash" coating of nickel to protect its silver coating and is then placed in an electroplating tank, where it is plated with solid nickel, even as printing plates are plated with nickel.

After about three hours the lacquer master is taken out of the tank, and the nickel coating, now a disc itself, is removed by hand from the lacquer master. This nickel coating is known as the "metal master" or "male" disc and has ridges where the lacquer master has grooves. This metal master could be used to stamp records but it is not. Why not? Be-

cause only from three to five hundred records could be stamped from such a disc and only one or two of them can be made from a lacquer master. To wear out metal masters stamping records would require the cutting of many lacquer masters—a time-consuming and costly process. So what is done?

Instead of using the metal master to stamp the records, it is used to make still further discs by the same electroplating process that it was made. These discs are termed the "female" or "mother" discs. It is possible to make six of these "mothers" from each metal master. But since these are in reverse they could not be used to stamp records, but they are used to make still further discs, which can be used and which are termed "stampers," since it is they that are used to stamp out the records; and it is possible to make twelve such "stampers" from one "mother." The result is that, instead of just one or two metal masters made from one lacquer master, there can be 72 to 144 "stampers," and so, instead of only 500 to 1,000 records being stamped for each lacquer master cut, there can be from 36,000 to 72,000 records stamped.

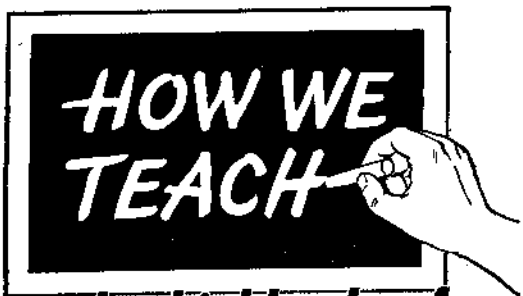
As with all its predecessors, the "stamper" is thoroughly examined and then it is given a chemical bath and plated with chrome, after which it is again carefully cleaned and inspected and also weighed to make sure it is of the right thickness. It is then trimmed and otherwise prepared for fitting into the stamping machine.

Stamping the Records

In a stamping room there are about a hundred machines, each with two presses, the operator standing between the two. The "stamper" discs are put in place, also the labels, and then an exactly measured amount of vinyl (a synthetic product once derived from coal tar but now from crude petroleum) is placed in the center of the lower disc and the record is stamped. The presses exert a pressure of one ton per square inch and are heated to 300 degrees Fahrenheit. As soon as the disc has been pressed the machine is cooled to 90 degrees; in the meantime the operator feeds the other press.

While the record is still quite warm it is removed from the press and put in the trimmer, where the excess vinyl is cut off and the edges are polished. A sample of the finished product is spot-checked every hour on a playing machine so as to make certain that no flaws are appearing. After the new discs have been given a quick check they are put in paper envelopes, then cardboard jackets and then shipped out—in the case of the Watch Tower records, to its headquarters plant in Brooklyn, New York.

Many have expressed appreciation for the recordings of the songs in *"Singing and Accompanying Yourselves with Music in Your Hearts."* A number of these have been pianists, thankful for the help the recordings have been in properly interpreting the new songs. Among other expressions received were such as the following: "The most beautiful music I have ever heard." "We just wanted to thank you for the wonderful records we received. We enjoy playing them so much!" "What a joy to prepare for service Sunday morning with the music truly from Jehovah's organization to spur us on!" "We want you to know how much happiness we are deriving from our bundle of new records. We knew they would be beautiful, but not *that* beautiful! Such surprises!" "There are no words to describe the encouragement these give . . . at home while I'm working, while the family is eating or relaxing." Yes, the modern phonograph has made possible the enjoyment of much fine music.



in the highlands of NEW GUINEA

"OH, I wish I could be with you up there in the Highlands!" This is just one of the many expressions my wife and I have received from friends who have written us after hearing about our privileges in teaching the people of the New Guinea Highlands. What makes our friends say these things? Well, come along with us and see.

First of all, picture yourself on a tropical island, although somewhat cooler than most because we are about six thousand feet above sea level. Here my wife and I do missionary work in an isolated place away from all civilization.

About a five-minute walk from our little bamboo house we come to a small native village of several houses and a large hall. This village has been built by natives who want Bible instruction! Here, every day of the week, we teach people who are among the most primitive living on earth today. The majority are illiterate.

I suppose you are surprised to see all those blackboards and pieces of cloth with illustrations marked on them hanging in our hall! Yes, we make great use of pictures to help these people understand. In addition, we realize they are not used to sitting down and learning, so we hold their interest by keeping them occupied and by making them feel they are learning something new each day.

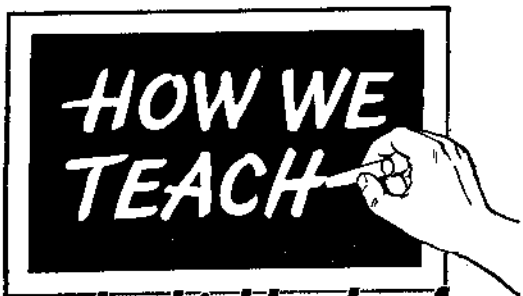
A little after 8 o'clock in the morning the native folk come into the hall. Each goes to a table to get his plastic bag. Inside, there is a pencil, marking book, Bible and other publications. When all are gathered we begin with a song and prayer for the day. We talk to them about the day's activity and then divide the group in two. Half will study in the morning, half in the afternoon. The ones not scheduled for study look after other things, such as working in gardens, washing, building, and other necessary chores.

The Morning Session

Those in the morning session eagerly wait to see what they are going to learn today. But you may wonder, how can they be taught when so few read? Let us see.

First, we review what we learned yesterday. This oral review lasts about fifteen minutes. After this we choose a sermon from one of the blackboards. Let us take the one that has Psalm 83:18 on it, which teaches them that God has a personal name. The language you hear us speak is Melanesian Pidgin, understood by most of the natives. In this language all repeat the name of the sermon several times: "NEM BILONG TRUPELA GOT." In English that means "NAME OF THE TRUE GOD." When they have learned this phrase, we check to see if they understand what they are saying. All this takes about forty-five minutes. Then we change and take up something new so they do not get tired from concentrating on one topic for too long a period.

In this morning group we have two who read quite well, so we divide them up into



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The evening program continues until about 9 o'clock. Our day is then over in the village. The boys and men hurry to their homes, light a fire and lock the door. It is very seldom that they go outside during the hours of darkness.

Our New Guinea Artists at Work

What is a picture sermon like? Suppose we want them to understand that the Bible teaches that those in God's favor will receive everlasting life on the earth. We first mark down a scripture to support our statement. We can choose Psalm 37:28, 29. We copy the main thought of the scripture word for word and this they repeat until they know it well. Now a picture must be applied to help them understand it. The scripture deals with the wicked and the righteous. We can draw an illustration—a cloud and the name Jehovah on it. Then we draw an arrow or lightning bolt going forth from the cloud to kill the unrighteous one. Then we draw lines indicating a man preaching from the Bible and lines coming down from the cloud showing Jehovah's favor.

From time to time we let those who have good knowledge make up sermons of their own. We give them a theme and they must think out a picture and find an appropriate scripture. In this way we can see how much they remember. With this method they learn to answer questions, to put things together and to apply scriptures. Most of them do very well and really enjoy knowing that they are achieving something on their own. After five months most of them can do this, although they may never have had a pencil in their hands before!

Teaching in a Village

At times we go to distant villages to teach. Sometimes it takes up to three hours to get to a village on foot. In some cases we have to cross rivers and muddy areas. But the joy received from teaching these often humble people makes up for any difficulties we may have.

When we get to a village many of the natives soon gather in the center of the village and wait for us to start. Their eyes brighten up as they get to know that in the new system of things no more will they have all their sicknesses and poverty. This is really very good news to them, as their present life is so hard and has not much to offer.

Many of these natives have to make great changes in order to become Christians. Some have practiced immorality or polygamy. Many do not know the difference between borrowing and stealing. Lying, too, is a general practice, as well as many other vices. But in various parts of New Guinea many have made the change from their former way of life and now bring true praise to the Creator.

As we look over our vast territory, with so many people for miles and miles around who have never heard the good news contained in God's Word, we wonder how they are going to be reached. Often we have to turn down requests from native folk who come here wanting us to go to their villages to help them understand the Bible.

I am sure that some of you are thinking: "My, I wish I could stay with you up there in the Highlands of New Guinea!" Well, we invite you to do just that! We do as Jesus said in Matthew 9:37, 38: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest."—*Contributed.*

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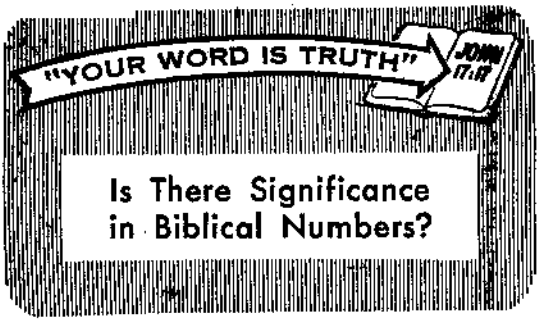

ANYONE who reads the Scriptures carefully cannot help but notice that certain numbers occur frequently, and often appear in an obviously symbolic way. What is their significance? People that lean toward the teachings of numerology will contend that there is a mystical meaning in the numbers themselves. This contention has been made for a very long time.

Back in the second century before our Common Era there was a Jewish priest by the name of Aristobulus who tried to find hidden ideas in Biblical numbers. He gave a mystical meaning especially to the number seven. More than two hundred years later the Jewish teacher Philo followed his thinking. He regarded numbers as the purest representations of divine ideas, the very moving principles of the universe. It appears that the beliefs of these men were influenced by the philosophy of the pagan Greek Pythagoreans.

Pythagoras and his followers believed that numbers contained the elements of all things, of the natural and spiritual worlds and of the sciences. To them the real numerals of the universe were the primary numbers from one to ten. They concluded that the reason for everything could be found in their various combinations. They also assigned certain numbers to their various gods. This was the practice of the Babylonians with whom the views of numerology appear to have originated. In Babylonia each number from one to sixty was reserved for a particular god. Their chief sacred number was 12,960,000, which is a fundamental number in astrology.

Jewish Cabalists apparently were influenced by these pagan beliefs and so employed a numerology in connection with the Scriptures called "gematria." By means of it they sought to find hidden meanings in the Scriptures through values assigned to the twenty-two letters of the Hebrew alphabet. For example, in Genesis 14:14, the Scriptures mention that Abraham mustered for war 318 slaves of his household. Disregarding the context of the scripture, the Cabalists took the number 318 and claimed that it is the numerical equivalent of the name Eliezer, Abraham's servant. So, by using numerical values for letters, they concluded that it was Eliezer who fought at Abraham's side rather than 318 slaves.

Another example of Cabalistic twisting of the Scriptures by means of numbers is with regard to Numbers 12:1, where we are told that Moses married a Cushite woman. The Cabalists determined that the numerical value of the word Cushite is the same as that for "good looking," namely, 735, or 736 with a different spelling. So they replaced the word for Cushite with the Aramaic word for "beautiful."

This numerical mysticism was also adopted by the Gnostics, some sects of which claimed to be Christian. Regarding one of them, called the Marcosians, Irenaeus of the second century in our Common Era states: "These persons endeavor to set forth things in a more mystical style, while they refer everything to numbers."*

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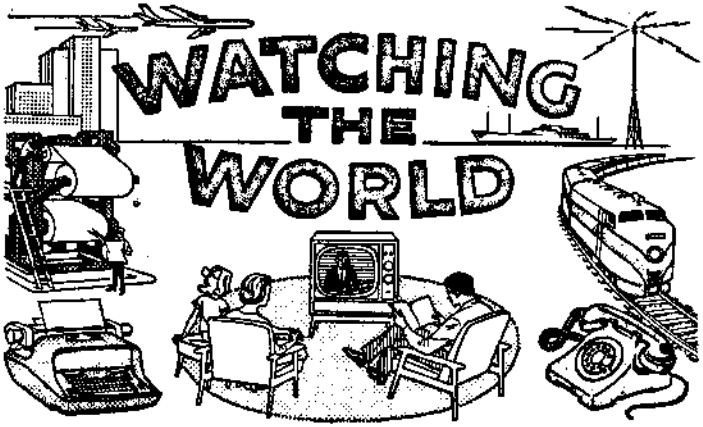
* *The Ante-Nicene Fathers*, Vol. 1, page 341.



Science and Crime

◈ Dr. Robert L. Emrich, science advisor to President Johnson's 13-month-old Commission on Law Enforcement and the Administration of Justice, said: "The time has come to rethink everything" about crime and allow new scientific knowledge to pry open the rusty doors of an ancient system. Each year in the United States there are more than six million arrests, but officials admit that the real rate of criminal activity is no doubt much higher.

A report in *Science News* for October 1966 says: "Organized crime is now fully joined to legitimate business. It has an interest in or controls the jukebox and vending machine industries, the garment industry, the taxicab industry, banking, trucking, rental cars and laundries in major cities across the nation. . . . Combatting a crime that seemingly nestles so easily in the arms of legitimate society, then, is an entirely different business from fighting the small criminal in the street." Dr. Leonard Duhl of the Department of Housing and Urban Development said that, unless basic answers are sought, "we will find ourselves living in a state of siege, for the violence will surely erupt wherever our safeguards fail or our vigilance slackens."

Food Future

◈ The Food and Agricultural Organization, a United Nations specialized agency, said, on October 14, that the world is suffering its worst food shortage in twenty years and that chances for an increase in food production in the near future are dim. While the world population increased by 70,000,000 over the past two years, world food production failed to rise at all. The agency said that, because of recent depletion of food stocks, the world has become much more dependent on current production and on weather conditions. Last year only good harvests in North America kept world production levels of food from declining. What would happen if the weather were not right for just one year? "Unless the hungry nations learn to feed themselves," said U.S. Agriculture Secretary Orville Freeman recently, "there will be world famine in less than twenty years."

Cigarette Addict

◈ Cigarette smokers, as a rule, do not consider themselves addicts. They may even resent being called addicts. However, not all feel that way. The *Daily News*, published in Newburyport, Massachusetts, on October 6, on its editorial page, published the "Confessions of a Cigarette Addict," and some of the remarks made are worth repeating. The author refers to himself as a cigarette addict. "I am not a cigarette smoker," he says. "I am an addict. I take my first cigarette in the morning because it gives me pleasure. But the pleasure steadily diminishes. By the fifth cigarette, it is a need I cannot control. I smoke when I don't want one. I smoke when it tastes bad. I smoke without knowing I am smoking. I sometimes smoke two cigarettes at a time. My reason is dominated by my will, and my will is dominated by my appetite. . . . What right do I have to look pityingly at the alcoholic or the dope addict? Their habits may be physically and socially more ruinous than mine, but we are all in the same boat. Without oars."

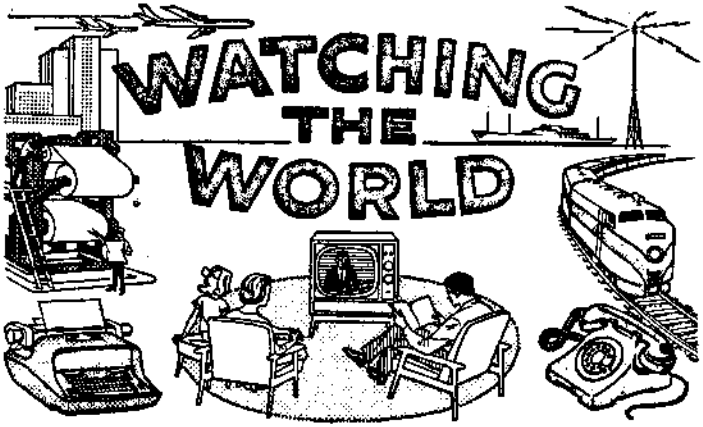
Then he admonishes young people: "Young people, do not believe the smooth propaganda about 'smoking in moderation.' Some people cannot indulge in anything moderately. Find out early if you are one of those people and then shun the habit as you would the Devil. . . . I do not smoke the cigarette. It smokes me. This is my abject confession of utter weakness. Cigarettes are lighting this fool the way to dusty death." Need more be said?

Church Thieves

◈ For four years the French police have hunted for the thieves who robbed seventy-nine churches in the vicinity of Paris. On April 4 they were captured. The culprits were two Catholic priests. Both were sentenced to prison.

Brazil's Costs Rise

◈ In Brazil, beans have gone from 7 cents a pound to 18 cents. Residential rentals have risen 57 percent and public service rates such as transport and telephone are up 50 percent. The cost of living rose, in the first nine months of this



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tion in 1967. Defense spending that stood at $50,000,000,000 a year from 1962 through 1965 has leaped to $57,000,000,000. In the calendar year 1967, it is expected to run around $65,000,000,000 or even higher. While the U.S. was expressing its desire for peace, the New York *Times*, October 4, said that about 75,000 more army troops, plus additional marine and navy personnel, are scheduled to be sent to Vietnam, raising the total there to between 400,000 and 425,000 by the spring of 1967. Talk may be of peace, but planning is for war.

Flying Saucers Checked

◈ The United States has set aside $300,000 of the taxpayers' money to check into the flying saucer phenomenon. Dr. Edward U. Condon will direct a study project that will involve more than 100 scientists from an assortment of institutions. As a matter of national security, the U.S. Air Force has been charged with investigating the saucers since reports began cropping up in numbers back in 1947. At latest count, a total of 10,147 sightings had been reported. Of these, all but 646 had been identified to the satisfaction of the experts. Just what these 646 were, nobody knows. The reason behind the outlay of money is to free the U.S. Air Force of the responsibility of hunting down saucers and convince the public that the earth is in no grave danger from what are officially known as unidentified flying objects.

Losing Faith in God

◈ The God that told Abram "I am God Almighty," the God that parted the Red Sea for Moses and allowed Israel to pass through safely, is described now among some Jewish leaders as a God having only limited power. In other words, he is not God Almighty. This diluted concept of God would replace the concept of an all-powerful God. The exploration of this idea has come about, says Rabbi Erwin Herman, a leading Los Angeles reform Jew, probably in attempting to answer questions such as: "If God is all-powerful why does He permit so much hurt in the world? Why did He permit the destruction of 6 million Jews in Nazi Germany?" Rabbi Herman says Jewish reflection on this possibility is not confined to Reform Judaism. He noted that some of Christendom's leaders, such as Episcopal Bishop James A. Pike of California, also pose similar theories. Satisfying Bible answers to the question, Why does God permit wickedness? are available, however. They were published in the special October 8, 1966, issue of *Awake!*

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Awake!

Where Is Your Treasure?

What Catholics Are Saying About Their Church

The Death Railroad

The World Wars Against Malaria

DECEMBER 8, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered* by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DO YOU AIM HIGH ENOUGH?

NO, this question does not relate to a failure to aim high enough with a shotgun when hunting fowl. Nor does it relate to aiming high enough as regards material success and mundane ambitions. True, some modest and timid souls may not aim high enough in such matters, but most persons are prone to aim too high. This causes them to "cut corners," as the saying goes, to lie, to cheat, to steal and to engage in the futility of gambling, hoping against hope that good fortune will smile upon them. But all such self-seeking is self-defeating, for the "love of money" or selfish gain is "a root of all sorts of injurious things."—1 Tim. 6:10.

Rather, the question above relates to your guiding principles, the standard of morality by which you set your course of action, your conduct. Do you have a high standard? Are you guided by your conscience or by "policy"? You will have a high enough standard at which to aim if you let the Bible dictate your principles. And since we all are God's creatures we are accountable to him and so should be governed by the principles he has set forth in his Word.

That we have the obligation to aim high the Bible repeatedly shows. Thus Jesus Christ, God's Son, said: "You must accordingly be perfect, as your heavenly Father is perfect." That truly is a high standard! Of course, Jesus did not mean that we must be free from all imperfections, for by inheritance we all are imperfect, all are sinners. However, we must strive to be perfect as our Father in heaven is perfect by being impartial, fair and just in our dealings with others, which is what Jesus was talking about. Even as God lets the sun shine and the rain fall on the good and the bad, so we should let one set of principles guide us regardless of with whom we happen to be dealing. Do you aim that high? If so, then, for one thing, you will be free from prejudice.—Matt. 5:48.

Jesus Christ also set a high standard for us in another respect when, continuing, he said: "Take good care not to practice your righteousness in front of men in order to be observed by them." Those who make a display of their generosity are deceiving themselves into thinking that they are liberal when actually they are selfish, being shrewd instead of generous. In showing kindness to our neighbor we ought to aim high, seeking God's approval thereby, not that of men. If we do so, he will reward us, both now and in the future.—Matt. 6:1-4.

One of the foremost followers of Jesus Christ, the apostle Paul, also gave us some food for thought on this matter of having a high standard to aim for, or a high set of principles to guide us. He said: "We are overturning reasonings and every lofty thing raised up against the knowledge of God; and *we are bringing every thought into captivity* to make it obedient to the Christ." What a high standard that *is!* Yes, it is not sufficient for us to watch our actions, or to be careful how we speak, but the high standard the Bible sets for us to aim for begins with thoughts, both those we hear from others and our own. In his "sermon on the mount" Jesus, too, showed that we must not dwell on wrong thoughts.—2 Cor. 10:5; Matt. 5:28.

Truly the Word of God gives us high standards to aim at, high principles by *which to be guided! By aiming high* we will guard ourselves against carelessness and be the less likely to err seriously as to our conduct. We might liken such efforts to rowing upstream on the Niagara River above the falls. The faster we aim to row the safer we will be, the less likely we will be to find ourselves being swept over the falls to our destruction.

Thus the Christian minister who aims to attend all five meetings of the Christian congregation each week is not likely to find himself 'forsaking the gathering of himself with others.' Likewise, the minister who sets the high standard of engaging in each of the various forms of the ministry every week may not always succeed in doing so every week in the year, but one thing is certain: Never will a month go by without his having had at least some share in that ministry, be the season favorable or unfavorable.—Heb. *10:24, 25; 2 Tim. 4:2.*

Yes, aiming high will help us to progress, to do better than we would otherwise do. As someone has well observed: 'You must reach higher than you can grasp.' The apostle Paul recognized his obligation to reach higher than he could grasp, as can be seen from his confession: "What I wish, this I do not practice; but what I hate is what I do. . . . I really delight in the law of God according to the man I am within, but I behold in my members *another law warring against the law* of my mind and leading me captive." But still he kept on striving and it profited him, enabling him to say, on another occasion: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—Rom. 7:15-25; 1 Cor. 9:27.

Aiming high has other advantages. It will keep us humble as we note how far short we come of what we aim for, and it will cause us to look more to Jehovah God in prayer and in his Word for guidance, strength and forgiveness. (Isa. 66:2) More than that, by diligently concerning ourselves with stripping off the old personality and putting on the new one, we will keep ourselves occupied and be less inclined to find fault with others, more inclined to be charitable in regard to their failings and less likely to complain about conditions over which we have no control, thereby avoiding the snares of frustration, lawlessness and rebellion.—Col. 3:9, 10.

Truly the Bible is 'a lamp to our feet, a light to our roadway.' By taking its high standards and guiding principles seriously and ever seeking to be governed by them we will be aiming high, as high as it is possible for us to aim. This will result in more peace of mind for ourselves, better relations with our fellowman, and, most *important of all, we will be the more likely* to please our Maker, Jehovah God.—Ps. 119:105.

Where Is Your Treasure?

Where should it be? In material possessions, or in God's service?

IT IS usually easy to determine where a person's treasure is. He makes it known by what he talks about, reads about, thinks about, yes, by what is the central or focal point of his life. Music can become the treasure in the lives of some persons. They become completely absorbed in it. That is where their heart is. To other persons, medicine, photography, baseball, space research, or any number of things, can become the treasure on which they set their affections.

In this modern day, however, the treasure that the majority of people seek after is money and the things it can buy. They spend practically every waking moment thinking how they can earn more money and what they can buy with that money. But is it wise to make material things one's treasure? What occurs when these are lost? It is a tragedy! In 1929, for instance, when the stock market began a nose dive, some people were so upset they committed suicide. Their devotion to money made life meaningless without it.

Really, then, how wise the counsel of Jesus Christ is! In his famous Sermon on the Mount he advised: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." —Matt. 6:19-21.

Jesus' treasure was in heaven. His chief love was his heavenly Father, and serving Him. "Look! I am come to do your will," Jesus said. (Heb. 10:9) Everything else took second place. He knew that Jehovah God existed. There was no question about that. And his treasure was his commission to serve his Father and his privilege to accomplish the preaching work his Father commissioned him to do.

So absorbed was Jesus in doing this work that he owned no home and had few material possessions. Once he told a prospective follower: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." Nevertheless, Jesus was genuinely happy and content; more so, in fact, than those who possessed great material riches. —Luke 9:58.

Jesus' apostles also found genuine happiness in storing up treasures in heaven, rather than accumulating material possessions. The apostle Peter told Jesus: "Look! We left all things and have been following you." (Mark 10:28) Peter and his brother Andrew had been fishermen, but at Jesus' invitation they responded, as the scripture says: "*At once* abandoning the nets, they followed him." Their fellow fishermen, John and James, responded similarly: "*At once* leaving the boat and their father, they followed him." (Matt. 4:20, 22) Was this a hasty decision

later regretted? Not at all! Here was an opportunity of the ages! To serve Almighty God with his sent-forth Son! How could anything in a material way compare with that privilege?

Faithful Endurance

These apostles stuck with the preaching work for ten, twenty, thirty, forty, yes, more than sixty-five years! They took seriously Jesus' parting instructions to them: "Go therefore and make disciples of people of all the nations." "Be witnesses of me . . . to the most distant part of the earth." They never let up on that preaching work.—Matt. 28:19; Acts 1:8.

After more than thirty years in the ministry Peter exhorted fellow Christians: "Brace up your minds for activity." "Christ suffered for you, leaving you a model for you to follow his steps closely." "Shepherd the flock of God." (1 Pet. 1: 13; 2:21; 5:2) Peter retained his zeal for doing the preaching, despite arrests, prison bonds, harassment by authorities and decades in the ministry. And he was concerned that others maintain a similar urgency about the matter.—Acts 4:18-21; 5:17-29; 12:3, 6-11.

Peter's long-time associate, the apostle John, felt the same way, and that after spending more than sixty-five years in the ministry! John realized the danger, in time, of being sidetracked from doing God's will by material attractions, and was, therefore, prompted to write:

"Do not be loving either the world or the things in the world. . . . because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." John thus stressed the importance of not allowing love of material things to turn one aside from God's service. —1 John 2:15-17.

Another faithful pursuer of heavenly treasures, the apostle Paul, acknowledged that it is not easy to be a true Christian. Jesus had said that it required sacrifice and endurance under persecution. (Matt. 10:16-23; 16:24, 25) And genuine Christians in Paul's day found this to be true, as Paul wrote: "Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be knocked about and to be homeless and to toil, working with our own hands. . . . we have become as the refuse of the world, the offscouring of all things."—1 Cor. 4: 11-13.

A Foolish Course?

Do you feel that it was foolish for the apostles and other early Christians to devote their entire lives to the ministry? Was it unwise of them to spend their whole lives doing what Jesus did? Were they the losers because they had little or nothing to show in a material way for their lifetime of work? Was their treasure misplaced? What do you think?

From the standpoint of non-Christians, and, perhaps, of some spiritually weak believers, the apostles were foolish. Their treasure was misplaced. "We are fools because of Christ," Paul acknowledged. At least that is what some thought. And, indeed, Paul admitted, "if Christ has not been raised up, our preaching is certainly in vain, and . . . we are of all men most to be pitied." (1 Cor. 4:10; 15:14-19) But Christ had been resurrected! The apostles had seen him with their own eyes! And he had told them to preach, yes, in all the inhabited earth. So those early Christians were absolutely certain that they were not misguided in storing up treasures in heaven.

After spending more than twenty-five years in the full-time ministry, and while in prison for his preaching, the apostle Paul wrote relative to his convictions. He was not sorry for having given up a promising career in law and its monetary returns, but said: "I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him, . . . to see if I may by any means attain to the earlier resurrection from the dead."

No expense in time or effort was too great; for nothing, absolutely nothing, could compare in value to the reward of God's prize of everlasting life. That is how Paul felt, and it is why he continued in his letter: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." God's reward is certain; it is incomparable! Therefore, how wise the apostles were to seek such treasures!—Phil. 3:8-14; Heb. 6:10-12.

Where Is Your Treasure?

So you must decide: What am I going to make my treasure? Will it be serving God, seeking his favor and blessing? Or will my chief objective in life be pursuing personal interests, such as accumulating material possessions? It has to be one or the other. You cannot successfully choose both. Jesus showed this in his Sermon on the Mount. Immediately after speaking about our heart being where our treasure is, he said:

"The lamp of the body is the eye. If, then, your eye is sincere [simple; all one way; in focus; generous], your whole body will be bright; but if your eye is bad, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is! No one can be a slave to two masters . . . You cannot be slaves to God and to Riches."—Matt. 6:22-24, *NW*, 1950 Edition, footnote a.

The eye that functions properly is to the body like a lighted lamp in the dark of night, because with it the body can walk about without stumbling or bumping into something. But to see correctly the eye must be simple, all one way in performing its function, in focus. It must faithfully catch up the light rays from an object and be able to register them in such a way that objects are seen as they really are.

Similarly, the 'eyes of the heart' must be simple, all one way, in focus, in order to see things in their proper perspective, and to motivate you to make the right choice or decision. On the other hand, an out-of-focus 'bad eye' leads to a mistaken estimate of things, resulting in a wrong choice, and the whole body becoming totally dark.—Eph. 1:18.

So when you make your choice, be sure your spiritual vision is clear and sharp. Examine things carefully in proper perspective—in the light of God's Word and the perfect example set by Jesus Christ. True, a new TV, a more luxurious car, a better home, a larger bank account, may make life easier and more comfortable now, but it is foolish to make such things your treasure. It is serving the wrong master! And it will only lead to frustration, unhappiness and death. So make the right choice, the one Jesus and his apostles made. Store up treasures in heaven by putting God's service first in your life. Those treasures you will be able to enjoy forever.

What Catholics are saying ABOUT Their Church

A FEW years ago Pope John XXIII decided that the Catholic church needed to examine herself, or, as he put it, "to let some fresh air in." Therefore, he called for, and eventually opened in Rome, a council of the church's chief prelates and dignitaries from throughout the world. But, as Archbishop Charles Roberts of England observed, "when good Pope John opened the window of the church to let in some fresh air he let in a few typhoons as well."

Catholic leaders have had much to say about their church, and they are still talking. On all levels Catholics are speaking out on a host of topics, often challenging what has long been established to be Catholic doctrine and practice.

Birth Control

Take, for example, the use of contraceptives by married couples. The well-known encyclical on Christian Marriage by Pope Pius XI sums up clearly the official Catholic teaching on this: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin." A great many church officials feel that this view needs 'airing out.'

However, when the subject came up for discussion during the closing days of the ecumenical council in Rome last year, the pope stepped in to prevent further consideration of the matter. Why? Because it was apparently feared that the bishops would press for a radical change in official Catholic teaching, and this would expose the pronouncement of a previous pope to be in error.

But despite the pope's interference, practically everywhere within the Catholic church there remains a call for change. *America,* a prominent Catholic magazine, in its issue of April 24, 1965, observed: "Many Catholics, including some theologians, have begun to wonder publicly about the wisdom of traditional Catholic teaching on birth control." What do you think? Do you believe that the church is right in the position it has taken?

Another Catholic magazine, *The Commonweal* of April 16, 1965, took a positive stand on the question, as have also many priests and bishops: "Our own convictions side with those who want a change. We hope that eventually the magisterium will declare in favor of the right of couples to employ whatever methods of family limitation they find to be spiritually, psychologically and scientifically most effective."

Freedom of Worship

Another matter that has come in for much airing is that of religious liberty, and finally the ecumenical council went on record as favoring a measure of religious toleration. But British Cardinal John Heenan pointed to Roman Catholicism's double standard of 'suppressing the reli-

gious liberties of others when we are strong' and of demanding freedom of religion in places where 'we are poor and weak,' and reports from Spain and Portugal show that that is still the standard that is being applied. The cardinal admitted: "It would be idle as well as false to deny the well-known fact that in certain places Protestants have suffered persecution at the hands of Catholics."—Vancouver *Sun,* September 17, 1965.

Many Catholic leaders at the ecumenical council in Rome made clear that they approve the suppression of the religious activities of non-Catholics whenever this can be achieved. Observed *The Catholic World* of November 1965 on this matter:

"Some Council opponents of religious liberty still adhere to the notion that the civil liberties of Protestants can only be tolerated in a Catholic state, and tolerated only when the state lacks the power to suppress them. Paradoxically, many who hold this position are staunch anti-Communists and yet they were aligning themselves with the Communist policy of suppression of religious liberty. Some Council Fathers placed in this dilemma would probably say that the Catholic Church is the true Church and that ordinary rules of fair play do not apply so that the Church may consistently claim when it is a minority the very rights it denies when its members constitute a majority of the population of a country."

Do you, too, agree that the Catholic church should suppress the religious freedom of others in your community? It has long been traditional Catholic belief that it is the right thing to do. But what do you think?

Jesuit priest John L. McKenzie indicated why the Catholic church endeavors to suppress other religions when he said this about what is offered to those who are in the Catholic church: "Diluted Christianity for general consumption has been available in the church for a long time; if we have a peculiarly modern form of it, it may be identified as that form of passive Christianity in which the general membership of the church is treated as delicate children who should not be exposed to the risk of personal decision." (Chicago *Daily News,* June 12, 1965) Is that how you want to be treated by the church?

The Inquisition and the Jews

What have Catholics been saying about the terrible Inquisition when so-called heretics and Jews were hunted down, tortured on the rack and even burned at the stake simply because of not accepting Catholic doctrine? Hans Küng, dean of the Roman Catholic theological faculty at Germany's Tübingen University, commented on this period of church history, saying: "In the course of the centuries many faults have been committed by and in the Catholic Church against freedom of conscience. . . . The inquisition in particular, with its appalling trials, confiscation of goods, imprisonments, torture, and countless death sentences cannot be justified in any way whatsoever."—San Francisco *Examiner,* April 1, 1963.

But what of the present, this twentieth century? Küng admits: "Even today the spirit of the Inquisition and unfreedom has not died out."—*Time* magazine, September 20, 1963.

The recent Vatican Council approved a decree that "decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone." But has the Catholic church in the twentieth century conducted herself in harmony with its sentiments? Are its actions in agreement with its claims? Friedrich Heer, distinguished Catholic historian and lecturer in European history at the Uni-

versity of Vienna, made these frank statements, as found in *The Commonweal* of February 28, 1964:

"I have to confess that all Catholics, from the highest to the lowest—priests, chaplains, laymen (anti-Semitic to this day)—are co-responsible for the mass murder of the Jews. Not only the thousands of baptized, confirmed and religiously wedded Christians who took a direct part in the mass murders. . . . Not only bishops who, as in Poland and Hungary, drew up anti-Semitic pastoral letters and permitted their publication . . . We have present[ed] to us the frightful failure of Rome from 1933 to 1945." Remember, that is the statement of a noted Catholic and in a Catholic publication. Is the bloodguilt of which he speaks something that you want to continue to share as a member of the church?

Position During Worldly Wars

Roman Catholics often make up a large part of the population of nations that fight in worldly wars. For example, Nazi Germany was a strongly Catholic country, and almost to the last man Catholics supported Hitler's military efforts. Do you believe that this was right? What do prominent Catholics have to say about the church's position during World War II? Catholic historian Gordon Zahn, associate professor of sociology at Loyola University, Chicago, admitted in his book *German Catholics and Hitler's Wars*, page 202:

"The Catholic Church did at least inadvertently serve the purposes of the Nazi regime to the extent that it formally recognized that regime as Germany's legitimate authority and placed its members under a moral obligation to render civil obedience to that regime. And when war came in 1939, this obligation to obey was given such repeated and fervent emphasis that we may justly conclude that, to all intents and purposes, the Church did become an agency of social control operating in behalf of the Nazi state insofar as insuring wholehearted Catholic support of the war was concerned."

Throughout his book Zahn offered conclusive evidence to prove that the official statements of "bishops placed [a Roman Catholic] under a moral obligation to fulfill faithfully whatever duties might be required of him. No support of any consequence would have been furnished him had he refused to serve. Indeed, there were at least two instances in which men awaiting execution for such refusal were actually denied access to the sacraments for a time because the prison chaplain interpreted their action as a violation of their Christian duty."—Page 17.

But it was not only in Germany that Catholic prelates supported national war efforts. In practically every country at war they did the same, and still do today, even when it means that they will be fighting and killing fellow Catholics on the other side. Do you believe that is right? Does it identify adherents of the Catholic church as the ones of whom Jesus spoke when he said: "By this shall all men know that you are my disciples, if you have love one for another"?—John 13:35, Catholic *Douay Version*.

Many thinking Catholics have found the position of the church during worldly wars deplorable, and hoped that at her recent ecumenical council the church would come out with a strong statement against involvement in them. But she did not. This led to the lament in *The Commonweal* of March 5, 1965: "The person's responsibility for his own actions in war and his right to conscientious objection have been neglected to the point of scandal in the recent teaching and history of the Church, from the submersion of the Catholic conscience in Hitler's war effort to its un-

questioning role in Allied atrocities at Dresden and Hiroshima."

Study of the Bible

What are Catholic leaders saying about Bible study and preaching? At the recent ecumenical council Catholics received strong encouragement to read the Bible, one decree declaring: "The sacred synod also earnestly and especially urges all the Christian faithful, especially religious, to learn by frequent reading of the divine scriptures." And at New York city's famous St. Patrick's Cathedral the congregation not long ago was told: "To be ignorant of the Scriptures is not to know Christ."

But despite this encouragement to read the Bible, Catholic Bishop Arthur Elchinger observed during the ecumenical council: "In most Catholic homes, you don't find a Bible—or if you do, it doesn't have a place of honor." A similar observation was made in Madrid's magazine *Agôn* of July-August 1960 by Catholic priest Mariano Gamo Sanchez, who wrote: "The ignorance of the Bible that we Catholics have is, without doubt, the most important failure of our culture, and of our religious life."

This failure to provide spiritual strength to its people, according to observant Catholic officials, has prepared the way for godless communism. Jesuit Louis J. Twomey of New Orleans' Loyola University noted: "Roman Catholics must face the fact that communism has been more successful in so-called 'Catholic countries' than in Protestant nations because Roman Catholics in those countries do not practice the principles of their faith. . . . Cuba, which is 95 per cent Catholic, was the first western nation to go Communist. Where were the bishops, where were the priests and nuns, and the well-heeled and well-scrubbed laity?"—Toronto *Daily Star*, October 24, 1964.

Some Catholic leaders have lamented the failure of the church to teach its people the Bible, especially when comparing the religious knowledge and activity of Catholics with certain non-Catholics. *Our Sunday Visitor* of June 3, 1962, asked: 'Why would a Catholic turn to Jehovah's witnesses?' and it replied: "The bulletin of a Catholic church in Paris gave the following answer, 'Three factors contribute—the discovery of warm and brotherly communities; the discovery of the Bible; the discovery of lively preaching, easily understood. If they had found these things here [in the Catholic Church], they would not have looked elsewhere.'"

It is indeed interesting to observe how outspoken Catholics have become on the many controversial issues that affect Christians today. Opening the window, so to speak, has let in a typhoon that has shaken Catholicism. As Bishop Fulton Sheen noted: "We of the Church have been living in a fortress for hundreds of years, almost a kind of ghetto, and a fortress that resisted attacks. All this has been changed. There have been breaches and holes made in that fortress. Principally they were made by Pope John." —Wichita *Eagle*, February 10, 1964.

COMING IN THE NEXT ISSUE

- Peace on Earth—How Will It Come?
- The New Movie "The Bible" —How Good Is It?
- Strikes—Powerful Weapon of Labor.
- A Visit to the Roof of Southern Africa.

THE DEATH RAILROAD

By "Awake!" correspondent in Thailand

THEY were standing there deep in thought as they looked at the name of their son in a book entitled "1939-1945, The War Dead of the British Commonwealth and Empire—Kanchanaburi War Cemetery." They stood there for a long time, in silence. There was his name, the date of death, his age. He had died on June 8, 1943, at the age of twenty-one years. It was easy to figure out that he would be forty-four years old now if he were living.

This elderly couple from England had come here, to Thailand, to visit the grave of their son who had died here as a war prisoner during the second world war. Now they were standing at the gate of the cemetery. In the visitors' book they had written their names and also words quoted from the Bible book of Isaiah, chapter 2, verse 4: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."

Unusual Graveyard

"Actually they are not lying in this cemetery but along the railroad," said the man to his wife, as they entered the graveyard.

Before them were the graves of thousands of dead war prisoners side by side. All together, there were 6,982 of them, including 138 whose names are unknown! "How futile the wars of the nations are! How many young lives are destroyed for some selfish reasons!" answered the wife quietly.

"Yes, you are right. In a war neither side actually wins, but both sides lose. I'm sure there is a countless number of parents mourning for the loss of their sons on both the 'victors' side' and that of the 'defeated,'" said the man as he was looking at the tombstones.

Four or five Siamese gardeners moved about the tombstones, watering flowers. At the opposite side of the graveyard stood a tall white cross. Looking at the tombstones, one could see that this one had come from New Zealand and that one from Australia. Their comrade from America had been twenty-four years of age, another one only eighteen years. They had been young men: twenty years, twenty-five years, twenty-two years, thirty years.

As the man and his wife passed through the gate again they stopped to read the following on a plaque: "In honoured remembrance of the fortitude and sacrifice of that valiant company who perished while building the railway from Thailand to Burma during their long captivity."

This graveyard was exceptional in that the persons named on the gravestones had not been buried in this piece of land but had their unmarked graves right alongside the railroad proceeding from Kanchanaburi toward the Burmese border.

A Bridge over the River Kwai

Like many other visitors and tourists, our English friends made a trip to the nearby River Kwai. Of course, they were familiar with the best-seller novel *The Bridge over the River Kwai* by Pierre Bulle, based on the incidents in these Siamese jungles during World War II. They had also seen the movie based on the novel. But now they were going to see with

their own eyes some of those places where their son had had to work with his unfortunate comrades. And there it was—a bridge over the River Kwai! Not "the" bridge, though. The original had been destroyed and a new one had been constructed later.

The war prisoners had constructed railroad trestles to carry the railroad across the river. This place is called Tambol Tha Makham, and it is said to be the site of Pierre Bulle's story. The name of the river in Siamese is *Maenam Khwae Yai*, meaning "Big Khwae River." The river, although shallow most of the year, is wide at this point, several hundred yards wide. The riverbanks are quite high. When the river is in spate during the monsoon season, it becomes a wild torrent.

The English couple started to walk on the bridge, very carefully because it would have been easy to slip and fall into the river. The local people seemed to use this bridge as a footpath. Some of them were even pushing their bicyles along, as they made their way to the other side. Here and there there were projections for pedestrians to step on in order to make way for an approaching train. After reaching the other end of the bridge, they continued a little farther. But with the blazing April sun right above their heads and with absolutely no breeze, they soon began to feel like going back as quickly as possible.

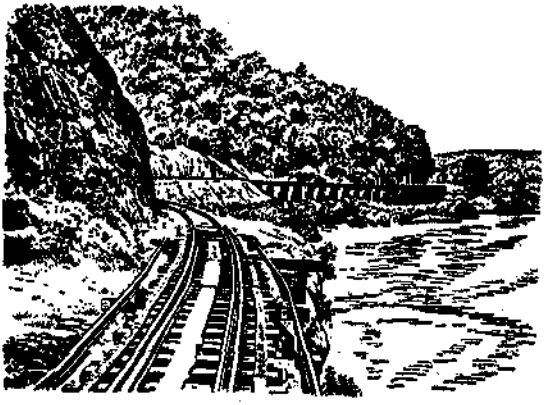
During the months of February, March and April is the hottest season of the year. One could easily picture the difficult circumstances of those who had to do hard work here some twenty-three years ago. With the help of an interpreter, the visitors learned some interesting facts from the local residents. The railroad is called Thang Rodfai Morana, which means "Death Railroad." Some middle-aged natives said they still remember the war prisoners, who were mainly English, American, Australian and Dutch. The Japanese soldiers treated them very harshly, and they had to work under adverse conditions. They died of different diseases, malnutrition and exhaustion. The food supplies, which came very irregularly, were inadequate, and much of the food was rotten when it arrived. As a result of all this, the prisoners fell victim to dysentery, malaria and pellagra, a vitamin-deficiency disease.

It is said that for every sleeper or crosstie that was laid, one Allied soldier died. Added to the prisoners of war were coolies brought from Malaya and the Dutch East Indies (Indonesia) or conscripted in Siam (Thailand) and Burma. The exact number of those who died is not known. The Japanese kept no records, but it is believed that between 80,000 and 100,000 perished. The Burmese and Malay laborers, too, died by the thousands.

Traveling the "Death Railroad"

As the English visitors walked back to their hotel in the nearby town, they were thinking about these things. The next day they would take a trip on the train along the "Death Railroad," traveling all the way to the terminus, a place called Nam Tok Khao Phang.

The following day our friends bought return tickets to the end of the railroad.



Very cheap! Less than one United States dollar each. As the train goes only once a day and there is no train coming back the same day, they would have to spend a night in the little village at the other end of the railroad, virtually in the middle of the jungle. But they got to know that there was some kind of hotel in that village.

The ride from Kanchanaburi to Wang Po and on to the Khao Phang Waterfalls is a nice one, incredibly beautiful. It took almost three hours, although it is a trip of only about fifty miles. It was all jungle and great forests filled with wild beasts. Bamboo is plentiful, and the people of the Kanchanaburi province obtain their teakwood from these forests. Occasionally one can hear a peacock calling.

The construction of this railroad was a Japanese project. During the second world war the Japanese troops invaded Thailand. Being in an indefensible position, the country signed a treaty of friendship with the conqueror. The Japanese needed a railroad for better communications to maintain a large army in Burma. The section between Nong Pladuk and Kanchanaburi was fairly easy to build, because the land was flat. But when the constructors reached the banks of the Khwae Yai the difficulties began. Now they had to go through dense jungle with their railroad, around hills and mountains, and over two rivers, Khwae Yai (the River Kwai) and Khwae Noi. All this had to be done in an inhospitable climate.

Two groups worked from the opposite ends, and they were supposed to meet each other. One group, based in Burma, started working on October 1, 1942, at Thanbyuzayat; and the other, based in Thailand, started a little later at Ban Phong. The line was completed by December 1943. Trains began to operate toward the end of October 1943. The trains transported Japanese troops and supplies. On the Thailand side the railroad had reached the Pass of the Three Pagodas, near the Burmese border, when the Japanese surrendered. The whole line was 263 miles long. In Thailand the railroad line followed the Khwae Noi River up to the Burmese frontier and then on down to Moulmein in Burma.

On their way toward the Nam Tok Khao Phang the English travelers saw the Khwae Noi River gleaming in the distance. But what is this? Suddenly they seemed to be going straight toward a huge rock, a mountain. As they were approaching it they saw a sign from the train window. On it was lettered in Siamese characters "Yud," which means "Stop." And, obeying the sign, the train came to a complete stop.

Almost immediately they began moving again, but very, very slowly. Now the train was traveling high above the river. The railroad track was on wooden beams supported by trestles that were creaking as the train passed over. They noticed that the trestles were right on the base of the limestone cliffs and that the track had to skirt the soft limestone precipices closely. Now they could understand why the train had to travel so slowly. There certainly existed the danger of some pieces of rock falling on the train, especially if the train would cause shaking of the ground.

Looking up, one could see the cliffs curving above the train, leaving a recess in the wall of the rock. At times it seemed as if the protruding cliffs would stick right into the train, the space between the cars of the train and the rocks being only about one inch in some places. On the other side was the Khwae Noi River. It was learned that this long trestle is an original one, that is, constructed by the war prisoners. It certainly is a creaky

thing, they thought. Soon they passed the limestone cliffs, and it was not long until they stopped.

End of the Line

What they saw now was a little village right in the jungle, a few houses. They knew the waterfalls would be less than a mile's walk away, and as there was still about two hours' time till it would grow dark, they decided to walk over. They were walking along when they suddenly came to the end of the railroad track. What? Does not the track go any farther? They knew they were still very far from the Burmese border. It was not until after this trip that they learned that the section between Khao Phang and the Pass of the Three Pagodas had been removed after the war. The State Railways of Thailand had bought the railroad from the Allies for some 50,000,000 baht (about two and a half million dollars). The last section of track, about eighty miles, was poorly constructed and unsafe for commercial use, so it was removed.

As the tropical sun was sending its last rays of the day into this faraway corner of the land, the two visitors returned to the village. From here on one could travel only by a riverboat or by elephant. But tomorrow they would return to Kanchanaburi and on to Bangkok.

This trip to the jungle of northwest Thailand was a deep emotional experience for the English couple who had lost their only son there twenty-three years ago. They were absorbed in the thoughts of how sacred life is and how futile are the wars of men.

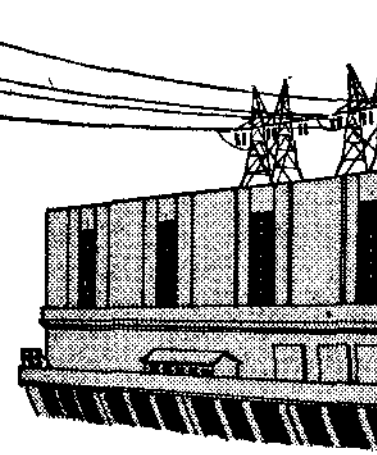
The visitors' book at the Kanchanaburi War Cemetery tells of mankind's desire for peace. As relatives from faraway countries have traveled to see the graveyard monument with the name of their dear son or husband or some other close relative, they have written their thoughts in the book. Expressions can be read, such as "No more war," or, "Is there any hope?"

This elderly English couple do have hope, however, for they have made a diligent study of the Bible and have now found true comfort. They have faith in God's promise that, "as the last enemy, death is to be brought to nothing," by means of God's kingdom and the resurrection. They know that that kingdom will forever end wars and bring in everlasting peace. They expect to meet their son once again under that peaceful new system of things, now so near. Then, he, too, will have the opportunity to learn God's will and gain everlasting life on earth. And, like the elderly English couple, others too can draw courage from these sure promises of the God "who cannot lie."—1 Cor. 15:26; Titus 1:2; Acts 24:15.

Water and the Human Body

♦ It has been estimated that, on the average, water constitutes two-thirds of the weight of the human body. Of course, some parts of the body, such as the bones, contain less water than others. The blood is more than 90 percent water. The gray matter of the brain is about 85 percent water. One physiologist calculated that a man could lose one-half of the protein and nearly all the fat stored in the body without serious danger. However, it would be serious if he lost 10 percent of his body water; a loss of 20 to 22 percent would mean death! With good reason, then, it is necessary to maintain sufficient water in the system.

Generating Electrical Power



DID you ever try operating a transistor radio on coconut milk? As unlikely as this may seem, it can be done. In a recent experiment a transistor radio was operated for fifty hours during a forty-five-day period on the electricity generated in such a manner. This is one of many new ways now being developed for producing electrical power that is so vital for our modern way of life.

Despite our dependence upon electricity in our homes, at work, when traveling, when engaged in long-distance communication and even when being entertained, few of us know how it is produced. You might say that it comes from a generator or dynamo, but do you know why a generator produces electricity? Do you know what voltage is and how it can be increased or decreased? Are you familiar with the various ways of obtaining electrical power? Take coconut milk, for example. Why does it produce electricity? The answer has opened a whole new avenue for obtaining usable electrical power.

Coconut milk can become a source of electrical power when it is put into a biochemical fuel cell. Within this cell bacteria break down the milk into formic acid. In the process an electric current is formed that can be drawn off at the rate of 150 watts for every pound of coconut milk when the fuel cell is operated for 1,000 hours or more. But coconut milk is not the only substance that can be used in such cells. Bacterial action upon sugarcane, fruits and yams can also produce electricity. In fact, even waste matter such as sewage and decaying vegetation can be used.

Another type of fuel cell uses hydrogen and oxygen as fuel. As these gases are fed into the cell they combine to form water and in the process produce electricity at a high rate of efficiency. Hydrogen can be replaced as a fuel by other gases such as propane, butane and carbon monoxide. Fuel cells employing hydrogen and oxygen have been used with good success on recent Gemini space flights. With further development they could be the power supply for operating automobiles on electric power. That would eliminate the air-polluting engines we now use.

Great progress is being made in the use of light and heat for producing electrical power. The well-known photoelectric cell in the light meters of cameras, for example, transforms light energy into an electric current that moves the needle of the meter. A material in the cells gives off an electric current when struck by light. Solar panels on artificial satellites and space probes perform a similar work by converting sunlight directly into electricity.

One of several methods in which an electrical current can be produced directly

by heat is being used in the Antarctic to operate a radio transmitter that sends out temperature readings. Sixty buttons of lead telluride are located around four capsules of radioactive strontium-90 in a steel-encased container. The radioactive material provides a heat of 800 degrees F., which the telluride buttons convert directly into 10 watts of electrical power. This continues as long as one side of the buttons is hotter than the other side. By receiving heat from a radioactive, source that can last for many years, the buttons will produce electrical power continuously for a long time.

Discovery of the Electrical Generator

In 1831 an English physicist, Michael Faraday, discovered that when he moved a magnetized metal bar through the center of a hollow coil of wire, electricity was produced. But this happened only when the magnet was moved. His discovery was the beginning of our modern electrical generators, for it was the first time that electricity was produced by mechanical generation. Up until then its production was by chemical means in batteries.

The first battery was developed in 1800 by Alessandro Volta, who discovered that electricity was produced when two different metals, such as iron and copper, were put in contact with each other in the presence of moisture. Using this knowledge, he built the first battery, which was called a voltaic pile. It consisted of stacked copper and zinc plates that were separated by paper or cloth that had been moistened in a salt solution. The chemical action that took place in this pile produced the first steady electrical current. But Faraday's discovery thirty-one years later introduced an entirely new concept in the production of electricity.

The electric current generated when Faraday moved a magnet through a coil of wire was due to the magnetism in the bar. Magnetism is possible when the molecules in an iron bar are lined up in rows rather than jumbled up. Since every molecule has attraction for other molecules, the lined-up molecules pull as a unit and so attract things outside the bar. In an ordinary iron bar their attraction for one another is canceled out because they are in a jumbled state.

Each magnet has lines of force that arch out from one pole and return to the magnet at the opposite pole. These lines of force form the magnet's magnetic field and are the means by which electricity was generated by Faraday when he moved a magnet in the coil of wire. The coil cut through the invisible magnetic lines of force that arched out from the poles of his magnet. By keeping such a magnet moving so that the lines of force are continuously being cut by the wire, a steady current of electricity could be induced in the coil. It is upon this principle, called electromagnetic induction, that our modern electrical generators function.

Sources of Energy for Turning Generators

Because the production of electricity by a generator depends upon a coil of wire cutting through a magnet's lines of force that radiate from its poles, some form of mechanical energy is needed to start and maintain this motion. In big powerhouses located near dams or waterfalls, the mechanical energy of water pressure is used. Water from the dam or from the top of the falls is directed by a pipe against the blades of a huge turbine. As the turbine spins, its shaft turns a huge generator in the powerhouse.

Where water power is not available, steam is usually used. In fact, about two-thirds of the world's electrical power is produced by steam turbines. Usually boilers, heated by coal, provide the steam. In some places, such as New Zealand, the underground steam that produces geysers is harnessed and is a cheap source of power for turning generator turbines. Atomic energy is still another means of getting the needed steam, and its use is steadily expanding. But in the smaller generating plants often used as auxiliary sources of electricity in factories and big office buildings, diesel or gasoline engines turn the generators.

In France a special dam was recently constructed in order to harness the mighty coastal tides of Brittany. On an average day the tide there rises thirty-three feet. As it begins to rise, the twenty-four tunnels leading to twenty-four turbines in the dam are closed until the water is ten feet deep on the seaward side of the dam. Then the water is permitted to rush into the 160-foot-long tunnels where it turns the turbines, each of which has reversible blades that measure sixteen and one-half feet across.

A few hours later when the tide begins going out and the water level on the seaward side of the dam has fallen to where there is a difference of ten feet between it and the water behind the dam, the turbines can be operated in the opposite direction. With all twenty-four turbines in operation, the powerhouse will be able to generate 240,000 kilowatts of electricity from the mechanical energy provided by the tides. A similar power project is under construction in the Soviet Union.

Design of a Generator

A generator can produce electricity either by moving a magnet so that a stationary coil of wire cuts its magnetic lines of force or by keeping the magnet stationary and moving the coil. It does not matter which moves.

Usually a generator that produces alternating current will have the coils fastened to the stationary framework because it is easier to draw off the current, which in large generators might be 22,000 volts, than when the coils are on the moving part. As the electromagnet on the shaft rotates, its magnetic field is cut by the coils, and this induces an electric current in them. The moving part is called the "rotor" and the stationary part is called the "stator."

As the magnet rotates, the current that is generated in the coils alternates its direction of flow. It will flow in one direction when the north pole of the magnet passes a coil and then flow in the opposite direction when the south pole passes. Such current is called "alternating" or "a-c," and it is the type of current we generally use in our homes and places of business. What is called "direct" current or "d-c" is electricity that always flows in one direction. It is the type that must be used in the electromagnets of a generator because the magnetic field must always be in the same direction. In an a-c generator, direct current is supplied by a small auxiliary generator called an "exciter."

A generator that produces direct current is designed so that the magnet is stationary whereas the coil is on the rotating shaft. Although an alternating current is still produced in the coil as it passes the opposite poles of the stationary magnet, it is kept flowing in one direction by a commutator when it leaves the generator. This is a ring that is in two segments and that is fastened to the shaft with the segments insulated from each other. A wire from the coil is fastened to one half and another wire from the coil is fastened to the other half.

Electric current generated in the coil leaves the generator through one of the segments of the commutator ring. It passes from the ring through a piece of carbon, called a "brush," that rides on the ring, and on into the circuit. The returning current in the circuit enters the generator through the other segment. As the shaft turns, causing the current to reverse its direction, each segment of the ring comes under the opposite brush. The movement of the segments from one brush to the next is timed with the change in direction of the current. Thus the outgoing current always exists from the generator through the same brush, which means the current always moves in the same direction through the outside circuit and is, therefore, direct current.

An alternating generator that produces a current that rises from nothing to its maximum and back to nothing and then rises to maximum and back to nothing in the opposite direction in one-sixtieth of a second is said to be producing a 60-cycle current. The rise and fall is due to the rotating magnet. The maximum is when a pole of the magnet is passing directly opposite a coil, and the low point is when the space between the magnet's poles passes the coil. If the coil is rotating instead of the magnet, the low point is when the coil is parallel with the magnet's lines of force and is not, at the moment, cutting across them.

For a two-pole magnet to produce a 60-cycle current its two poles must pass the coil 60 times a second, which requires the shaft it is on to rotate at 3,600 revolutions a minute. But when a diesel engine that operates at only 600 revolutions a minute is used to turn the rotor, more magnets have to be put on the rotor so as to get the 60-cycle current. This causes six times as many magnetic poles to pass the coil in a minute. These twelve poles produce the same amount of electrical power as two magnetic poles moving six times as fast.

Volts, Amperes and Watts

Voltage is the original force that pushes the electric current through a circuit. It might be likened to water pressure. The higher water pressure is, the greater is the force that pushes water through a pipe. Voltage acts in the same way with electricity. A high voltage makes it easier for an electric current to overcome resistance in the circuit. When electrical power must be transmitted a great distance, a very high voltage is needed to force the current through the long transmission lines. In some instances as much as 460,000 volts are used. The voltage is raised or lowered by a transformer.

A transformer works on the principle that, if an alternating current is passed through a coil of wire, a similar current is induced in another coil placed near it. If, for example, the primary winding, or coil, in a transformer has 100 turns and the secondary winding, or coil, has 1,000, the voltage will automatically be increased tenfold. Direct current does not cause this effect.

Stepping up the voltage does not increase the amount of electrical power but, rather, the force or pressure of the current. Actually, the rate of flow of electricity is reduced. The unit of measurement of that flow is called an ampere and might be compared with the unit for measuring the flow of water, which is gallons per minute. So when a transformer steps up the voltage tenfold, for example, it decreases the amperage of the current, or the rate of flow, tenfold. Thus a current of 50 amperes at 100 volts that enters the primary winding of a transformer is changed to a current of 5 amperes at 1,000 volts in the secondary winding and can

be carried by a lighter wire. This is one reason for using high voltage when transmitting electrical power to places distant from the generator. Stepping the voltage down by another transformer raises the amperage in direct proportion to the reduction. The process is the reverse of that used to step it up.

The amount of electrical energy produced by a generator is determined by a unit of measurement called a watt. A watt is the power carried by a current of one ampere flowing under an electrical pressure of one volt. One thousand watts equal one kilowatt or 1.34 horsepower. Big generators can produce from five hundred thousand to one million kilowatts of electricity.

Power Networks

In the United States electrical power companies have found it to their advantage to link their various systems into regional networks called "grids." Within a certain region they pool their power resources and then the electrical system they establish thereby is connected with those in other regions.

Among the several reasons for linking electrical systems is a better use of equipment. Each company has certain peak hours of a day when more power is drawn from it than at other hours. During those periods of maximum drain, it can draw power from other parts of the network where the demand is low at the time. This keeps expensive equipment working and creates an economic saving. It also provides greater reliability of service by providing power for companies that experience a breakdown in their equipment.

Electricity Is Dangerous

With electricity being a very commonplace source of power, you can easily forget that it is dangerous. If you become careless with it, it can kill you. Turning on or even touching a radio, for example, when standing or sitting in a bathtub of water can do just that. Being a good conductor of electricity, water causes the current to go through your body with ease despite the fact that your skin ordinarily has a certain amount of resistance to it. A good policy to follow is never to touch an electrical appliance while in a bathtub or shower, while standing on a wet floor or while hands or feet are wet.

A high-voltage current is especially dangerous. Being under high electrical pressure, it can force a great amount of electricity into your body, despite its natural resistance. Even when the amperage is low there is still danger because it does not take much amperage to kill you.

Some people unwisely operate a television set in their homes with the protective back removed. This is inviting serious trouble because an ordinary television set raises the house current from 120 or 240 volts to 6,000 volts. For an uninformed adult to poke around inside a set or for children to put their hands in there while it is operating is extremely dangerous. The back should be kept on at all times. For the same reason it is not wise to operate it when control knobs are missing. A dangerous shock could pass through the bare shaft into the person touching it. Because of shock hazard no electrical appliance that is in bad condition should be operated.

As more and more ways are found to produce electricity cheaply and conveniently, an even greater range of electrical devices than what we now have can be expected to become part of our daily living. Electricity is a very useful servant, but one that must be handled with care and with deep respect.

THE WORLD WARS AGAINST

MALARIA

BY "AWAKE!" CORRESPONDENT IN GHANA

WHO has not been excited by visions of a safari into deepest Africa? In imagination one sees himself penetrating the jungles of the equatorial region, threatened by monstrous snakes, wildcats and cannibals. But to those who entertain such ideas a visit to West Africa might prove to be a big disappointment. The animals are there all right, but they are rarely seen except perhaps at the local zoo.

Far more dangerous than the wild animals is a tiny enemy whose power is not to be minimized, and whose range of activity reaches far beyond the forest regions. So decisive has been its effect on life in West Africa that the land has long been known as "the white man's grave." This enemy is the mosquito!

On account of its lethal effect on the nonimmune colonizers from Europe, some native Africans have praised the mosquito as their protector. S. D. Gnabamiro, a lecturer at University College, Nigeria, declared: "Let us give thanks therefore to that little insect, the mosquito, which has saved the land of our fathers for us. The least we can do is to engrave its picture on our National Flag."

Apart, however, from political implications, malaria has been the greatest single factor known to history in hampering and preventing development of tropical and subtropical areas. Thus it ranks high as an agent of economic damage. In a world in which nearly half the population lives in regions that are either potentially or actually malarious, only 300 million enjoy the protection of malaria control. Exactly how much malaria remains in the world is not known. Yet it is a fair guess that some 200 million persons now living will suffer attacks, and quite likely two million of them will die of its effects. No wonder the world is waging a war against malaria!

The Bite of Death

"Just what is malaria, and how does it affect people?" you may well ask. For those who do not know, and perhaps also to refresh some memories, introductions seem to be in order. The male of the Anopheles mosquito is a vegetarian, and so is harmless on his own. Not so, however, the female. Her compelling desire to gorge on blood makes her an unwelcome guest in any circle. The trouble begins when she feeds on the blood of a person having both male and female malarial parasites in the circulating bloodstream. Inside her stomach these parasites undergo fertilization, grow and rupture into her body cavity. Now, when she goes out after more blood, the parasites pass with her saliva; thus the vicious cycle is completed.

The subject into whom the infected saliva has been injected is in for trouble. The parasite attacks the red blood corpuscles, devouring them from inside. As each red cell ruptures, about sixteen parasites are released, each of which attaches itself to a new red cell. The physical symptoms begin about ten days after one's being bitten: backache, muscle soreness, fever and sudden spasms and chills. Spasms of trembling may continue for an hour. The disease may eventually enlarge the spleen, cause anemia and interruptions in pregnancy, especially in the nonimmune

subject who is a fresh field for tropical parasites.

Many Africans enjoy a measure of resistance because of generations of exposure. Even so, they are far from immune. For example, in Lagos, Nigeria, acute malaria is responsible for 9 percent of infant deaths and 14 percent of child deaths between the ages of one and four years.

Since malaria is a disease that attacks the blood, can it be transmitted to another person by transfusion? Yes, is the definite answer. A news reporter for the *Sunday Times* of Johannesburg, South Africa, revealed that two women at the King Edward VIII Hospital in Durban contracted malaria after being transfused with blood from malarial donors. Since hospital authorities tried to kill the story, one cannot but wonder how many other such cases never got into print.

In London, England, a case of fatal quartan malaria developed in a baby transfused with compatible blood from its own father who had lived twelve years of his past life in Ceylon and had never suffered from clinical manifestations of malaria. Because of such authenticated cases it is not surprising that medical authorities are now saying that people who have had malaria should not be accepted as blood donors.

The Fight Begins

Malaria may well be one of the most ancient of diseases. Petrified mosquitoes, identical to the modern carrier, have been found, dating back to prehistoric times. Even mummies, 3,000 years old, apparently bear traces of parasitic infection. Fevers were common in Greece, Homer mentioning them in his *Iliad* of about 1000 B.C.E. Five hundred years later Susruta, a Brahman priest, concluded that what is now known as malaria was caused by the mosquito. Thus the truth was guessed at long before its full significance could be demonstrated.

At the time of Hippocrates (460-377 B.C.E.), when mosquito nets were already popular in Egypt, what we call malariology was on its way. No one before him and no one for centuries afterward so clearly and fully described the intermittent fevers. The name of the disease itself is a corruption of the Italian *mal'aria* (which means "bad air"), testifying to the medieval belief that bad air was the source of malarial fevers.

By the seventeenth century the natives of Peru were using the bark of the Cinchona tree to reduce fevers. Despite its bitter and disagreeable taste, this bark, from which quinine is obtained, has excellent properties for extinguishing the fires of the fever. Cinchona sprouts were taken to Java and there plantations in time provided 90 percent of the world's supply of quinine. India also had successful plantations. High cost, however, continued to rule it out as a poor man's remedy.

Late in the nineteenth century came a breakthrough. A French physician, Laveran, with the help of the new techniques of microbiology, discovered the tiny parasite that causes malaria, a parasite that operates in the bloodstream.

Modern Fight Against Malaria

Armed now with greater knowledge of the intimate cause of the disease, researchers of all nations pushed on in their efforts to bring it under control. Difficulties in distribution of quinine supplies during World War I spurred greater efforts to develop a substitute. This led to the discovery, in 1928, of Atabrine. When it was tried out in New Guinea in 1943, the ratio of soldiers there having malaria was swiftly reduced from 740 to 26 per

thousand. Next came the development of Paludrine, result of a vast and detailed study of malaria, a remedy that is still popular today.

Since no drug has ever eliminated malaria from any country, other weapons have been devised to fight this scourge. Swamps and marshes have been drained and sprayed with larvicides and insecticides. In Venezuela, where malaria was the Number One health problem in 1945, a massive national eradication program was initiated. After eight years of spraying with DDT and other toxicants, there was certainly a great reduction in the mosquito population.

Nevertheless, the fight against malaria is far from won. Both carrier and parasite are putting up a hard fight. From many quarters come reports of growing resistance to drugs by the malaria parasites, particularly to those drugs that inhibit the growth of, instead of destroying, the parasites. Even resistance to insecticides is being reported from forty-three lands. So there is continuing need for more research into the field developing effective, alternative drugs.

Health organizations of the world have marshaled their resources with a view to dealing malaria a fatal blow. New techniques are being tried. In Ghana, for example, in an area that failed to respond to insecticidal spraying, a new strategy is being followed. The preventive drug, to be taken orally, is now mixed right in with the supply of common salt and reaches every household. So it does not depend any more on the poor memory of those who forget to take their medicine. Everyone gets it. Time will tell how successful the method is.

Malaria sufferers may certainly take heart. New and powerful drugs are being developed. From the United States comes the report that fifty prisoners in the Atlanta, Georgia, penitentiary volunteered to be "guinea pigs" for a new drug, *cycloguanil pamoate,* which may prove to be superior to any others yet produced. In tests, prisoners given a single injection continue immune for five or six months, though exposed to bites from highly infected mosquitoes.

Newcomers to malarial regions need no longer take it for granted that they too will contract the disease. They can faithfully follow out the recommended preventive measures until they become habitual. Antimalarial drugs can be taken consistently, and the use of the mosquito net at night is a wise practice.

Even where malaria has already been contracted, there is no need to be subject to its recurrent attacks. Effective drugs are now readily obtainable. It is true that the price of quinine has climbed steeply since there has been a curtailment of shipments of the Cinchona bark from Indonesia and since the United States Army has requisitioned huge supplies for the Vietnam war. However, there are other effective drugs that malaria sufferers can use. Even if a less potent drug does not prevent recurrence of the malaria attacks, it can cut down on the intensity of the attack, and so help avoid serious effects on the vital organs.

We can also be comforted by the knowledge that a New Order of things will soon completely accomplish what the mobilized forces of the present system can never accomplish—eradication of malaria and every other disease that afflicts mankind.

Serving a Useful Purpose

BY "AWAKE!" CORRESPONDENT IN THE DOMINICAN REPUBLIC

WHO would ever think it? Old corncobs, oat hulls and sugarcane stalks playing a key role in the production of nylon! For a long time such items were considered refuse, but now they also figure in the manufacture of gasoline and glycerin, in making phenolic resins and in producing solvents. How is this possible? It is quite simple. From these waste products furfural is produced, and this pleasant-smelling oily liquid is finding an increasing number of uses.

Here in La Romana, Dominican Republic, furfural is made, not from corncobs or oat hulls, but from bagasse—crushed sugarcane stalks. Who would think that the waving cane fields that line the roads in this country could be converted, not only into sugar but also into this oily liquid, two things that differ so much in appearance? You will find it interesting to know how sugarcane can serve such a diverse purpose.

After field workers cut and strip the cane stalks of leaves, they pile them into huge ox-drawn carts. Later, those cane stalks are transferred to specially built railroad cars. When these cars finally arrive at the sugar mill, they are tilted to the side and a whole carload of cane stalks is emptied into a bin.

In this bin the cane is chopped into little pieces, after which it falls onto a conveyor belt and moves upward into grinders. Here the cane is squeezed for its juices, washed, and then squeezed again and again until it has comparatively little moisture left.

These sweet juices are turned into cane sugar, which, in time, reaches dinner tables around the world in familiar glistening white granular form. Until recently the only use of the remaining cream-colored chips of cane stalk was as fuel to heat the boilers for cooking the cane juice into sugar. But now furfural is made from the crushed sugarcane chips, the bagasse.

When the bagasse leaves the sugar mill it still has a moisture content of about 50 percent, so it is taken to an open field to dry out. Although the Dominican Republic is in the tropics, there are long periods of dry weather and the bagasse can be dried by just leaving it in the sun, bringing its moisture content down to about 37 percent.

Now it is ready to be processed. It is returned by train to the factory, which is a huge open building, full of pipes, boilers and pumps, along with many other machines and tanks needed for turning bagasse into furfural. The process begins up in the top of the building.

Here the already-chewed-up bagasse is mixed with a small amount of sulfuric acid, until it is slightly less than one percent acid. Then this mixture, thirty-nine tons at a time, is sent to the digesters. These digesters are huge hollow steel balls, about eighteen feet in diameter, that revolve slowly on a hollow axle through which steam is injected. The digestion or cooking takes place under about ninety pounds of pressure at temperatures up to 400 degrees Fahrenheit.

The cooking causes part of the mixture to change into vapors, while the residue, a coffee-grounds-like material, is sent to the boilers, where it is burned to generate more steam. The chemical-laden vapors, in turn, are sent to condensers, where they are converted into a yellow-colored liquid that is cooled and put in storage tanks. There it separates into three layers of liquids according to density. On top is methane alcohol, a little below is acetic acid and at the bottom of the tank is furfural, which is drawn off and stored in steel tanks.

Furfural in its final stage is a yellow liquid that weighs ten pounds per gallon and has a consistency about like cooking oil. It deteriorates and turns dark when exposed to oxygen, so before being put into steel drums, the drums are filled with nitrogen. If this furfural comes in contact with your skin it leaves a stain but no other bad effects are noticed.

The daily production of furfural at the factory here in La Romana is 12,000 gallons, and practically all of it goes into the manufacture of nylon. Is it not amazing that the wastes from sugar production should play a key role in producing the nylon used in women's hosiery? While utilizing refuse in such a wonderful way is a tribute to the ingenuity of man, the God-fearing person acknowledges the divine wisdom of the Creator who made things so they could serve many useful purposes.

Joy in the Face of Tragedy

PEOPLE react to tragedy in different ways. For true Christians the blow of a tragic experience is often softened by a knowledge of the hope God holds out and by loving help from spiritual brothers. The letter below needs no comment. It is from a family of eight of Jehovah's witnesses who had a tragic and yet joyful experience at a Christian assembly in Canada this past summer. Artie is the father, Ann the mother, Al the youngest son and Dane the oldest son, who had served in the full-time ministry for the last two years.

After returning from Canada they wrote this to some Christian friends in Florida:

"Dear J— and family,

"Our minds have been full of thoughts of you. Your letter was indeed a joy to us. . . .

"Let me assure you—from our hearts —that Jehovah has made his love, the love of our brothers and of his organization so real to us. Through a tragedy we have seen Jehovah's spirit working right in front of our eyes. We are so humbly grateful to be among these that Jehovah calls the 'desirable ones from the nations.'

"We left for the assembly in Nova Scotia on July 2 at 2:30 a.m., and stopped each night at a different campsite along the way. Our trip to Halifax was breathtakingly beautiful. We arrived at our final campsite July 5 at 5 p.m. The camp was full of Jehovah's witnesses, and a happy sight it was.

"We settled down, with great expectation of attending the assembly in Halifax the next day. The morning of July 6 we arose about 7:30. As I prepared to fix breakfast, Artie, Dane and Al walked down to the water to watch the other brothers swim. Dane ran back to the trailer and said he decided to go swimming too. Well, a few minutes later Dane had drowned. Yes, we can hardly believe it ourselves.

"Artie saw him struggling and calling for help, and he jumped in fully clothed, along with four or five other brothers, to try to save him. He grabbed Dane once and brought him to the surface, but Dane, struggling to breathe, wrestled out of his arms and sank to the bottom of the lake. Although the brothers searched frantically, they couldn't find him for over five minutes.

"The brothers and sisters there were so concerned that we would be hurt and shocked. They rallied around as if we were their little ones. As we watched the rescue workers apply artificial respiration we prayed to Jehovah that this incident would not be used by Satan to mar the assembly and hurt the brothers' joy. Jesus' words were ringing in my ears, 'I am the resurrection and the life.' Some friends had stayed with the girls, so while Artie talked with and witnessed to the police I went to tell the girls what had happened.

"Through it all, we were able to keep a calm spirit and lean on Jehovah's organization. We decided at once that nothing would make us leave the spiritual 'table' Jehovah had prepared for that afternoon. The friends helped us by taking the girls and Al to the opening sessions of the assembly. At 1 p.m. we were at the undertakers to make necessary arrangements. Here again Jehovah's spirit was our guide. We witnessed to the man, explaining the hope so full within us. He was so nice, and said he wished more people would act sensibly at a time like this.

"By 3:30 p.m. we were with the children at the assembly. You will agree when you attend the one in Florida that this assembly is truly something new in spiritual food. We were so glad we were there —just as the Scriptures say, Where else will we go for sayings of everlasting life?

"Many of the brothers around Nova Scotia are not well off financially, but can you imagine! They collected over $250 and gave it to us to help with funeral expenses. We never knew where one cent came from. A brother just handed us an envelope, and then they kept giving more to us every day of the assembly. One family sent their children over with a piece of cheese, a half gallon of milk and a loaf of bread. Another brother went to the ocean and caught two halibut, cleaned and filleted them, and gave them to us for our supper. Talk about tears, these were the times I couldn't hold them back. The love and encouragement that those sweet brothers expressed! Some would come up to us at the assembly and just hug us and say they just wanted to meet the family who had enough faith in Jehovah to stay regardless of the tragedy. But, we know we were the privileged ones, having all this love poured out upon us.

"Can you imagine the impression we would have made if we had turned around and gone home? Now, all we can think of is the love Jehovah's organization showed us in our time of trial. We were able to spend many hours witnessing about Jehovah's provision of the resurrection as we went into stores and other places. There are not many colored people there. In fact, we were the only ones at the trailer camp where we stayed. The owners of the camp were so heartbroken. We had a hard time trying to console them and explain to them that it wasn't their fault. When we prepared to leave after the assembly was over, they would not let us pay for anything at all. They just asked us to write to them.

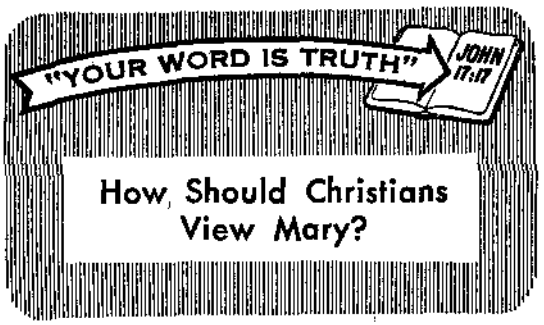
"We had no idea of the love our congregation has for us. They were frantic because they were so far away and felt so helpless. Artie's mother said that if we would just telephone the congregation servant and let him know how calm and blessed we felt, the whole congregation would be relieved. Of course, we did that, reassuring him that we were fine and that we truly appreciated Jehovah's kindness toward us—that He allowed us to have such an abundant portion of his spirit to carry us along.

"So we are back to our theocratic schedule. Thursday night Artie and I had talks in the ministry school, and we got to hug all the brothers and sisters and share the hope and joys that our trip made manifest to us.

"Can you imagine our feelings when we kept being approached by brothers who wanted to thank us—thank us for staying at the assembly and showing them that Jehovah truly does let us lean on his strength and gives us his spirit. This was our prayer and it was answered a hundredfold. Jehovah did give us an extra portion of his spirit. And we had the privilege of being a source of encouragement to our brothers. For these sweet blessings, please join us in giving thanks to Jehovah.

"We hope that we have made you realize to a small degree how grateful we are to have brothers like you, to be a part of Jehovah's organization, to feel the working of God's spirit and to have his comfort. The joy cannot be put on paper. So remember that when you think of your brother Dane resting in peace in God's memory awaiting a resurrection. Luke 20:38: 'He is a God, not of the dead, but of the living, for they are all living to him.'

"Much love to all of you,
"Artie, Ann and the kids."



THAT Almighty God considered the young Jewish maiden Mary favored among women is shown by the greeting of his angel to her. You will find this greeting recorded in the Bible at Luke chapter one, verses twenty-eight and thirty. Why not locate your own copy of the Bible and turn there. If yours is the Catholic *Douay Version* you will notice that it reads, in part: "Hail, full of grace, the Lord is with thee: blessed art thou among women. . . . thou hast found grace with God." In being chosen to give birth to God's own Son, Mary was favored by God.

Millions of persons today call Mary "Mother of God," and by many other honorary titles. Prayers and worship are offered daily to her world wide. For centuries it has been taught that Mary was immaculately conceived, that is, conceived free from inherited sin; also, that Mary was ever-virgin, never experiencing sex relations with her husband, nor bearing any children besides Jesus. Are these views regarding Mary correct?

Does the Bible teach that Mary was immaculately conceived? This dogma, or teaching, was proclaimed as an official doctrine of the Roman Catholic Church in 1854. However, *The Catholic Encyclopedia,* 1910 Edition, Volume VII, page 675, admits: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture." And the book *In Praise of Our Blessed Mother,* printed in 1952 under the Imprimatur of Patrick A. O'Boyle, notes: "In the first three centuries of Christianity nothing approaching an explicit mention of Mary's immunity from original sin can be found in ecclesiastical writings." The teaching that Mary was born sinless was obviously made up by men of a later time.

But is it not possible that this teaching could be true even though it is not directly taught in the Bible? Please turn in your own Bible to Romans chapter five, verse twelve, and note that it says: "Wherefore as by one man [the first man Adam] sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." (*Dy*) True, the Bible shows Jesus to be an exception; he being "undefiled, separated from sinners." (Heb. 7:26, *Dy*) But no such exception is made in the case of Mary.—Rom. 3:9, 10, *Dy.*

That Mary is not an additional exception to the domination of sin is shown by the account of her purification following Jesus' birth. The law in Leviticus 12:1-4, 8 on the matter, for Jewish women under the Law, was this: "When a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. . . . she may take two turtledoves or two pigeons, the one for a holocaust [burnt offering] and the other for a sin offering. The priest shall make atonement for her, and thus she will again be clean."—*Catholic Confraternity.*

Could these expressions indicating need of a sin offering properly be applied to Mary? The same Catholic Bible translation of Luke 2:22-24 shows that God's

Word answers, Yes; for this very law of purification, which required a sacrifice to atone for her sins, was complied with by Mary. Those verses say regarding Mary: "When the days of her purification were fulfilled according to the Law of Moses, they took [Jesus] up to Jerusalem to present him to the Lord—as it is written in the Law of the Lord, 'Every male that opens the womb shall be called holy to the Lord'—and to offer a sacrifice according to what is said in the Law of the Lord, 'a pair of turtledoves or two young pigeons.'" Truly Mary was just like other women, imperfect.

Is the view correct that Mary was ever-virgin, never having other children after Jesus' miraculous birth? Turn, please, in your own Bible to Matthew 1:25, and read: "[Joseph] knew her not till she brought forth her firstborn son." (*Dy*) It, therefore, goes without saying that Joseph did "know" Mary or have relations with her after Jesus was born. That the union resulted in the birth of other children is shown at Matthew 13:55, 56, which reads: "Is not this the carpenter's son? Is not his mother called Mary, and his brethren [Greek: *adelphoi,* "brothers"; not, *syngeneis,* "cousins" or "relatives"] James, and Joseph, and Simon, and Jude? And his sisters [Greek: *adelphai,* "sisters"], are they not all with us?" (*Dy*) It is obvious that Mary was not ever-virgin; she did have other children.—Matt. 12:46-50, *Dy.*

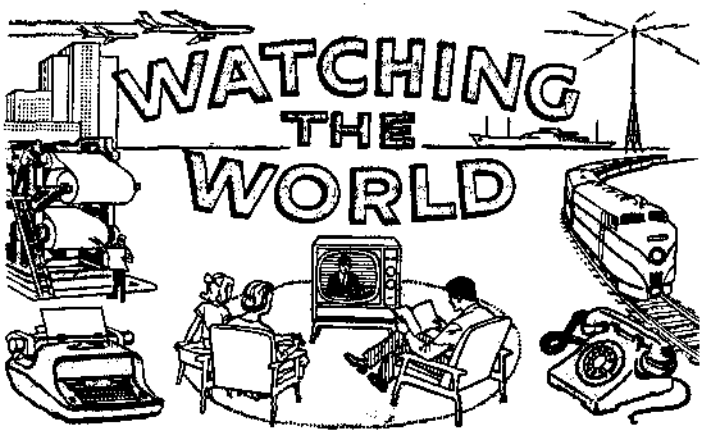
Is it Scripturally correct, then, to call Mary the "Mother of God"? Instead of basing our answer on emotion-charged sentiment or tradition, let us turn to the Word of God and see what it says. Please turn in your Bible to Luke 1:35. There you will find the angel's words to Mary: "Therefore also the Holy which shall be born of thee shall be called the Son of God." (*Dy*) Note that the holy child was the Son of God, not God himself. It is impossible that an earthly woman could be the mother of God, who has existed "from eternity and to eternity."—Ps. 89:2, *Dy.*

Although Mary was a faithful servant of God who was blessed with the privilege of bearing God's own Son, the Bible does not instruct Christians to worship and adore her. The Holy Scriptures make clear that all worship should go to Almighty God. (Matt. 4:10) Humans are not to be given reverence, not even a prominent apostle such as Peter. When the Italian centurion Cornelius bowed down to adore him, the Bible says, "Peter lifted him up, saying: Arise, I myself also am a man." —Acts 10:25, 26, *Dy.*

Since Peter would not allow Cornelius to bow before him, imagine how distressed Mary must feel when she is adored and worshiped. Mary humbly gave all praise and worship to God, and she desires that others do the same. (Luke 1:46, 47) She became a faithful, submissive disciple of Jesus, and for that reason found favor with God and undoubtedly received the reward of heavenly life. (John 14:2, 3) Mary worshiped the God and Father of Jesus Christ and we should do the same.

Can you answer these questions? For answers, read the article above.

(1) How did God view the woman who was to become the earthly mother of His Son? (2) What are some present-day views concerning Mary? (3) Does the Bible teach that Mary was born free from inherited sin? (4) What does the Bible teach about inherited sin? (5) What sin offering was required by God's law for a Jewish woman bearing a male child? (6) What is shown by the fact that Mary complied with this law and presented a sin offering? (7) Did Mary always remain a virgin? Did she have other children? (8) Is it Scripturally correct to call Mary the "Mother of God"? (9) Is worship of Mary proper? (10) To whom did Mary direct her worship, and whom should we worship?



China's Guided Missile

◈ Communist China exploded a nuclear weapon carried by a guided missile on October 28. The explosion took place near the Lob Nor test area in central China. It is believed that the missile traveled some 400 miles and exploded on target. The Atomic Energy Commission said the weapon apparently had a yield of slightly more than 20 kilotons, equivalent to 20,000 tons of TNT, or about the size of the atomic bomb dropped on Hiroshima during World War II. Secretary-General of the United Nations U Thant said that China's fourth nuclear explosion "is to be regretted." Residents of Peking, however, reportedly welcomed the news with jubilation. Most of the world viewed the report with deep concern for the future.

Leprosy Today

◈ Leprosy is a greater problem now than at any other time in history. The total number of cases is at an all-time high and is climbing. The World Health Organization reported that at least 10,700,000 of the world's people now have leprosy. WHO estimates that an actual count of all cases might run the figure as high as 25,000,000, and predicts that it will increase by more than a million in the next five years. Of these people, WHO said: "The long duration of the disease, especially in lepromatous cases, the frequency and persistence of disabilities, the normal lifespan of tuberculoid, indeterminate and lepromatous cases without reaction, and the high cost of reconstructive surgery, give to leprosy a special position among diseases. . . . with regard to human and social consequences no other disease causes such a reaction in the community and so much distress and unhappiness to the patients and their families." Leprosy rates are highest in developing countries such as Brazil, Korea, China, India and several of the African nations.

Paint-spattered Car

◈ Security was given top priority as President Lyndon B. Johnson's limousine moved along a jam-packed street in Melbourne, Australia. Buildings were checked thoroughly before his arrival. A fleet of special limousines was flown to Asia for the occasion. Every motorcade route was driven in advance and checked for danger spots. Extra police and troops were mobilized, notorious troublemakers were placed under observation. The president was warned about what to eat and drink. There were extra Secret Service men and motorcycle escorts. Even the luggage of newsmen flying with the president was checked. Yet, despite all this precaution the presidential limousine was suddenly spattered with paint thrown from the crowd in plastic containers. Although Johnson did not seem disturbed, the anti-Vietnam-war demonstrators made their point.

The Uranium Boom of 1966

◈ There is a uranium rush on in the United States and Canada once again. And this time the stakes may even be higher than they were in the 1950's, when men by the thousands (and even a few rugged women) took off into trackless wildernesses in search of the precious mineral of the atomic age. Almost as suddenly as that rush sprang to life it died, or practically so. But things have started to look up in the last year, and it can be attributed directly to new advances in nuclear power that have suddenly opened up many possibilities. Atomic reactors have finally become competitive with coal-fueled steam plants. Annual uranium requirements in the United States, it is estimated, will rise sharply after 1970.

To find uranium, a man has to drill for it. And when he finds it, he just hopes there is enough to make mining worth while. Recently one corporation stated that, to get at 150,000 tons of uranium ore worth roughly $24 a ton, 4,000,000 cubic yards of overburden had to be moved first.

"Bank Holiday"

◈ Lebanon's ninety-three banks were shut down for three days in October in a government-declared "bank holiday" after Intra Bank, the Middle East's largest financial institution, was forced to close because of a "run" by its depositors. When the banks reopened, bank tellers had enough money on hand to handle an anticipated heavy

run of withdrawals. Business was brisk, but a major run on Beirut's banks was averted.

Britain's Jobless

◈ Austerity measures are causing the British economy to skid. On October 10 the unemployment total was 437,229, an increase of 97,927 over September. This is the biggest month-to-month increase in three years. The latest total is the highest since February 1964, and represents 1.9 percent of the British work force. (Unemployment in the United States is about 3.8 percent of the labor force.) There are forecasts in Britain of 1.5 million to 2 million unemployed before the recession runs its course.

A Priests' Union

◈ A new labor union for Roman Catholic priests opened its national office on October 19 in Santa Monica, California, and announced the start of a nationwide organizing drive. The union is called the American Federation of Priests. Its founder said the union will seek to bargain with church officials just as other unions negotiate with employers. Reportedly, 100 priests from around the country had already applied for membership. A major union demand will be pay raises. It is contended that priests are underpaid. Church regulations on celibacy and marriage will inevitably become an issue in negotiations, the union's founder, William H. DuBay, a suspended priest, said, stating that "the vast majority" of priests favored marriage. John E. Hines, presiding bishop of the Episcopal Church, said: "The church is in a bad way if such a union is necessary." The organizers of this union have shown that many churches have become like big business, and they conclude that the only way for priests and ministers to deal with their leaders is across a bargaining table. The union will not concern itself with issues of doctrine.

Escape of Spy

◈ Soviet spy George Blake escaped from Wormwood Scrubs prison in West London. Forty-four-year-old Blake had served only five and a half years of his 42-year sentence for slipping British secrets to the Soviet Union. Blake, a former British Foreign Office attaché and double agent, confessed: "I must admit freely that there was not an official document on any matter to which I had access which was not passed on to my Soviet contact." Blake had access to "information of the very greatest importance." In sentencing Blake, the Chief Justice, Lord Parker, told him: "Your confession reveals that for some nine years you have been working continuously as an agent and spy for a foreign power. The information communicated has rendered much of this country's [Great Britain] efforts useless. It is clear your case is akin to treason." Among those escaping from British prisons in recent years were two of the masterminds of the 1963 Great Train Robbery—Charles Wilson and Ronald Biggs. Neither has been caught.

Welsh Slag-Pile Slide

◈ A rain-soaked mountain of coal slag slid 500 feet down a mountainside on October 21, resulting in one of the greatest tragedies in modern Wales. The death toll was numbered at 147, and it may rise to 220—most of the victims the young children of miners. The avalanche of slag engulfed a schoolhouse, a farm and at least 13 miners' cottages. The slide dammed streams and caused flooding in the village. The next day, Saturday, and the week following, the school would have been empty as the children enjoyed a midterm holiday. The disaster struck Aberfan at 9:30 a.m. About 250 boys and girls, aged 5 to 11, were in the brick Pantglas Junior School at the time. 'We were laughing and playing among ourselves waiting for our teacher to call the register when we heard the noise and disaster struck.' So Dilys Pope, ten, described the beginning of one of the greatest tragedies in the Welsh mining valleys.

In Need of Treatment

◈ A report released by a United States Senate subcommittee on juvenile delinquency asserted that one American child out of ten in the 5 to 17 age-group showed signs of odd behavior warranting treatment, that there are some 4,500,000 of such children in the United States in need of psychiatric treatment ranging from counseling to intensive therapy. "These children [the 10 percent] are actually considered to be worthy of treatment, so deep is their pathology," according to the report. Senator Thomas J. Dodd, who heads the subcommittee, said: "We reap our annual harvest of close to 600,000 delinquents" from this emotionally disturbed group. It is the fruitage of a world in which parents fail to take time for their children, and love is lacking.

Who Listens to Church?

◈ G. L. Walker, the new president of the New South Wales Methodist Conference of New Zealand, stated, on October 11, that "nobody" listens to the church anymore, that the church in the modern world no longer exercises moral authority, political influence and spiritual power. Sunday is no longer a day of worship, Walker said. "God to the great majority is no longer necessary. There has grown up a whole generation of young people who have never heard of the Ten Commandments and do not even know what the inside of a church looks like." A growing tendency in the church is to be more con-

cerned with property, statistics and collections than with people, spiritual needs and conversions, he said.

Breast Cancer

◈ The *Medical World News* for October 7 said that "a baby who has been happily nursing and then suddenly rejects the milk from one breast may be telling his mother that she has cancer. And if the mother will only 'listen' soon enough, her life may be saved." A number of women reported that their infants had abruptly rejected milk "from a breast in which a malignant lump subsequently was located." A 38-year-old Russian woman had been nursing from both breasts. "The mother claimed that her child, who could speak at this age [20 months], suddenly complained that the milk from the left breast was 'no good,' and thereafter accepted only the right breast." She said that when her child became drowsy, she would attempt to place the nipple of the rejected breast in the child's mouth. But the baby would awaken and refuse the milk. Biopsy showed cancer. Whys of the "milk-rejection sign" remain a mystery. Although breast cancer in a nursing mother is a rarity, mothers and physicians can be alert to the nursing infant's signal. It may mean saving a life.

The Manila Conference

◈ The seven-day Manila Conference ended on October 25 as President Johnson and South Vietnamese Premier Nguyen Cao Ky signed a joint communique at the Malacanan Palace in Manila. The communique and declarations stated in part that the United States and her allies in the war in South Vietnam pledge to leave South Vietnam within six months after North Vietnam abandons the war. The communique contained a Declaration of Goals of Freedom and a Declaration of Peace and Progress in Asia and the Pacific. The world had been warned in advance that no miracles were to be expected of the Manila conference. Such has been the case.

Brown Sugar, Tooth Decay

◈ Refined sugar is well known for actively promoting decay. But dentists in Sweden have found that brown sugar inhibits tooth decay in hamsters. *Science News* for October 22 said: "Baking the brown sugar, which is unrefined or partially refined sugar, into bread did not remove its cariostatic properties, and combining it with phosphate produced a cooperative action so that the two worked together to inhibit caries." The exact fraction of the brown sugar that has decay-inhibiting ability is not at present known.

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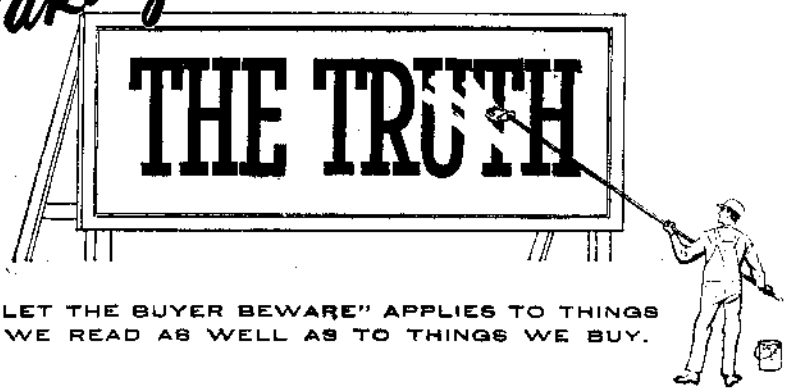
Taking Liberties with THE TRUTH



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Awake!

PEACE ON EARTH
—How Will It Come?

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The New Movie "The Bible"—How Good Is It?

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My Impressions of an Earthquake

PAGE 22

DECEMBER 22, 1966

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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FOOD COSTS THOSE RISING

DISTURBED at the rising cost of food, housewives in the United States and Canada recently marched in boycott against many chain food stores, to try to force prices down. Some say that it started when a Denver, Colorado, woman became angry over the fourth price increase in a month on a jar of olives. When she asked a store official about the matter, she was told: "Stick to your cooking and let us decide prices." She started a boycott, and the idea spread to more than a hundred cities.

There was reason indeed for the housewives' concern. In six months food prices in the United States have risen an alarming 5 percent. Bread prices have jumped 7.5 percent since January; milk has gone up about 8 percent; fruits and vegetables about 10 percent. As to the cost of meat and eggs, it was summed up by one mother of two children: "We used to eat bacon and eggs. When bacon went up, we switched to sausage and eggs. When sausage went up we had eggs with our eggs. And now eggs are going up."

Housewives blame the food price increases on the stores, but the stores claim it is not their fault. "There's nothing we can do," said one store manager. "We're simply passing on our cost increase to our customers," explained a branch manager for a chain of supermarkets.

The housewives, however, question the explanation given by the stores. Some of the facts, especially those regarding bread and milk, seem to indicate that the housewives are right—that some retailers, as well as processors, have raised prices, not only to keep up with cost increases, but to expand their own profits as well. For example, a Federal Trade Commission report said, among other things, that the price of bread has risen three times as much as the price of the farm products that go into it.

There is no doubt that stores can do something to lower prices, if they really want to. In fact, some have. One large chain in the Midwest United States cut prices by 10 to 20 percent on 2,327 basic items. "We felt there was growing concern about creeping inflation," a spokesman said. Other chains have cut prices, some of them by eliminating trading stamps and contests and cutting down store hours. This is what the boycott

groups say they want—no games or stamps—just lower prices.

While it is true that no store can really give anything away—the shopper having to pay for prize money, stamps, machines to dispense stamps, and so forth—there is more to the matter. Recently the president of a food-packing concern, Libby McNeill & Libby, said that the food price rises are "due to inflation and policies in Washington." It is said that, due to government policies, the wheat surplus in the United States, for instance, has dropped drastically. "American consumers," stressed one supermarket executive, "have grown accustomed to low food prices based on surpluses that are no longer with us." And the executive secretary of the Supermarket Institute claims: "The old horn of plenty is not as big as it used to be. For the first time in ten years, the nation is facing a food shortage."

Shoppers Can Help

Even though there is little that housewives can do about some factors causing rising food prices, shoppers can help prevent higher prices. According to the president of the National Association of Food Chains, prices can be cut from 6 to 9 percent if shoppers are willing to shop in stores without such frills as trading stamps, games, background music, check-cashing privileges, late closing hours, and so forth. Thus it seems evident that if housewives really want lower prices, they will not necessarily seek out stores that feature frills but those that actually do have lower prices.

Moreover, stores claim that the rising cost of food is brought on by such things as the loss of shopping carts that cost from $28 to $45 each. These represent an investment of about $5,000 for a large supermarket. Yet these carts are mangled, stripped of their wheels, left on the streets, highways and byways of a city. They have to be repaired, say the stores, and in many cases replaced. A truck with two men must be dispatched from one typical market several times a week to scour the neighborhood and retrieve carts that are never returned.

The stores have another valid point when they say that shoppers can help by resisting the general tendency to dishonesty and lawlessness. For example, stores find that shoplifting is increasing. A news report in *The National Observer* of November 7, 1966, said: "A student at one of the nation's famous universities returned to his apartment one recent day from a visit to the supermarket. He unloaded two filet mignon steaks, two T-bone steaks, and four lamb chops from the inside pockets of his raincoat. . . . This young man is one of an army of college students who are petty thieves, shoplifters mainly." But it is not only students that shoplift, as the head of the University of California's school of criminology noted: "Supermarkets are victims of more shoplifting, much of it by respectable housewives."

Besides resisting dishonesty, stores say shoppers can help by taking care not to damage merchandise. Some mothers allow their children to puncture cookie or candy bags, thus rendering the items unsalable. Some grown-ups, the stores say, squeeze fruit or push their fingers into meat packages, causing damage and loss. Others take fresh meat or items from the frozen food case, then decide they do not want them. It may end up in the soap section. When it is discovered, it is unsalable.

So those rising food prices result from a number of factors. Stores can do something, but they do not bear the entire blame. Shoppers also can help to keep food prices from rising.

PEACE ON EARTH

—How Will It Come?

Will it be realized in our day? How can you have peace in your life?

PEACE on earth! This is what rational persons of every race and nation long for, and especially at this time of year when the familiar words 'Peace on earth, goodwill toward men' are on so many lips. But will peace ever be realized earth wide? Will the time ever come when reports of crimes, killings, revolutions and wars will be things of the past?

If we go on the record of the past year, the outlook is very dark indeed. In fact, it would seem that we are moving ever farther from peace. Just consider the record of 1966.

Escalation of the war in Vietnam continues, the cost to United States' taxpayers now reaching well over one billion dollars each month. United Nations Secretary-General U Thant has described that war as "one of the most barbarous in history." He also stated that "the cruelty of this war and the suffering it has caused the people of Viet Nam are a constant reproach to the conscience of humanity." —New York *Times,* September 2, 1966.

Military coups during the year have toppled governments in Ghana, Nigeria, Upper Volta and the Central African Republic. Civil war was ignited in Peru and the Dominican Republic. This past summer war also raged between India and Pakistan over the Kashmir problem. In September lawless mobs overwhelmed police in Amsterdam, the Netherlands. South Africa's prime minister was just recently assassinated. Populations of the Near East live in fear of another outbreak of the Arab-Israel hot war. In Communist China a massive purge of dissident elements has been under way, while from Indonesia came reports of wholesale killings, sparked by an abortive Communist coup. According to one press correspondent: "At a moderate estimate, one-third more people have been killed in Indonesia in the past six months than in Viet Nam in fifteen years."—New York *Times Magazine,* May 8, 1966.

In the United States racial tensions heightened during the year. This past summer National Guardsmen had to be called out to quell riotous conditions in Los Angeles, Cleveland and Chicago, while police in New York and other large centers have been barely able to cope with violent mobs. Expressions such as "black power" and "white backlash," now in frequent use, aggravate the fears of peace-loving citizens.

Around the whole earth perils to life and property multiply and fresh causes for conflict boil to the surface. Said Robert McNamara, United States Defense Secretary: "The planet is becoming a more dangerous place to live on—not merely because of a potential nuclear holocaust—but also because of the large number of *de facto* conflicts and because the trend of such conflicts is growing rather than diminishing."—*U.S. News & World Report,* May 30, 1966.

This continuing deterioration in world affairs points to a failure of human peace efforts. But does it necessarily follow that

all individual efforts toward peace are doomed? No, for there are men and women on earth today who can contemplate the future without being dismayed or disheartened. What is their secret? Can others share their healthy outlook and gain peace?

Peace with God

Even now amid this world's turmoil a measure of peace is possible to the individual, but it has to start with peaceful relations with God. Do you enjoy peace with God? To have real peace with someone, there is need to become well acquainted with him, with his background and his mode of thought. Such knowledge dispels uncertainty and suspicion. So, is it not reasonable to conclude that accurate knowledge of God and his purposes is essential to gaining peace with him?

God's thoughts are recorded in the Holy Bible, and those who study it with reverence and with unbiased mind discover that God long ago provided the way for sinful creatures to gain peace with him. There is real need for such a provision, since the majority of humans are, as the Bible explains, "in darkness mentally, and alienated from the life that belongs to God." (Eph. 4:18) In fact, all the descendants of disobedient Adam were born in that sinful, alienated state, and not one of them can provide for himself or for anyone else a ransom from that state.—Rom. 5:12; Ps. 49:7-9.

What is the provision God has made for sinful, alienated humans? The Bible informs us that it was the sending forth of his own beloved Son as a ransom. Jesus clearly understood that to be part of his mission, for he declared: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) And Paul, his faithful apostle, writes with confidence: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses." (Eph. 1:7) So God's ransom provision is the way to forgiveness and peace with God.

Would it not be fine to have the assurance that you are one of these ransomed ones mentioned by Paul? You can have it by taking the same steps Paul took, namely, taking in the right knowledge and then applying that knowledge in such a way as to transform your whole life. In prayer to God, Jesus stated of his followers: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) That is but the first step, and it is a continuing step, for we need to go on and on taking in this precious knowledge.

What is the next step? It is not enough simply to say that you believe, or merely to entertain an intellectual approval of that knowledge. No, there must be visible results in your life and actions to show that you have come to know God and Christ. As the apostle Paul exhorts each Christian: "Quit being fashioned after this system of things, but be transformed by making your mind over."—Rom. 12:2.

To 'make your mind over' you need the spirit of God and you need to avoid "the spirit of the world," which is the frame of mind that controls the thinking of most people. (1 Cor. 2:12) Such selfish "spirit of the world" will rob you of peace with God and make you his enemy. (Jas. 4:4) So to keep peace with God, do your utmost to be filled with God's holy spirit by regular personal study of the Bible and also by meeting with those who demonstrate the spirit of God in their lives, even as the Christian congregation did back there in the days of the apostles.—Heb. 10:23-25; Acts 2:42, 46.

Peace with Fellowmen

There is also another way in which you can gain a measure of peace today despite this world's conflicts. That way is outlined by God's counsel to all of his worshipers: "Return evil for evil to no one. . . . If possible, as far as it depends on you, be peaceable with all men. Do not avenge yourselves." (Rom. 12:17-19) Do you grasp the full import of that advice? It means refusing to be swept along in the racial, social, religious and political conflicts of the world. Since God views all humans as members of one family and shows no partiality (Acts 10:34, 35), this must be your view if you would maintain peace with him. You cannot let pride drive its wedge between you and other humans. And when someone has wronged you, can you consider it as your right to await his apology instead of taking the first step to restore peace? No, for the apostle Paul reminds us that "God recommends his own love to us in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Have you noticed how, so often, peaceful relations are blasted by thoughtlessly spoken words or a hasty, ill-considered reply? Quite vital, then, to those who would be at peace with their fellowmen is the exhortation of Paul: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) Do you not find that when someone speaks to you in an encouraging manner you feel so much better? You can do the same for others as you follow out the inspired instruction: "Pursue peace with all people." —Heb. 12:14.

Peace with Oneself

Pursuing peace with others will go a long way toward bringing you peace with yourself, peace that you can enjoy even while the factions and nations of this world are waging cold and hot wars. That so many people are victims of frustrations, selfish competitions and psychopathic ailments is in itself proof of the need to be at peace with oneself. The Bible, speaking of the excellent effects of such inner calm, says: "A calm heart is the life of the fleshly organism." (Prov. 14:30) But how are you to gain such a healthful mental attitude?

Lack of inner peace results to many because they are forever turning their thoughts inward upon themselves, blaming themselves over and over for mistakes made in the past, and expecting more of themselves than is warranted by the frailty of human flesh. Do you have that trouble? Others, like restless waves of the sea, are constantly switching from one interest to another in a vain search for some solid satisfaction in life. Is this your experience? Many, too, lack appreciation for whatever blessings they do possess, and become unhappy complainers. Do you have that tendency?

These and other faulty mental attitudes can be corrected through prayer, followed by sincere efforts to live in harmony with your prayer. Prayer is a wonderful means of gaining peace of mind, for you acknowledge your need of divine guidance. A scripture says: "If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching." (Jas. 1:5) But prayer must always be accompanied by a willingness to heed God's counsel. The apostle Paul tells what results are to be expected from prayer: "Do not be anxious over anything, but in everything by prayer and supplication . . . let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ

Jesus." (Phil. 4:6, 7) Put the power of prayer to work in *your* life.

We are reminded by Jesus of another way to achieve inner peace when he says: "There is more happiness in giving than there is in receiving." (Acts 20:35) Not the formal giving of unneeded gifts at one special time of year, but the giving to fill the need of some person who cannot give anything in return. This principle also holds true in the matter of inviting dinner guests, as you can note by reading Jesus' words at Luke 14:12-14. Why not try this and experience the happiness and peace of mind that are promised?

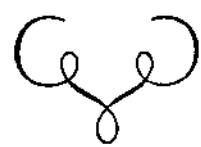
However, the further questions arise: Is gaining peace with God through his ransom provision and gaining peace with yourself and your fellowmen the only way that peace is going to come to this earth? Is this as much peace on earth as we may expect? Not so! For God has made arrangements for a government that will establish earth-wide peace.

Peace by God's Kingdom

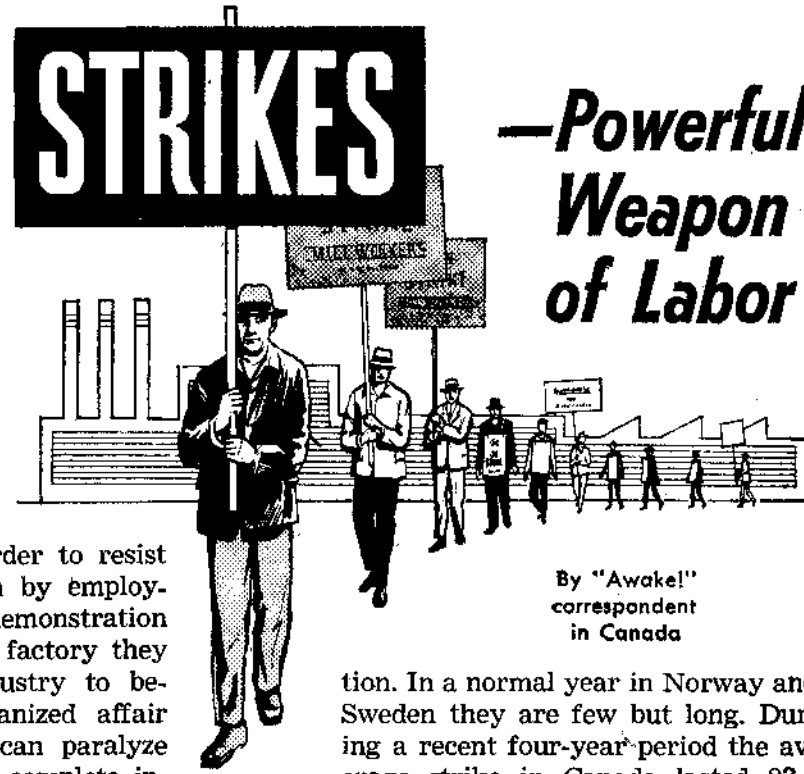
There is no doubt that we need such a strong and righteous government with global authority to enforce peace. And do you not agree that we need a powerful administration that will root out all causes of violence and revolutions, demanding and obtaining clean and honest discharge of public duty by all its agents? This is exactly what God promises by the mouth of his faithful prophet: "In the days of those kings [conflicting rulerships of earth today] the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people [as have all the empires of the past]. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." —Dan. 2:44.

That means rule from heaven will come regardless of the opposition from political rulers, for God's kingdom will crush all the power-hungry nations of the earth without exception. Instead of endless debates about procedure, pretentious resolutions, amendments and vetoes, God's kingdom will bring swift relief to war-fatigued humanity. Rather than haggling year after year over such topics as limited disarmament, international arms control and inspection, nuclear bans, and so forth, the administration of that government under Christ will so enforce God's will here on earth that "they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." (Isa. 2:4) Instead of being an illusory thing, peace will be established on earth forever.

How much longer, you may ask, before peace comes to stay? Your study of God's Word the Bible can produce for you what it has already produced for hundreds of thousands of God-fearing persons around the earth—the conviction that the time for God's kingdom of peace to supersede all earthly rulerships is now very near as we enter the year 1967. That conviction brings a foretaste of the peace that will come with the end of this selfish, warring system of things. To those who are prepared now to work for that peace and give up selfish personal aims and ambitions in its behalf, the heartening command applies: "Raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.



STRIKES —Powerful Weapon of Labor



By "Awake!" correspondent in Canada

STRIKES, walkouts, stoppages—call them what you may; the truth is they are plentiful, costly, inconveniencing and often accompanied by violence. Yet they remain the most powerful weapon the labor force has against management. They reportedly grew out of the Industrial Revolution, when workers felt the need to organize into unions in order to resist unwelcome domination by employers. From an isolated demonstration in some small mill or factory they have grown with industry to become the highly organized affair they are today that can paralyze not only factories but complete industries, yes, entire nations.

While strikes are not new to our twentieth century, there has been an epidemic of them. In fact, in Canada, if the present trend continues, 1966 will be the worst year for labor unrest since the postwar year of 1946. For the first six months of this year they were up 49 percent over the corresponding time period of last year. In 1965 in the United States there were 3,963 strikes, which made it the worst year for strike activity in the last ten for that country.

Strike Patterns

Interestingly, there are various patterns of strike activity in different nations. Generally speaking, strikes in Canada and the United States are frequent and of long duration, whereas in France and Italy they are also frequent but of short duration. In a normal year in Norway and Sweden they are few but long. During a recent four-year period the average strike in Canada lasted 23.2 days, in Sweden 17.2 days and in France only 2.7 days. Of course, they can be of almost any length, even in countries where they have been declared illegal, as in Spain. Why, in the state of Wisconsin there was a strike against a plumbing manufacturer that lasted from April of 1954 to August of 1960—over six years!

In like manner certain industries are more often affected by strikes than others. How often we hear of miners and longshoremen striking! On the other hand, it is comparatively seldom that those employed in trade and agriculture walk off their jobs. Strikes seem to be more frequent among those with unpleasant jobs and who work in close proximity with others. However, in these days strikes are likely to happen in any line of employment, it seems. In Chicoutimi, Quebec, even church sextons threatened to go on

strike. And in Toronto twenty worm pickers struck to support demands for a 50-cent increase to $5.50 per 1,000 worms.

Public service workers and government employees have the strike fever too. At a hospital in the San Francisco area professional nurses recently refused to report for work, holding out for more pay plus fringe benefits. Nurses at thirty other hospitals in the same area threatened mass resignations for the same reasons. In the province of Quebec some 32,500 non-medical hospital workers recently refused to obey a court injunction ordering them back to work. The old adage said in praise of postal workers 2,400 years ago by Herodotus, "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds," if applied to modern postmen, would have to be qualified by the additional words, "but strikes do" in some places.

Why the Current Strike Epidemic?

While some strikes come as a protest against some deeply resented action on the part of management, the most common single strike cause is still the demand for more money. Underscoring this fact is the statement made a few weeks ago by Murray Cotterhill, Canadian publicity director of the United Steelworkers: "There is no dangerous unrest in Canadian labor that cannot be settled by money." This consuming desire for more money is contagious. When workers in one industry get a pay boost, others are not satisfied until they do too. In fact, a union is likely to lose the support of its members to another union if it does not achieve the benefits its members want.

One noteworthy aspect of the labor scene today is the disrespect union members often display toward their union leaders. Under normal circumstances a strike is called after negotiations between union and management have failed, a strike vote has been taken among the employees and the union has given its approval; unions using the powerful strike weapon only as a last resort. But so often the workers impatiently march off their jobs in "wildcat walkouts" before the union sanctions it. So, today, instead of having a conflict with just his employer, the worker is often found waging war against his union. In Hamilton, Ontario, this past summer "wildcat" striking steelworkers roughed up with impartiality both their company and their union bosses, resulting in thirty-three arrests.

Some, however, feel that unions have contributed toward this irresponsibility on the part of their members and are, therefore, reaping what they have sown. On occasions they have urged members to ignore court injunctions making strike action illegal. Some union leaders are of the belief that violence is the only method of winning justice for the workingman. The new militancy on the part of workers is a reflection of the general trend toward lack of respect for authority of any kind.

Strikes are being touched off these days over seemingly minor issues. On a subway construction site in Toronto recently 600 men went on strike for a day when an unpopular foreman showed his face. The ordering of two nickel miners to the surface for eating sandwiches before starting work was enough to touch off a strike involving 18,000 men in Sudbury and Port Colbourne in Ontario that lasted twenty-five days.

Effects on Families and Nations

Strikes have as their aim the inflicting of financial loss upon the employers so that they will be forced to come to terms, but the fact is that the employees and their families generally suffer the most.

An objective appraisal reveals that the

workers, and the unions that represent them, often work at cross-purposes with themselves. They may win their demand for higher wages but higher wages result in higher manufacturing costs and, subsequently, higher retail prices. Hence, the market may be partially lost to foreign competitors. With less demand for his product the manufacturer must reduce production and may further seek to cut labor costs through automation. As a consequence, the strike may actually cost the worker his job.

Then, too, when strikes carry on for weeks and months the loss in wages may be so great that it may take years before the worker recovers financially. So a striking textile worker in Quebec lamented recently; he has not cleared himself of debts incurred when he was on strike in 1960.

Yes, strikes are costly, not only to employers, but also to employees and their families. The loss in wages to the aforementioned 18,000 miners who wildcatted for twenty-five days was estimated at close to $7,000,000. Such walkouts are especially hard on those families that buy on credit. Bills, hard enough to keep up with at the best of times, become a real dread for such ones. At such times, too, relationships among family members are severely tested, for existing problems become exaggerated and the tensions and uncertainties of the work situation are reflected in the home.

Though some strikes may directly involve only a small percentage of the labor force, yet they invariably affect the lives of many others. The recent airlines strike in the United States and the railroad strike in Canada indelibly impressed this on the minds of millions. Not only were vacationers stranded, businessmen forced to cancel trips, freight shipments halted and mail delayed, but thousands besides those on strike were forced into idleness. In fact, before the airlines strike had ended more than 42,000 other nonstriking employees were laid off, and total wage losses to striking and nonstriking personnel were estimated at over $50,000,000.

Such public-interest strikes have serious far-reaching effects. The seamen's strike in Britain is another example. In this strike, which lasted seven weeks and idled more than 900 ships and 27,000 men, the estimated losses in exports, wages and domestic commerce were at least 280 million dollars. But some fear that the worst effects are yet to be measured, for they predict the loss of overseas markets. The economy of an entire nation has been adversely affected.

However, the British seamen's strike could have been far more devastating, because it could have resulted in a general strike, involving the unionized labor force of the nation. Such a general strike was threatened by union leaders when there was talk that the British government might bring in the Royal Navy to clear the ports. A general strike in that country in 1926, called in support of a widespread coal strike, paralyzed Great Britain for nine days, creating an emergency "only less devastating than civil war." Such general strikes are a form of sympathy strike which, in some countries, have been employed by political groups against governments. The Russian revolution of 1917 was aided by general strikes in the cities of Moscow and Petrograd. Truly strikes are a powerful weapon.

Efforts Toward Preventing Strikes

The method most often employed by union and management in settling disputes, the system of give-and-take called "collective bargaining," does not always obtain the desired results. Existing strike laws, which may postpone strikes but which cannot stop them, are seen by government

officials as being inadequate. So there is more and more talk of compulsory arbitration in labor disputes that affect public interest. This may call for the establishment of fact-finding boards, but such will prove ineffectual if one side in a dispute chooses to disregard recommendations for settlement terms. Some feel that compulsory arbitration would simply produce illegal strikes instead of legal ones. In Australia there has been a compulsory arbitration system in effect since 1904, but its rulings are not always obeyed, even under penalty of heavy fines.

Therefore, the fact remains: A strike is not necessarily ended or averted when it is declared illegal. The six-day Canadian railway strike, considered the worst threat to the country's economy since World War II, verifies this fact. Legislation passed by an emergency session of parliament on September 1 made the continuation of the strike by the 118,000 nonoperating railroad employees a criminal offense. Yet thousands of workers defied the government order and the recommendations of their national union representatives, refusing to return to work. They had been granted an 18-percent pay boost in answer to their demands for a 30-percent increase.

Government mediation boards are leery of favoring large pay increases because, if granted to one industry, others would not be satisfied until they got a corresponding raise. The cost of living would spiral, with inflation the result. Indeed, governments plagued with strike action in major industries occupy an unenviable position.

The Real Remedy

If it is beyond the efforts of today's governments to settle the labor unrest, does it mean there is no solution to the problem? No, it does not mean that at all. Man's Creator and Benefactor, Jehovah God, by means of his appointed King, Jesus Christ, will soon, within our very generation, take action to "crush the defrauder" and "deliver the poor one crying for help, also the afflicted one and whoever has no helper."—Ps. 72:1, 4, 12.

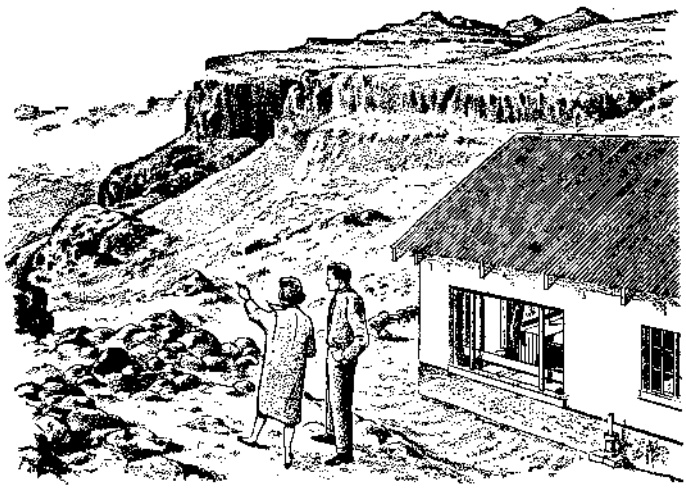
Today's "critical times hard to deal with" when so many are "lovers of themselves, lovers of money, . . . unthankful, . . . not open to any agreement, . . . fierce" contribute to the evidence that we are of the generation that will witness this transformation. (2 Tim. 3:1-3) The subjects of Christ the King will not have to concern themselves with job security and pension benefits because the promise of Jehovah is sure: "For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing." —Isa. 65:22, 23.

IN THE NEXT ISSUE

THE MONEY CRISIS

- **HOW SAFE IS YOUR MONEY?**
- **THINGS MONEY CANNOT BUY**

A Visit to THE ROOF OF SOUTHERN AFRICA



By "Awake!" correspondent in South Africa

I HAD long looked forward with keen anticipation to crossing the Drakensberg mountain range in Natal, Southern Africa, by means of Sani Pass. We were en route to Mokhotlong in Lesotho, which had often been described as the "most lonely outpost of the British Empire."

Lesotho, which used to be called Basutoland and which was set aside as a reservation for the Basuto tribes, is completely surrounded by the territory of the Republic of South Africa. Flanked by the Drakensberg Mountains on the east, with peaks towering over 11,000 feet, it consists mainly of rugged mountain ranges, which make it impossible to cross the 120 miles of the country by motor vehicle. In order to get from the western to the eastern side of Lesotho, we had to undertake a 450-mile trip through the Orange Free State and Natal.

We arrived at the Mokhotlong Mountain Transport depot, where we had to leave our motorcar and proceed by jeep. Ten passengers were crammed into a jeep and at last we were on our way, laden with luggage, including projector and film equipment of the Watch Tower Bible and Tract Society.

To Lesotho via Sani Pass

The driver informed us that, due to heavy rains, the Pass had been closed to traffic during the previous week. The day was wet and clammy, the road muddy. I felt a nervous tension when the jeep slipped slightly, and I could not help wondering how it would be once we were on the Pass.

We now started the ascent in earnest. At times the jeep seemed to be like an aircraft, with its nose up at 45 degrees. For a while I kept my eyes glued straight ahead; suddenly the road twisted, at the same time still maintaining its angle of ascent. The driver pulled hard at the steering and the jeep just seemed to make the turn, coming within inches of the rock-cutting on the roadside.

My companion must have noticed my expression of nervous amazement. Excitedly he exclaimed: "Wait till we come to the real bends!" Within minutes I knew what he meant. I saw straight ahead a hairpin bend that I was quite certain we could not maneuver. Coming around the corner, the driver again turned the steering to maximum, but the jeep just could not make it and we were suddenly faced

by the sheer rock out of which the road had been cut. I stiffened in my seat, but our driver had complete control and brought the jeep to a grinding halt inches from the rock wall in front of us. He now reversed the jeep, turning its rear toward the edge of the road. Again I held my breath, thinking of the sheer drop of hundreds of feet behind us. Then forward again, the engine of the jeep roaring, but again we had to stop and reverse; on the third attempt we managed to make the turn. Up the total length of the Pass, I counted twenty such hairpin bends and at six of these our jeep had to reverse at least once before getting around.

Another exciting moment came when we suddenly met a descending vehicle on a steep incline. It seemed impossible to pass another vehicle here! Then I learned that descending traffic has the right-of-way, and so our jeep had to reverse. Imagine rolling backward down a steep descent for a hundred yards or more until some place is found allowing us to draw up to the side so that the other jeep could scrape past! The approaching jeep came down toward us at a snail's pace, the driver making sure he could squeeze past. The drivers, being only inches apart when their windows came opposite each other, stopped to chat briefly, reflecting the friendliness of the Basuto people.

Frequently we passed caravans of pack animals, usually mules or horses. Where possible, these would be herded off the road when a vehicle was heard approaching. However, several times the drop was so steep on both sides of the road, that we had to pass these trains of between ten and twenty animals right on the incline. From my seat I could almost touch the mules. "What is in those bags strapped on the backs of the mules?" I asked. "The animals going down the Pass usually carry wool, which is sold to traders," my companion explained. "Those coming up are laden with food provisions, usually mealies, because mealie-meal is the staple food in Lesotho."

Up and up we went. By this time we must have climbed about three thousand feet. Now, suddenly a dense mist lifted, revealing the mountain scenery in all its grandeur. I caught a glimpse of the road we had already ascended, and got an empty feeling in the pit of my stomach. I could see six of the hairpin bends below us to one side. To the other side the drop was sheer for hundreds of feet; above us the mountain towered for what must have been another thousand feet. I could see water catapulting down the mountain to form several cataracts. The slopes of the mountain were unwooded, but covered with grass and many flowers, giving it a yellow and purple hue.

We were now making the final ascent before reaching the escarpment of the Drakensberg and the first level terrain since starting the climb. When our jeep came over the top of the escarpment, it felt as though we had just climbed a skyscraper and had reached the roof. Looking back, I felt the sensation of being in an aircraft, because we had broken through into clear skies and had a magnificent view over the clouds below us. A sign showed the altitude to be 9,400 feet. We had ascended 4,300 feet in the ten miles since leaving the jeep depot, and it had taken us two hours and fifteen minutes.

Entering Lesotho

A few hundred yards from the escarpment we crossed the Lesotho border. Overhead a sign welcomed us: *"Kena ka Khotso, Lesotho"* (Enter in Peace, Lesotho). After the necessary check by the friendly border officials, the next ten miles of the jeep track took us to an altitude

of 10,500 feet, to the rim of the Black Mountains, part of the Drakensberg range.

At this point there was a breathtaking view of a narrow valley running for many miles and walled by giant peaks. In this valley a tributary of one of the major rivers of Southern Africa, the Orange, has its source. I could see how the river formed. At the end of the valley, immediately below us, the earth was very damp, seeping water all the time, which resulted in a small stream that trickled down the valley to be joined by other streams, eventually forming the rapid Sehonghong River. The jeep track followed the course of the river down this stupendous valley for approximately seventeen miles, and we felt dwarfed by its size.

"Very few people live here," explained my companion, "because this is usually under snow for half the year. As you can see, the mountains are so steep that agriculture is extremely difficult. But look up there." I bent low in my seat to peer out of the window up to the mountain peak to which he pointed, and saw what appeared to be a small white patch of snow. "Those are sheep. Although on the western side of Lesotho, where most people live, the people are occupied with agriculture, the main occupation of the people here in the mountains is sheep raising. See over there, near the top of that mountain. That is the hut of a herdboy. He has a very lonely life, only occasionally coming down from the mountain pastures. The average wage for a herdboy is sixteen sheep a year. He soon builds up his own flock from this."

Soon after leaving the river valley we began passing huts, about two or three every mile. I noted with interest that the walls of the huts were built with stone and the roofs of thatch. This is practical because stones and grass are materials found here in abundance. Now we began to see groups of Basutos, many waving cheerfully at us. Although they are all Africans, they largely follow the Western way of dress. However, this afternoon it was cool, and most were wearing their colorful Basuto blankets. Both men and women wear these in place of overcoats.

Ministerial Work in the Mountains

"We have now entered the territory assignment of my wife and me," said my companion, who is a special pioneer minister of Jehovah's witnesses. "On the other side of those mountains is a village with many people interested in the good news of God's kingdom," he continued to explain. "I visit interested persons there regularly, study the Bible with them and teach them how to teach still others. I start about 4 a.m. and walk very fast to get there by 8:30 a.m., crossing several mountains on the way. After a day in the ministry, I usually come back the same evening, because the next day I have to attend to other interested people about ten miles in the opposite direction. I arrive home late and tired, but thankful for the privilege of being a bearer of the good news." I felt amazement at the zeal and tenacity of the Witness who had been preaching here for two years now. He and his wife have made a lasting impression upon the people, and already ten others have taken up the preaching work with them. On several occasions he and other Witnesses have walked for four days, crossing the mountain ranges and swimming flooded rivers, to get to an assembly of Jehovah's people, usually held on the western side of the country.

My thoughts were interrupted when I saw that we were approaching our destination, Mokhotlong. From the Black Mountains we had again dropped steadily to the situation of this village, just over 7,500 feet altitude. The forty-eight-mile

trip had taken almost five hours and it was dusk when we arrived.

The next day we were up early, and I was keenly interested in talking to these friendly mountain people about the time when God's kingdom will make this mountainous spot of the earth a real paradise, eliminating all human suffering, even death. There is much in the way of life of these people that recalled the circumstances under which Jesus preached. They are free from the hustle and bustle of many people of this decade. I was invited in at every home and we could sit down and answer their Bible questions. Even the greeting *"Khotso"* (Peace) one gives on entering a house reminded me of Jesus' instruction to his disciples at Luke 10: 5, 6. We found many friends of peace.

The village of Mokhotlong has 200 to 300 houses situated fairly close to one another. However, widely scattered throughout these mountains are more than 60,000 persons. To reach these people with the good news requires much effort. The only railway in Lesotho is the one-mile link with the Orange Free State on the western side. Here in the mountains there are no roads for buses or cars. A few places can be reached by jeep, but only the rich can afford these. Many use horses and donkeys, but the majority walk. The people are practiced walkers and can walk at a fast pace for three or four hours on end. The publishers of the good news often walk two or three hours to their territory and then spend up to six hours at a time talking to the people. It is not practical to return for a meal halfway through the day, and so the Witnesses have learned to work through the day and return in the early evening to cook and eat. Because of distance between the houses, often one reaches only six houses during six hours of work.

As we approached one of the houses, my friend pointed out a stack about six feet high, piled to one side of the house. "That is fuel for the long winter," he said. "Few people here can afford coal, which is expensive due to transport costs up the Pass. Wood is scarce because few trees grow in these parts, so cattle dung is put to good use. Sehalahala bush, which grows profusely on the mountain slopes and burns quickly and brightly, is used along with the dung." We went nearer, and I saw what appeared similar to large, flat mud cakes, nine inches by six inches, which had been dried in the sun. My friend explained that the women mix water with the dung, and then form the dung into a flat shape, which can be easily dried and stacked away for future use.

We spent many hours talking to the people and found them to have a keen respect for the Bible. With few exceptions, every home had a Sesotho translation of the Bible. Many are not depending on just what they hear others say about Jehovah's witnesses; they make sure they get the facts. Many accepted our invitation to see two films of the Watch Tower Society that we showed out in the open under the starry heavens to a combined attendance of over 600. Some walked five miles to be present. All enjoyed the films, especially the new Witnesses who had taken up the ministry. They were greatly encouraged and are determined to go on feeding Jehovah's "sheep."

All too soon my visit to Mokhotlong sped to an end. As I undertook the five-hour return trip, I had much to think about. Most heartwarming were the people who had undertaken to bring the good news of God's kingdom up here to the roof of Southern Africa. How my heart went out to the group waving a good-bye as I left!

The New Movie

How Good Is It?

IN THIS day and age when men turn away from the Bible, it is quite remarkable that a Hollywood-type motion picture has been made entitled "The Bible." Produced by Dino De Laurentiis and released by 20th Century Fox, this three-hour film took five years of planning and effort, and the film makers say that few shared their conviction that "The Bible" would reach the screen. It was filmed in Italy and North Africa, at a cost of $18,000,000.

"The Bible," the movie's title, is somewhat misleading; it is spelled out in large letters, with "in the beginning" following it in small letters. The film actually presents only twenty-two chapters of the book of Genesis, one fifty-seventh of the Bible, and even parts of that were omitted. The picture covers creation, Adam and Eve's fall into sin, Cain's murder of Abel, Noah and the flood, the Tower of Babel, Lot and the destruction of Sodom, and the account of Abraham.

It is noteworthy that the producer, film writers and director endeavored to hold to the Bible, far more so than most modern Hollywood-type productions, and they claim that "all efforts were directed toward bringing the text to life as faithfully as possible."

The director and film writers, however, did not believe that all those events in the first part of Genesis actually occurred. Director John Huston speaks of the Bible's "starting with myth" and "emerging out of legend into the light of history." Screenplay writer Christopher Fry speaks of Genesis as "pseudo-historical biography." "We are not to suppose," he says, "that Eve in *history* took a bite of a fruit, which incurred death and sorrow." But since the film makers could not convey such a view in the motion picture, they simply showed it as the Bible actually has it.

Some Effective Scenes

The moviemakers have indeed produced some impressive and vivid scenes. Striking is the photography portraying creation, and the scene showing Eve offering Adam the forbidden fruit highlights Adam's willful disregard for God's law, for Adam acknowledges that eating it "is disobedience."

The scenes from Noah's day are very interesting. Scoffing of the preflood people, for example, is graphically illustrated, and Noah's leading the animals into the ark is well done. Director Huston, who played Noah, showed genuine fondness for the animals, and there are humorous episodes, which are not out of place. They had to work with the animals they could get and that they could get to cooperate. All considered, it was a good job.

Interestingly, the movie shows the animals in the ark, even those that are now

beasts of prey, being fed hay, grain and milk; it also shows an interesting way of counting the passing of days. Noah's wife explains: "I know time by the lowing of the cow ready to be milked, and the cackle of the hen when the egg shall be gathered."

The Flood in all its destructive fury is itself impressive, especially to one who appreciates its significance for our day.

Another forceful portion is that concerning the Tower of Babel. The tower builders are shown prostrating themselves before King Nimrod as he ascends the tower. Though such acts are not related in detail in the Bible, the presentation does seem to convey the flavor of what history tells us about Nimrod's later deification. Fighting breaks out among the different language groups when their tongues are confused and they begin to disperse.

Dramatic too is the angels' entrance into Sodom, the depravity of which is depicted by bizarre makeup and leering, shadowy figures. The scene of the crowd of homosexuals breaking into the courtyard of Lot's house and the angels' blinding of them makes the account live.

Coping with Problems

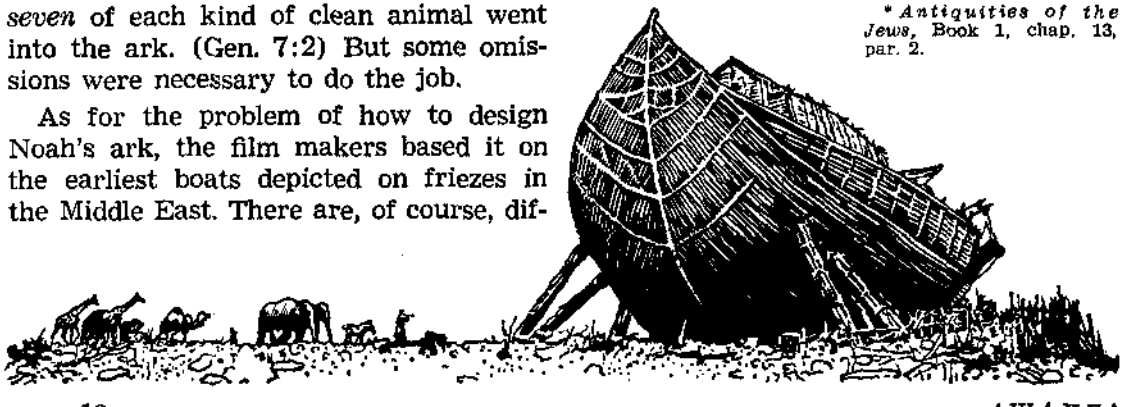
A major problem with this motion picture was how to get the film down to a reasonable length. To do that there were many things omitted, such as the fact that *seven* of each kind of clean animal went into the ark. (Gen. 7:2) But some omissions were necessary to do the job.

As for the problem of how to design Noah's ark, the film makers based it on the earliest boats depicted on friezes in the Middle East. There are, of course, differences of viewpoint as to what the ark looked like; the Hebrew expression seems to indicate more of a chestlike structure.

Certain things are not dealt with in detail in the Bible, and this posed problems for the moviemakers. For example, what kind of fruit should be used for the forbidden tree? (Gen. 2:17; 3:6) The film's producers take the traditional view that it was an apple, but the Bible does not specify. What was the mark or sign that God set up for Cain so that no one finding him should strike him? (Gen. 4:15) The Bible does not give much information, so the movie incorporated a legend that a man struck by lightning bore the mark of a blasted tree on his body, and Cain is shown with such a mark on his forehead. Then there was the problem of how old to depict Isaac at the time of God's command to Abraham regarding the offering up of his son. The Bible does not say. The film pictures him as a boy of about ten. However, Jewish historian Josephus presents the view that he was a young man about twenty-five years of age.*—Gen. 22:2.

Wrong Impressions

Though the film's producers claim "fidelity to the actual text," the motion picture conveys a number of wrong impressions. For example, it shows the sun and moon in sharp outline from the earth on the fourth creative day. But on that "day"



*Antiquities of the Jews, Book 1, chap. 13, par. 2.

these luminaries were not visible at earth's surface in sharp outline, because of the waters held in suspension above the expanse at that time.—Gen. 1:6-8, 14-19.

With regard to God's command at Genesis 2:16, 17, the movie shows it being stated to both Adam and Eve. The Bible shows that it was to "the man." Eve was created later.

Then at the time of Cain's birth, rainfall is shown. But there was no rainfall until Noah's day. Before the Flood the earth was watered by rivers and by a vapor that went up from the earth. Also, during the ark-building, one of Noah's sons says: "There is no cloud in the sky." Actually, there was a whole vast water canopy.—Gen. 1:6, 7; 2:5, 6, 10-14; 2 Pet. 3:5, 6.

The motion picture has Abel saying to Cain, after their offering of sacrifice: "Why art thou angry? If thou doest well, shalt thou not be accepted?" However, the Bible shows that God said that to Cain. —Gen. 4:6, 7.

The picture's narrator comments that the ark rested on the seventeenth day of the seventh month; then the door is promptly opened and the animals and people go out. This gives the wrong impression, since they did not leave the ark for another seven months!—Gen. 8:14-17.

The movie's narrator seems to say that from the Tower of Babel incident God waited "ten generations for a man named Abram." Actually, it was ten generations from Noah; only five from Peleg, in whose days the earth was "divided," presumably by confusion of the languages.—Gen. 10: 25; 1 Chron. 1:19, 24-27.

The rescue of Lot from Babylonian invaders is placed in the film after Abram has relations with his concubine Hagar, but the Bible relates the rescue of Lot before this. The film also indicates the circumcision of Ishmael at the time of his birth, but the Bible shows that this took place when he was thirteen years old. —Gen. 14:12-16; 16:1-16; 17:1, 10, 25.

According to the Bible, Lot and his family lingered when warned to leave Sodom, so the angels took them by the hand when dawn ascended and hurried them out. But the movie shows them leaving at once when told to do so.—Gen. 19:4-17.

Genesis 15:5-21 is presented in the movie as all part of a vision, but verse 5 says that God took Abram outside and he actually prepared the sacrificial animals, as recounted in the following verses. Further, at this point the movie has God saying that Abram is to have a son named Isaac. But the Bible shows that God stated the name later.—Gen. 17:19.

In Genesis 21:15 it is related that after Hagar was sent out of Abraham's household and traveled for a time, she left her child under one of the bushes. But the film shows her dropping him out on open desert sand.

A major deviation from the Bible is the film's having Abraham take a tour of Sodom en route from Beer-sheba to Moriah to offer up his son; the Bible does not indicate this and it would have been quite a bit out of the way. But the film makers admit that this scene is an addition to the Bible. Also, while Abraham is at Sodom, the audience hears him quoting the words of Isaiah 40:22, 23, which were written centuries later. Then, before Abraham proceeds to offer up Isaac, the film has him imitating a pagan ritual of sprinkling holy water over the area. This is not Scriptural.

The movie's most serious false impression is the portrayal of the incident in which Abraham is called on to offer up his son. The movie shows that the film writers saw God to be cruel and demanding, and they depict Abraham as nearly thrown into mental imbalance. The pic-

ture makes God appear to be Abraham's enemy, as it were. On the other hand, the Bible shows that Abraham was the father of all those having faith, a lover of God. (Gal. 3:7-9) All Abraham's raving in the movie is based on their own imagination. This shows a failure of script writers to consider Abraham's faith in the resurrection, as noted at Hebrews 11:17-19.

There are other wrong impressions, but as a whole the picture adheres to the Bible; the narrator, in fact, quoting extensively from the *King James Version*.

What the Critics Said

One of the most interesting aspects of this matter is the way the movie was appraised by the critics. There were a number who commended it. The New York *Daily News* gave it its highest rating and wrote editorially: "It is a magnificent production, which should make screen history." *Woman's Day* magazine said it was "fascinating for its entire three-hour length" and "a rare film event." The *Saturday Review* wrote: "This is probably as fine a version of the Old Testament as we shall ever see in movies." And the trade journal *Motion Picture Exhibitor* found it a "highly impressive screen translation of the Bible," and said that it "should receive the plaudits of most audiences."

However, many critics were not at all generous with their plaudits. The New York *Times* critic decried the fact that the moviemakers presented a literal portrayal of the Bible; in doing that, he asked, "are they truly estimating public taste?" *Newsweek* said "the film vulgarizes a host of sublime images and metaphors by concretizing them." *Time* complained that the movie was not revitalized "with the logic of drama," and that it was "three hours of empty illustrations from Scripture." *The National Observer* said the film "stultifies—and worse yet, bores"; it regretted that the director chose to "portray the Bible literally." The *New Yorker* magazine said it was a "great big silly picture book." Extremely critical, *Harper's Magazine* said: "*The Bible* is one of the most boring movies ever made."

Interestingly, even more critical at times were the religious and theological journals. But why? Here again the chief complaint was the movie's sticking to the Bible, showing it literally. The *Christian Herald* said: "The weakness of 'The Bible' is that it tells the story straight." The reviewer felt "sad about the whole thing." *The Catholic World's* doctor of theology reviewer bemoaned the literal interpretation and said: "Surely some expedient might have been devised to suggest the possibility of an interpretation other than the fundamentalist one. Perhaps they did try to eliminate the ridiculous zoology of the ark and were overruled."

The Christian Century had one of the most scathing reviews, saying: "Why would a film director of Huston's stature turn out such a bad movie? . . . Such are the consequences of over-literalistic, pseudo-historical portrayals of poetry and myth. . . . When Lot's wife changes into a pillar of salt . . . one can only speculate as to how, if *this* God is *not* dead, something constructive could be done about the matter." Taking a similar view was the theologian of the Harvard Divinity School who wrote the review in *Look* magazine entitled "How to Kill God." He said: "If God ever does die, it will be movies like *The Bible* that kill him."

Critics Betray Where They Stand

The widespread criticism of "The Bible" betrays where most of the critics stand with regard to the Holy Bible. They do not view the Bible as truth, as "the word of God," as did Jesus Christ and his apostles. (John 17:17; 1 Thess. 2:13) In an

age in which movies feature sex perversion, killing, violence and vice, the critics, including many of the religious clergy, find a picture about the Bible boring. This does not speak well of such persons.

Moreover, the movie's criticism exposes the great number of clergymen who have gone along with the line that Genesis is a myth, the Flood an allegory, and so forth. It betrays the fact that the clergy, who are supposed to be imparting faith, are tearing it down. It betrays that they are completely different from the Lord Jesus Christ and his apostles, who stamped the Genesis accounts of creation, the Flood and Sodom as real history. (Matt. 19:4, 5 and Gen. 1:27; 2:24; Matt. 24:37-39; 10:15; 2 Pet. 2:7-10) By undermining faith in the Bible, the clergy also undermine confidence in the Bible's high code of morality.

It is true that the movie has errors and leaves some false impressions, but the film is not made by men of faith. Some of the critics are bored because they find no meaning in the Flood account, Sodom's destruction, the Tower of Babel and Abraham's obedience to God. Of course, the movie does not show the meaning; this was not the moviemakers' purpose.

A Film That Shows the Meaning

But this is something done in the motion picture "God Cannot Lie," produced by the Watch Tower Society and released in September, the same month as "The Bible." The film "God Cannot Lie," however, shows from the Christian Greek Scriptures how the flood of Noah's day and Sodom's destruction serve as prophetic patterns of the destruction that shortly will come upon this wicked system of things.—2 Pet. 3:6, 7; 2:6; Jude 7; Luke 17:26-30, 32.

Further, "God Cannot Lie" explains that Abraham's offering up his son was a prophetic pattern of how God himself would permit his only-begotten Son to die as a sacrifice for the blessing of obedient mankind with everlasting life. As Abraham received Isaac back practically from the dead, so God would resurrect his Son from actual death and receive him back alive to himself in heaven.—Heb. 11:17-19; Gal. 3:16; John 3:16.

Unlike the film "The Bible," the picture "God Cannot Lie" tells in condensed form the story of the Bible from Genesis to Revelation; unlike "The Bible," it builds up faith in those without faith. Unlike "The Bible," it shows how God is working out his grand purpose for the earth and man, and how, in the end, the earth will become a paradise. Unlike "The Bible," which may be quite expensive to see, "God Cannot Lie" is presented free of charge. If you have not seen it, by all means do so.

Accad and Sumer

● One of the four cities which were founded by Nimrod in the land of Shinar and which formed the "beginning of his kingdom" was Accad.—Gen. 10:10.

The name Accad is also applied to the whole northern region of what later was called Babylonia. Accad appears to have received prominence as the principal or royal city of that region under an ancient king named Sargon (not the Sargon of Isaiah 20:1). The southern region of Mesopotamia was known as Sumer. The land of Shinar must have comprised both Sumer and Accad; hence Babylonia grew out of these two areas, Accad and Sumer; and in Babylonian texts her rulers were still called "king of Akkad" down to the time of Babylon's fall in 539 B.C.E. In the Cyrus Cylinder, Babylon's conqueror is said to have taken over the title of "King of Babylon, king of Sumer and Akkad."

My Impressions of an EARTHQUAKE

By "Awake!" correspondent in Peru

IT WAS October 17, 1966, at 4:44 p.m. I was sitting in a car in downtown Lima, letting my eyes rove over the merchandise behind a large plate-glass window, when suddenly the window began to splinter and break apart. My first thought was, "Who is throwing rocks?" But then dust began to spurt out of walls. Windows high above my head popped and burst like firecrackers. Startled people scrambled by, screaming and running in all directions. It took me about five seconds to realize that I was feeling the effects of a sharp earth tremor. Another fifty seconds of violent twisting up and down only convinced me of the fact.

Even though I was experiencing my first major earthquake, my attention was held more by the reactions of persons around and about me than by the damage being caused to buildings. During minor shakes in Lima I had noticed that when anyone felt even a small tremor, in an instant he was on his feet heading for the outdoors. It was no less so at this moment.

Within seconds it seemed that the whole city began to move. People poured out of buildings. Those in taller buildings flowed down the stairways or filled the elevators, all urgently intent on getting out. People in movie houses trampled over children. Women fainted. Others simply sank to the ground under rubbery legs that could no longer hold them up. It was incredible to see how rapidly the streets of Lima became jammed with frantic humanity. The fast-moving mass seemed to have one thought—to get home.

Much Damage Due to Panic and Shock

Earthquake panic affects people in different ways. I watched one woman run into the street right in front of a car. She crumpled to the curb as it hit her, and the car went right on caroming down the street. Another woman ran half a block one way, stopped, ran back to the same spot and fell on her knees, crossing herself and sobbing pitifully. Another leaned crossways in the door entrance, crying over and over again with her hands stretched upward. One worker was shocked into speechlessness for several hours. Another committed suicide when he saw his house destroyed. Car drivers, oblivious to traffic and people around them, accelerated to inexcusable bursts of speed, causing serious accidents. Panic and shock, which lasted long after the quake, caused much of the damage.

My companion and I, like everyone else, were interested in getting home to see if all were safe. Since we were in the car when the shaking started, we were able to get well along into the stream of traffic headed toward the district of Miraflores, where we live. We noted sidewalks covered with shattered glass. The large square water tank on top of one building had fallen over onto a section of rooms, crushing the roof and spilling out thousands of

gallons of water. Another apartment building spouted water from broken pipes. It took us an agonizingly slow hour to reach our house.

At the missionary home where we lived, everything looked all right. Our plate-glass windows were intact. The water tank was still upright on the roof. My wife met me at the door with the words, "Very little damage." Our main loss was the dishes that had danced out of the cupboards to smash on the floor. Two windows were cracked and several cracks appeared at various places throughout the building. Most gratifying to see were the missionaries, as they came into the house, one by one, until all were safe and accounted for.

In another part of the city we had just recently opened up another missionary home with six missionaries, all new to Lima. While the quake was going on, one of them was concentrating on counting out change to a man who had taken issues of the *Watchtower* and *Awake!* magazines. The missionary rocked back and forth a bit, but, being unfamiliar with earthquakes, he did not realize what was taking place. The man was too polite to rush off, and patiently waited. It was not until several minutes later that the missionary realized he had just "missed" his first earthquake.

Damage in downtown Lima was not as bad as was first imagined. It was stated over the radio that, if it had lasted another fifteen seconds, the quake would have been of truly catastrophic proportions. But as news filtered in, it was learned that the port town of Callao, ten miles west of Lima, and other towns along the north coast had been damaged the most. The center of the quake was located about fifty miles northwest of Lima, between the towns of Chancay and Huacho, about twenty-five miles out in the ocean. It registered 7.6 on the Richter scale, a scale for measuring the intensity of seismic movements.

Churches and Cemeteries Hard Hit

In hard-hit Callao, where forty-three persons died, the "Mother Church of Callao" collapsed, burying at least four worshipers among the adobe bricks and heavy timbers. Practically all the images were destroyed. As one newspaper put it, "All that remains is the plaster from which they were made." The same news media reported that "very few of the churches along the north coast remained intact. The greater number lost their towers and images . . . The populace has lost the temples in which to offer up supplications." One source said that seventeen churches were either destroyed or badly damaged.

Farther along the coast in the town of Huaura the cemeteries suffered heavily. Coffins were ejected from niches and bodies were thrown out of them to be seen by passersby. This calls to mind a similar incident that resulted from an earthquake in the year 33 C.E., when tombs were opened and bodies became visible to many, as related in the Bible at Matthew 27:51-53. The macabre task of reburying the dead did not lighten the burdensome load of placing new victims alongside them.

The death figure has risen to 120, with more bodies being uncovered under mounds of adobe mud and ruins. It has been the poor people that have suffered most in this disaster. Their humble dwellings made of adobe brick and cane slats were not able to stand up to the jarring effects of the quake.

But even the most modern of buildings suffered. The new ultramodern Jorge Chavez airport located near Callao showed damage throughout, with windows broken, pillars cracked and corner pieces fallen to the ground. Repairs were immediately begun.

The president of the republic has already announced relief measures for rebuilding towns and restoring homes. Nearby countries have promised aid and have sent help in the form of food and tents. It will take time to heal the effects of the earthquake. As we missionaries that evening talked about the happenings of the day, we appreciated more than ever the really solid comfort we have to offer people in the form of the message of God's kingdom.

Kingdom Song Recordings Appreciated

EARLY in the spring of 1966 the Watch Tower Society published a new songbook entitled "Singing and Accompanying Yourselves with Music in Your Hearts," and shortly thereafter released orchestral recordings of the entire book, along with some vocal selections. Many are the letters of appreciation being received for both the songbook and the recordings. Included among the expressions of appreciation for the latter are the following:

'Stirs Us to Press On'

"As I listened to these records I thought —if only whenever any of us are sad or have a weighty problem we would just put on these records—take out our songbook and sing, what a grand lift and encouragement it will give. . . . I can only say that there are no words to describe the encouragement they give—or the desire they stir in us to press on and 'put up a hard fight for the faith.'" —Ohio.

Helpful Spiritually and Physically

"The doctor told me that after my major surgery I was to spend two months at home not doing any work. . . . Outside of keeping up with my Bible reading and the Watch Tower publications, I listened by the hour to the beautiful new songs. . . . Friends would drop in and we would have a 'sing-song.' . . . The doctor marveled at how strong I became in such a short time and I know it was, at least in part, because of this wonderful provision . . . Truly it was a 'healer,' both spiritually and physically for me, and I thank Jehovah for it."—Texas.

Aid to the Blind

These recordings have proved to be of real aid to the blind. One such blind person writes to express "deep appreciation," adding: "I play the piano and read Braille music, but since the songbook is not available in Braille I felt I could never learn the songs just as they are written. When I heard the new songs on record, however, I became very happy. Now I can . . . learn to play the songs by memory and I am very thankful."—Texas.

"Brings an Inner Calm"

"Since we received the new records they've brought hours of enjoyable listening as well as good upbuilding theocratic thoughts to our minds. I've noticed that to me personally the music brings an inner calm from the hectic pace that is set today. . . . 'Jehovah-jireh, Jehovah will provide.' How true those words are!"—Texas.

Aid in Teaching Children

"I wanted my children to learn the Kingdom songs, but I don't have a piano . . . and wasn't able to remember the melodies. Now with the records we can all learn them at home. . . . I know most mothers are thankful for this, with all the rock-and-roll music being played these days. Now children can hear records that are upbuilding."—New York.

"Almost Too Wonderful to Be True"

"Down through the years I have often wished it were possible to have records of the Kingdom songs. . . . Well, as I listen to them it seems almost too wonderful to be true. The music is beautiful alone, but when you sing the words it impresses the latest truths and the Kingdom hope on your mind. . . . This certainly is a provision from Jehovah to bring us happiness in these trying times." —Missouri.

An OPERATION *without* BLOOD TRANSFUSIONS

IT WAS the summer of 1963, and the parents were expecting the birth of their second child. However, they were apprehensive, for their first child had been afflicted by a congenital heart defect. How happy they were, therefore, when the attending physician, after thoroughly examining the new arrival, proclaimed: "You are the parents of a healthy, normal baby boy!"

Nevertheless, the parents kept in close contact with the medical staff to make sure their child, Greg, was all right. When he was about six weeks old his parents were greatly saddened by the results of an examination. It became apparent that their boy was among the many who are born with a serious heart defect. It is called by the medical profession *patent ductus arteriosus.*

This defect occurs when the *ductus arteriosus,* the channel by which blood travels from the right side of a baby's heart to the aorta without passing through its lungs, fails to close. This duct is open at birth, but, normally, about three or four weeks later it closes. If it does not, this open passage permits some of the oxygen-enriched blood in the aorta, the body's major artery, to mix with blood in the pulmonary artery. When this occurs, extra work is placed on the lungs and heart. The defect can be very serious.

Naturally the parents were eager to do everything possible for their new son. An operation was advised. Yes, but how serious? When and how would it be done? What were the chances of recovery?

A Time of Decision

The parents were assured that Greg would be all right temporarily. He would lead a normal life, and the operation would not be necessary until he was four or five years old. At that time, it was felt, he would be in peak condition.

As the weeks turned into months, and the months into years, Greg was experiencing the joys of early childhood. Time passed quickly. Then one day there was a knock on the door. It was a representative of the Crippled Children's Society. She informed Greg's mother that she had been sent by the hospital to make arrangements with the family to help pay for Greg's operation, since it would be quite a costly one.

Upon acceptance by the Crippled Children's Society, Greg was admitted to the University Hospital in Seattle, Washington, to undergo cardiac catheterization. A catheter is a tubular surgical instrument for discharging fluids from a cavity of the body or for distending a passage. The examination of Greg's heart with such an instrument was performed on January 28, 1966, by the head of the hospital's Heart Department, Dr. Beverly Morgan. From the examination it was determined that the heart was showing signs of strain. It was, therefore, deemed advisable to perform surgery in the near future. Greg was now two and a half years of age, and outwardly was in good health.

After the examination the parents had opportunity to speak with Dr. Morgan. They explained their Scriptural beliefs to

her regarding the use of blood transfusions. (Gen. 9:4; Lev. 17:10-14; Acts 15: 19, 20, 28, 29) The father said: "I am not one of Jehovah's witnesses, and I don't claim to be. We are studying the Bible and gaining a knowledge of the Scriptures, and I believe in my heart that I would hurt my son more by permitting you to use blood." Dr. Morgan interrupted: "I want to assure you that no one on this hospital staff will try to change your decision. We as a staff may not agree with you, but we respect your decision." As the interview continued, Dr. Morgan said she personally would find a doctor who would be willing to perform the operation without the use of blood.

Shortly afterward arrangements were made to speak with a heart specialist, Dr. Dillard, who agreed to listen. So once more the Scriptural stand of the parents was explained. Upon completion the doctor turned to the mother and said: "Well, now, what if one of the main arteries severed, in which case Greg would die? If this happens, do you want me to just let him die?" A silence penetrated the room as the mother weighed the matter. "My decision is still the same. I don't want him to die, but my conscience won't let me permit you to give him blood under any circumstances."

At this reply the heart specialist turned to Dr. Morgan and said: "Schedule Greg for Monday." The mother was shocked. "Does this mean you'll operate?" The doctor nodded his head, Yes. Upon leaving the room he turned back and said: "I want to reassure you that when I say I won't use blood you don't need to worry that I'll get down there in the operating room and change my mind, because I won't."

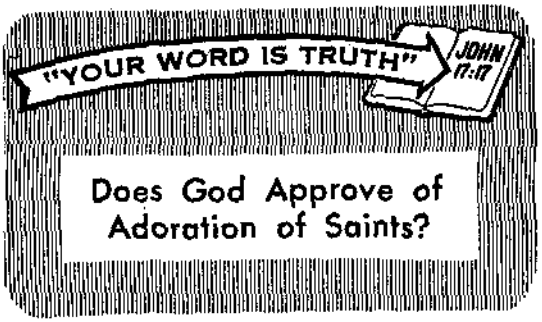
Instructions were given to report to the Admitting Office to fill out needed papers. There it was learned that the Crippled Children's Society would not be able to finance Greg's operation after all. What could be done now? The family did not have the means to pay for such a costly operation. However, unexpectedly a form was presented for signing. The hospital agreed to perform the operation at a cost of only $100. The services of the doctor were to be contributed in Greg's behalf.

The Operation

The day for the operation arrived. The parents, understandably, were apprehensive. Surgery was in progress! The next four hours seemed an eternity. Dr. Morgan kept the parents informed as to how the operation was progressing. She continually reassured them that Greg was in good hands. What a relief to learn that the operation was completed, and that Greg would live!

Afterward the parents learned from the doctors in what a critical condition their son had been. It was discovered during the operation that a great deal more blood than had been originally anticipated was passing into the lung. It was so serious that if the operation had not been performed the blood would have caused the lung to fail. As it was, however, the operation was a remarkable success. "I don't believe that even a teaspoon of blood was lost. It was the cleanest surgery I've ever seen," Dr. Morgan said.

Greg's rapid recovery was astonishing. It amazed the staff at the University Hospital. On February 7, 1966, a week after the operation, and only ten days after it was determined that imminent surgery was necessary, Greg was released from the hospital.



FOR centuries, sincere persons in great numbers have rendered devotion to "saints." The Catholic Council of Trent decreed "that the holy bodies of holy martyrs and others now living with Christ . . . are to be venerated by the faithful; for through these bodies many benefits are bestowed by God on men." According to this notable Council, saints ruling with Christ "offer to God their prayers on behalf of men" and it is useful "to call upon them with supplication" to gain benefits from God through Jesus Christ.

In harmony with this view, throughout the earth "Saints' Days" are set aside by the Roman Catholic Church for the purpose of honoring specific "saints." Attendant celebrations vary from place to place. So do customs associated with invocation of "saints." In Italy, for instance, many women pray to saints, especially St. Anna, to overcome barrenness and to bring forth children. Some Sicilian women invoke St. Anna, St. Margherita, or others, to ensure successful childbirth. To obtain a husband, some Italian girls make pilgrimages to certain sanctuaries or invoke special saints, such as St. Catherine or St. Anthony of Padua. Often villages have their own patron saints, whose statues are carried about by devout persons during processions on religious feast days. These are but examples of practices that are widespread. Devotion to "saints" is manifested by deeply religious persons in many lands.

But, when did devotion to "saints" begin? In discussing the catacombs, M'Clintock and Strong's *Cyclopœdia* states: "We begin to trace signs of saint-worship in the 5th century [of the Common Era]. The first idea of the transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, and even then Peter's figure does not appear armed with the keys, as in the later symbolism." (Vol. II, page 147) Apparently, then, devotion to saints began centuries after the death of Christ's apostles and the completion of the Bible canon in the first century C.E.

Yet, there are those believing in intercession by "saints" who hold that their views are supported by the Scriptures. For example, they point to James 5:16, Ephesians 6:18 and 1 Timothy 2:1. Do these verses uphold their position?

In the Catholic *Douay Version* James 5:16 reads: "Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much." This inspired advice was given to those who were part of the early Christian congregation. It is noteworthy that they were told to "pray one *for* another." Nothing was said about praying *to* saints.

Significant, too, is the fact that at Ephesians 6:18 the apostle Paul did not recommend prayer *to* saints, but said: "By all prayer and supplication praying at all times in the spirit: and in the same watching with all instance and supplication *for* all the saints." (*Douay Version*) In writing to Timothy, Paul said: "This, first of all, I ask; that petition, prayer, entreaty and thanksgiving should be offered *for* all mankind." (1 Tim. 2:1, *Knox*) Interestingly, the apostle said nothing about petitioning, praying to, entreating and thanking saints.

Did you notice that Christians in Ephe-

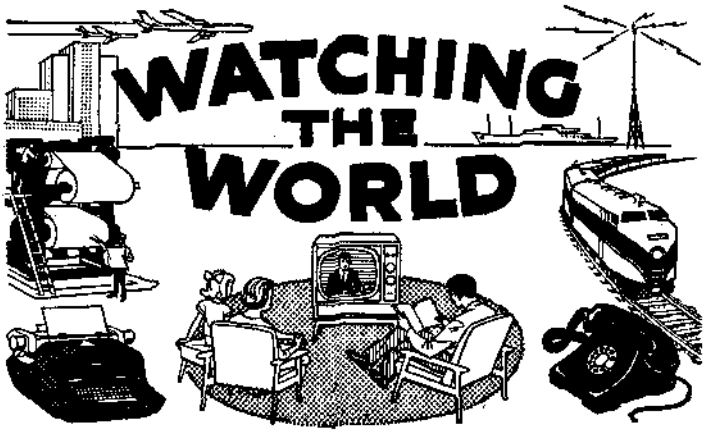
sus were admonished to make "supplication for all the saints"? Who were these saints? They were fellow Christians living on earth at that time. How do we know? Because, according to the Catholic *Douay Version,* the apostle Paul addressed his inspired letters to Christian "saints" in Corinth, Philippi and Ephesus itself. (1 Cor. 1:2; Phil. 1:1; Eph. 1:1) Among early Christians, "saints" were not limited to certain ones; all the faithful were included. Yet, the Scriptures record no ecclesiastical acts of beatification or canonization. How, then, did these Christians become saints?

The Greek word rendered "saint" in some translations of the Christian Greek Scriptures is *hágios,* meaning *"consecrated, sacred, holy,* set apart from a common to a sacred use, belonging to God." (*A Greek and English Lexicon of the New Testament,* by Edward Robinson, 1859, page 8) The *New World Translation of the Holy Scriptures* appropriately uses for it the expression "holy one(s)." According to the Bible, a "saint" is a holy one, a person sanctified or set apart to Jehovah God's service. It is Jehovah who sanctifies such a dedicated person, even as Jesus is spoken of as "him whom God has sanctified." (John 10:36; 1 Thess. 5:23, *Knox*) This begins with acquiring accurate knowledge of God's Word, through which persons are drawn to Christ. (John 6:44, 45) Then God's holy spirit or active force sets apart or sanctifies such followers of Christ, engendering within them the unusual desires and hopes for heavenly life. (2 Thess. 2:13, 14; Rom. 8:16, 17) Faithfulness until death is required to realize the fulfillment of those hopes. (Rev. 2:10) As envisioned by the apostle John, the total number of these faithful anointed Christians is but 144,000.—Rev. 14:1-4.

In their sincere devotion to "saints," doubtless many religious persons have invoked or sought intercession with God by such noted Christian holy ones as the apostle Peter or the apostle Paul. But to no avail! Why? One reason is that for nearly nineteen centuries such ones slept in death until the second presence of Jesus Christ. They were not resurrected to heavenly life until after Christ was installed as king of God's heavenly kingdom in 1914 C.E. Thereafter "the dead who are in Christ" rose. (1 Thess. 4:14, 15, *Douay Version*) Such true Christian saints or holy ones could intercede for no one and could not properly be credited with any miracles while they were dead in mankind's common grave. There they had no consciousness and were capable of doing no works at all. (Eccl. 9:5, 10) Nor does the Bible say that resurrected saints are intercessors or should be invoked.

Through whom should Christians pray to God? Through "saints"? Christ Jesus said: "No man cometh to the Father, but by me." (John 14:6, *Douay Version*) Not the 144,000 Christian saints or holy ones, or any of their number, but only Christ is the "one mediator between God and men." (1 Tim. 2:5, 6, *Knox*) Furthermore, praying before images of "saints" is not for true worshipers of God. They have been admonished Scripturally not to make for adoration "the likeness of anything in heaven above, or in the earth beneath." The Bible also tells them: "Little children, keep yourselves from idols." (Ex. 20:4, 5; 1 Cor. 10:14; 1 John 5:21, *Douay Version*) Hence, one could not please Jehovah by invoking saints, seeking their intercession with God, carrying their statues in religious processions or bowing before these reverentially in solemn prayer.

What, then, are we to conclude from an examination of this matter in the light of God's Word of truth? Indeed, that Jehovah God does not demand devotion to "saints." In fact, he does not approve of it.



Italy's Worst Flood

◈ The worst flood in Italy's recorded history left much of the country in a state of despair. Torrential rains in early November caused dikes to break and rivers to overflow their banks. Tens of thousands of persons were driven from their homes as the Arno, Po and Adige Rivers all overflowed their banks. Some 38,000 square miles—about a third of the country—were affected by the floods, which left many of the cities and towns choked with mud and debris and strewn with stranded cars and small boats. Damage to works of art was "incalculable." Many homes, stores, museums, art galleries and churches were damaged. "There is no record of such a calamity in living memory," Interior Minister Paolo Emilio Taviana told the Italian parliament. One official reported that the floods in northern and central Italy had damaged 754 communities, ruined 3,000 miles of roads, killed 50,000 head of cattle, damaged 12,000 farm homes and 16,000 farm machines. Premier Aldo Moro warned that the losses could plunge Italy into recession. "In the whole four years of the war, we never suffered anything like this," lamented Lorenzo Chiarelli, an official in the administration of Italy's art galleries. Unofficial figures put the death toll at 145. Some reports stated that the figure will be at least twice or three times that.

Riots in India

◈ The cow in India is held sacred by Hindus as a symbol of abundance. But the Hindu reverence for the cow is not shared by the Moslems in the nation's population, who are traditionally beef eaters. The Indian Constitution provides that the government "will take steps . . . prohibiting the slaughter of cows." In practice this responsibility is left to the states. Even where there is a law on the books, it is often violated. The Cow Servicing Society, the chief organization for the preservation of the cow, asserts that there are 175,000,000 cows in India. On November 7 a mammoth crowd comprising some 200,000 people from all regions of the country demonstrated in front of Parliament in New Delhi against the slaughter of cows. A riot broke out. Seven persons were killed and more than a hundred were injured. As the demonstrators retreated before police, they threw stones, smashed windows and set cars and motor scooters on fire. The flag-waving crowds chanted such slogans as "Hail, Mother Cow." The rioting forced the resignation of India's Home Minister Gulzarilal Nanda.

Hungry World

◈ In most of the world's underdeveloped regions, population has been increasing at a more rapid rate than food production. A New York *Times* report for November 6 stated that "today half of the people in the world are ill-fed. Half the world's children of preschool age are so undernourished that their physical and mental growth is retarded and mortality among these children in the underdeveloped countries is 60 times as great as in more advanced societies." The United States, which is one of the major contributors to the World Food Program, may itself be facing a food shortage. A few years ago the American grain reserve stood at 40,000,000 tons. It soon will be down to about 10,000,000 tons despite increased acreage allotments.

Fatality Comparisons

◈ Automobile fatalities are climbing, reaching nearly 50,000 a year in the United States alone, or, roughly, 1,000 a week, and the number of people suffering automobile injuries is nearing 4,000,000 a year. How does this compare with other means of travel? Here are some statistics recently published in the *Atlantic* magazine: Five passengers die for every 10,000,000,000 miles traveled by train; 13 die for every 10,000,000,000 miles traveled in buses; 14 die for every 10,000,000,000 miles flown; and 570 die for every 10,000,000,000 miles traveled by car. The response of the automobile industry was typified by a remark made by Harry F. Barr, vice-president for engineering at General Motors: "If the drivers do everything they should, there wouldn't be accidents, would there?" However, the fact is that drivers do not do all they should, and auto-

mobiles occasionally malfunction too.

Venereal Disease Alarming

◈ "If we had one case of smallpox, people would go crazy," said Dr. Leslie C. Norins, director of the Venereal Disease Research Laboratory at the Communicable Disease Center in Atlanta, Georgia, "yet we have a million cases of venereal disease and everyone seems quite happy." This reflects the moral breakdown in this twentieth century. Some one and a quarter million people are being attacked by syphilis or gonorrhea every year in America. Most cases are not reported, so the estimated incidence of 3,000 per day is only a rough guess. But the figures are accurate enough for us to know that venereal disease among teenagers has doubled in the past decade, and that the overall rate has climbed "alarmingly," as Dr. Norins said. Syphilis is a serious disease, which, if left untreated, can lead to brain damage, heart disease, blindness and death ten to fifteen years after the acute infection has passed.

U.N. Criticized

◈ The United Nations has for years been viewed by the world as a "holy place" where statesmen devise peace. But a former commander of United Nations peace-keeping forces, Swedish Maj. Gen. Carl von Horn, who commanded United Nations troops in the Congo, Palestine and Yemen, charged in his memoirs, published October 31, that the United Nations was everything but a "holy place." He said the world organization was riddled with espionage and corruption. In his 400-page book *Soldier of Peace* he said that some United Nations employees took their jobs "mainly to make money in suspicious ways: smuggling, black market deals, espionage and corruption."

Polio Rise

◈ Poliomyelitis, perhaps better known to the layman as polio, is reportedly becoming an increasing problem in Africa, Asia and Latin America. On November 8 Dr. W. Charles Cockburn, a scientist of the World Health Organization, said that the virus disease is likely to create a severe problem in the immediate future. The World Health Organization surveyed polio in sixty-three nations during the last decade and found the disease on the rise in thirty-six. The total in these countries has risen from 1,500 cases a year during the previous decade to 7,000 or more a year in the mid-nineteen sixties.

Civil Disobedience Rapped

◈ On November 1 Director of the Federal Bureau of Investigation J. Edgar Hoover blasted the doctrine of civil disobedience sweeping the United States. He charged that it spawned rioting, looting, burning and killing. Proponents of the doctrine say it is their moral right to refuse to obey an unjust law. Hoover called this "a dangerous philosophy." He added: "Too many well meaning but misguided Americans not only support the doctrine of lawbreaking for a worthy end, but also oppose penalties for violators." In an apparent reference to recent rioting in big-city ghettos, Hoover asked: "How is the cause of equal justice under law served by noisy, defiant mobs yelling slogans, denying the free exercise of Constitutional rights of other citizens and turning whole communities into nightmarish jungles of looting, rioting and assault?"

Eclipse of the Sun

◈ About 800 scientists and technicians from ten countries, who were scattered along a 3,000-mile track from the top of the Andes to ships in two oceans, took part in a $10,000,000 solar eclipse study program. After seven days of rain, clouds broke just hours before the eclipse arrived over Bagé, Brazil, a prairie city on Brazil's border with Uruguay, on November 12. Rockets, high-altitude laboratory airplanes, balloons, ships, satellite and ground stations gathered information that will be useful for space travel, radio communications, weather prediction and a knowledge of the solar forces and their effects on the earth's atmosphere. The total eclipse, with the moon superimposed on the sun, lasted 1 minute 59 seconds in Bagé. Men watched the darkness in awed silence.

Cancer Facts and Figures

◈ Lung cancer is killing more people than ever, but cancer of the stomach and of the uterus are dropping. At the present rate, cancer will eventually strike two out of three families and one out of four persons, killing someone every two minutes. Through regular examinations, about one-half of all persons stricken with cancer could be saved, the American Cancer Society estimates. At present, they claim, one in three is cured. "There are now 1,400,000 Americans, alive today, who have been cured of cancer," according to a Cancer Society publication.

American Falls Hushed

◈ The roar of the mighty Niagara Falls was hushed to a whisper on November 12 when American engineers cut the flow of water cascading over the 1,000-foot-wide precipice to one-quarter of its usual volume. This was the first time that man has ever tried to hold back the great wall of water that tumbles 182 feet over the falls. The reduction was part of a study to find ways to preserve the falls against the ravages of erosion and rock slides.

Probing the Universe

◈ Scientists in Puerto Rico are probing the universe with the help of a unique radio-radar telescope. Called the world's biggest "ear," it could detect a bicycle as far from the Earth as the Moon. This incredible instrument fills a valley near the port of Arecibo, about two and a half hours by car from San Juan. The Arecibo Ionospheric Observatory covers an area larger than fifty-six city blocks. Its antenna, 435 feet above the ground, weighs twice as much as the Statue of Liberty. This reflector receives radio signals measuring 1/1000 of a millionth of a millionth of a watt—yet it is made with chicken wire. This instrument has been in operation only three years but already it is upsetting old concepts. Last year's encyclopedias say that Venus revolves counterclockwise like any normal planet. The Arecibo telescope indicated that Venus revolves clockwise. The books say Mercury rotates on its axis in 88 days; Arecibo claims it is 59 days. And this instrument has only begun to listen.

Big Government and Paper

◈ Some 255,000 federal workers in America spend most of their time at filing records. A House Subcommittee on Census and Statistics reported that the annual cost of the paper work is a staggering $8,000,000,000. To keep the United States government operating in 1966, it took 360,000 different forms, prepared in 15,000,000,000 copies. Cost of printing forms last year is estimated at $53,000,000. The government produces 1,000,000,000 letters annually. One computer can turn out a stack of records a mile high in a year. And the government has some 2,600 computers. In storage are more than 25,000,000 cubic feet of records. If discarded at the rate of one page per second, the accumulation could be cleared away in 2,000 years!

Last of the Geminis

◈ Gemini 12, the United States spacecraft, splashed into the choppy Atlantic off Florida on November 15, 94 hours and 35 minutes after it was launched. The splashdown occurred within sight of the recovery ship. The two astronauts were happy that their flight terminated successfully. The experiments performed outside the spacecraft proved that man can do work in space. This flight concludes the Gemini series. Following this is planned the Apollo project toward the moon. The first three-man Apollo flight is scheduled to go into earth orbit in January 1967, while the first attempted lunar landing is planned for sometime before 1969.

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